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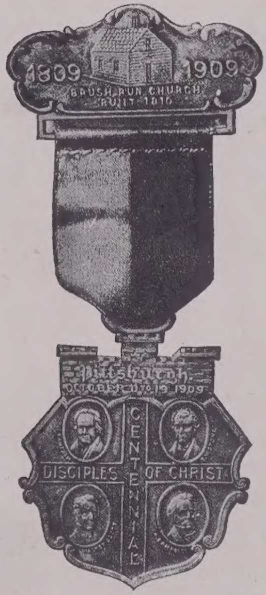
CENTENNIAL CONVENTION REPORT



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ONE HUNDREDTH ANNIVERSARY OF THE DISCIPLES OF CHRIST

PITTSBURG, OCTOBER 11-19, 1909

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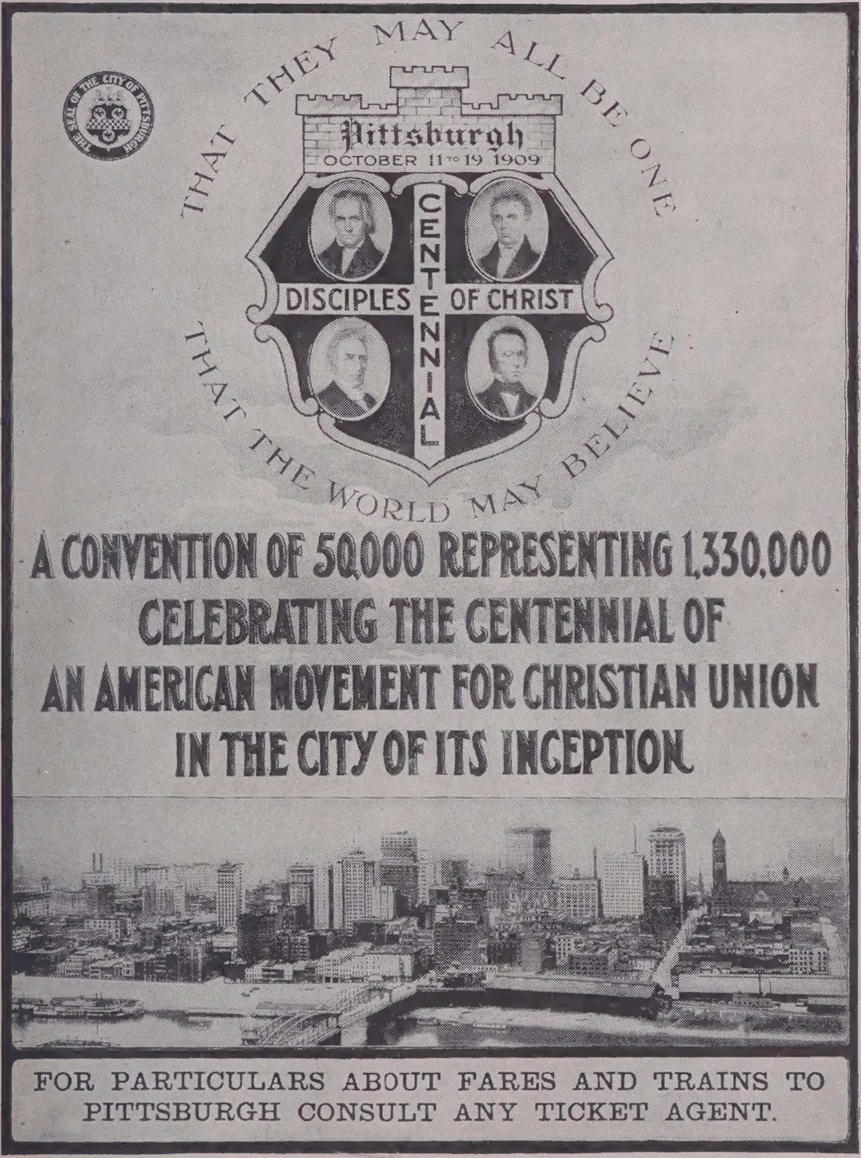

THAT THEY MAY ALL BE ONE

Pittsburgh
OCTOBER 11 TO 19 1909

CENTENNIAL

DISCIPLES OF CHRIST

THAT THE WORLD MAY BELIEVE

A CONVENTION OF 50,000 REPRESENTING 1,330,000
CELEBRATING THE CENTENNIAL OF
AN AMERICAN MOVEMENT FOR CHRISTIAN UNION
IN THE CITY OF ITS INCEPTION

FOR PARTICULARS ABOUT FARES AND TRAINS TO PITTSBURGH CONSULT ANY TICKET AGENT.

THE CENTENNIAL POSTER

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51050

Publisher's Note

The publication of this report was undertaken by the Standard Publishing Co., only on the express understanding that we were privileged to disclaim in this way all responsibility for the appearance of the names of Prof. H. L. Willett and P. J. Rice in its pages; and that the opposition of a great part of the brotherhood to their appearance on the program, as representative men, should here go to record.

As is generally known, the announcement of these names on the program provoked instant and indignant protest from a great body of the disciples, a protest that did not cease so long as there was any prospect of averting what they regarded as a calamity.

This opposition, so far as we had any hand in it, was based entirely on the public record of these gentlemen, for teaching contrary to and subversive of the principles for which the disciples of Christ contend, principles which it was the object of the Centennial to honor. That opposition is in no degree diminished, and we again enter our protest against the recognition of these men as public teachers on this or any other program, representative of the principles of the Restoration.

On the same principle that compelled us to object to the publication of the address of Col. S. H. Church, we object to the recognition, as representatives, of men who are notorious for public utterances that conflict with the plain teaching of the Scriptures.

We regard this statement as due, not only to ourselves under the circumstances, but to the integrity of this report. On no other condition would we have permitted the use of our imprint. RUSSELL ERRETT, Manager.

Introduction

To Convention after Convention had gone a large delegation from western Pennsylvania to set before the Committee on Time and Place the claims and attractions of Pittsburg. At Cincinnati in 1899 we were defeated by Kansas City for 1900. At Kansas City, Minneapolis won because the vote was cast by a Western crowd. To Minneapolis, 1901, came for one day a special train of five hundred from Nebraska, and captured the Convention in true Bryan style, in spite of the general sentiment that one section of the country should not have the Convention two years in succession, much less three.

Just then affairs took a sudden turn. It was proposed that the centennial of Thomas Campbell's "Declaration and Address" should be celebrated in 1909. Immediately Pittsburg put in an exclusive claim for the Centennial Convention. Her plea was granted, not only because of the logical and historical strength of her position, but also because no other city dared make a pledge of hospitality over the long intervening years.

J. H. Garrison moved that a committee be appointed to report the following year on the advisability of the celebration, and, if found desirable, to recommend methods and plans. He was named as chairman of the committee, and Mrs. Helen E. Moses, B. L. Smith, A. McLean and Judge C. P. Kane were associated with him. At Omaha the committee gave a favorable report and advised that the celebration be in the advancement and betterment of all departments of church work, and all phases of Christian service and life, and that it culminate in a Convention in the city of Pittsburg.

The proposals were unanimously endorsed by the Convention, and the same persons continued as a standing committee to promote the ends agreed upon. Judge Kane being unable to serve, G. W. Muckley was made his successor. In 1903 at Detroit, 1904 at St. Louis and 1905 at San Francisco cheering reports of progress were made.

But it was then felt that more vigorous agitation was needed. So it was resolved that an office should be opened in Pittsburg, and a secretary employed to give all his time to this work. To the same end a special committee of Pittsburg men was appointed: R. S. Latimer, Wallace Tharp, Geo. T. Oliver, John G. Slayter, T. E. Cramblet, Wm. H. Graham and W. R. Warren. Pressure of business prevented Mr. Oliver's acceptance, and on recommendation of the Western Pennsylvania Christian Missionary Society, T. W. Phillips, O. H. Philips and M. M. Cochran were added.

J. G. SLAYTER.

The old committee was augmented also by the addition of Geo. L. Snively, the secretary of the National Benevolent Association. At a meeting in Cincinnati it called W. R. Warren, who had come into general notice as the secretary of the Century Simultaneous Revival of Western Pennsylvania, to take charge of the agitation, and adjourned to assemble two weeks later with the other committee in Pittsburg. Here the two committees were permanently combined and the local members made the Executive Committee, with T. W. Phillips, chairman; O. H. Philips, recording secretary, and W. H. Graham, treasurer.

The Centennial Bureau was established in Room 203, Bissell Block, northeast corner Seventh Avenue and Smithfield Street, and the campaign opened Dec. 1, 1905.

The Centennial Campaign

The original purpose of the Centennial campaign was rapidly crystalized into twenty-eight aims, of which the following was the final form:

INDIVIDUAL.

Daily worship in every home.

Each one win one.

Two Christian papers, State and national, in every home.

Not less than my income's tithe to God.

God my benefactor and my heir.

An offering from every disciple to some Christian college.

Every home anti-saloon territory.

CONGREGATIONAL.

All the church and as many more in the Bible school.

All the church in the prayer-meeting.

Every church its mission.

Every preacher preaching.

Every church well housed; every church debt paid.

Every church in the State co-operation.

A men's organization in every church.

INSTITUTIONAL.

The college for the church, the church for the college, both for Christ.

The American Christian Missionary Society, $200,000; 4,000 contributing churches; 1,000 evangelists.

Christian Woman's Board of Missions, 85,000 women in auxiliaries and circles; $200,000 in new stations.

The Foreign Christian Missionary Society, $400,000 in 1909; $250,000 for buildings by 1909.

A million dollars in the Church Extension Fund.

Relief for all disabled ministers; permanent fund, $50,000.

The restoration of the apostolic ministry of benevolence, $200,000 added to its permanent fund.

GENERAL—THIS YEAR.

A thousand recruits to the ministry.

Ten thousand organized adult classes.

Two hundred thousand trained workers.

First place in Christian Endeavor.

Fifty thousand at Pittsburg.

Two million dollars for missions, benevolence and education.

The promotion of Christian union by its practice.

Every available method of agitation was utilized. Every State Convention had something special on the subject, in addition to the Centennial note that was sounded in many addresses on other themes. The ministers and churches in general adopted some of the Centennial aims as their own, and frequently formulated others. In attending State and National Conventions and visiting the churches the secretary traveled over one hundred thousand miles, mostly in the second and third years of the campaign, as the first and fourth years had to be spent at headquarters in Pittsburg, from which 208,000 circular letters were mailed. Scarcely a copy of one of the church papers was issued in the four years without carrying something concerning the Centennial, increasing prominence being given to it, of course, as the Convention approached. The *Christian Standard* signalized the last year by issuing nine great monthly Centennial specials, which were sent by the thousand to persons not connected with the Restoration movement. The *Christian-Evangelist* devoted its title page, as well as much other space, to the Centennial agitation, throughout the larger part of the campaign. The committee brought out two editions of the "Declaration and Address;" one in the form of a pam-

M. M. COCHRAN.

phlet, which reproduced the original as exactly as it could be done in type, with a manila cover. Over twenty thousand copies of this were circulated. The other was a photographic production of the Campbell family copy, which is now the property of Mrs. Decima Barclay. Only three hundred copies of this were issued, each numbered and bound in ooze calf.

The following leaflets were published and given out for free distribution, on payment of postage. Three quarters of a million copies were used:

No.		Pages
1.	"Home Worship and Bible Study," J. H. Garrison	4
2.	"Every Christian an Evangelist," Charles Reign Scoville	8
3.	"All the Church and as Many More in the Bible School," Herbert Moninger	8
5.	"Christian Newspapers," W. R. Warren	4
6.	"College Attendance," F. D. Power	4
7.	"College Endowment," P. Y. Pendleton	4
8.	"Church Debts," W. F. Turner	4
9.	"How to Live Long and Die Happy," John E. Pounds	4
10.	"The Christian Use of the Tithe System," G. L. Wharton	16
11.	"In Companies by Hundreds and by Fifties," S. H. Bartlett	4
13.	"The Organization and Scope of the Centennial Campaign," W. R. Warren	4
14	"Why Choose the Ministry?" W. J. Lhamon	4
15.	"Centennial Tithers," W. R. Warren.	4
16.	"The Centennial and Benevolence," W. R. Warren	4
17.	"Ten Thousand Ministers," George Hamilton Combs	8
18.	"The Christian College," Edgar Odell Lovett	6
19.	"Our Duty and Opportunity in Relation to State Universities," Charles M. Sharpe	6
20.	"A Century of Pleading for the Primacy of God's Word," Marion Stevenson	6
21.	"Fifty Thousand Trained Teachers," C. S. Medbury	4
22.	"What Tithing Will Do," Arthur A. Everts	4
23.	"Two Million Dollars in 1909 for Missions, Benevolence and Education," W. R. Warren	4

Especial attention was given in many quarters to the advocacy of tithing. Twenty-five hundred Centennial tithers' certificates were issued from the headquarters. Many churches had their finances lifted from failure and distress to fullness and delight. Seed was sown throughout the land that will bear bountiful fruit in the larger and more wholesome giving of tens of thousands in the new century.

A glance at the statistical table will show that in spite of the financial depression hundreds of churches signalized the Centennial by the erection of adequate buildings. We are in the midst of a building era unprecedented in the history of Christianity.

Especial emphasis was laid upon education, because of the general conviction that it had been too long and too much neglected, and because of the growing sense of its fundamental relation to all permanent growth and power. The results of this agitation are beginning to appear in enlarged endowments for colleges as well as increased attendance.

C. C. CHAPMAN.

With the close of the Centennial year, Bethany College has had its endowment increased by $158,000—$25,000 or more each being given by R. A. Long, of Kansas City; M. M. Cochran, of Uniontown, Pa.; Geo. T. Oliver, of Pittsburg, and T. W. Phillips, of New Castle, Pa. Similar amounts were added to the funds of the College of the Bible, at Lexington, and of Hiram College, Ohio. Early in the campaign $250,000 was added to the endowment of Butler College, in Indianapolis, on the initiative of Jos. I. Irwin, of Columbus, Ind., who gave $100,000, and was seconded by Marshall T. Reeves, of the same place, with $25,000. The people of Texas have practically cleared Texas Christian University, at Waco, of the large indebtedness on its splendid property. R. H. Stockton, of St. Louis, has given $50,000 to Christian University, at Canton, Mo. The Bible College of Missouri has secured $100,000 additional endowment, half of which was given by R. A. Long, the chairman of its trustees. Drake University is prospering splendidly in every respect, with constant additions to its productive funds, as well as to its equipment and attendance. Johnson Bible College is being generously supported by a host of friends won in the years of its distress. Virginia Christian College and Atlantic Christian College have sprung into prominent usefulness within the Centennial period, as have also Berkeley Bible Seminary and Eugene Bible University, on the Pacific Coast, and Pomona College, in Southern California, and Keuka College, in New York, two union institutions. Oklahoma Christian University, at Enid, may be considered a special Centennial monument, as it has not only been brought into existence and power within the four years, but from the first the salary and expenses of President Zollars have been personally paid by T. W. Phillips, chairman of the Centennial Campaign Executive Committee. The encouraging facts in the history of all of our other schools would justify special mention of each, if space permitted. Best of all, the conviction is general that we are only in the beginning of our new educational era.

From the first the Restoration movement has been evangelistic to the core, and so it was universally agreed that its Centennial should be signalized by extraordinary efforts in soul-saving. The marvelous success with which these were blessed are matters of celestial record. The chief instrument in all of our evangelism has been the word of God. Naturally and inevitably we are coming to the foremost place among all God's people in Bible-school work. No Centennial aim has been given wider publicity than "All the church, and as many more, in the Bible school." This apparently impossible standard was reached by a score of schools in America, and many more on the foreign fields. That the increased attendance might be both fruitful and permanent, a teacher-training campaign was launched under the special leadership of Herbert Moninger and the *Christian Standard*, which enrolled 160,000 persons. During 1909 the adult Bible-class movement gained great headway, and the churches of Christ rapidly came to the place of leadership among all religious bodies in the movement.

The following summary of statistics is necessarily incomplete, but highly suggestive:

	1905.	1909.	Total 4 yr.
American Christian Missionary Society	$ 100,323	$ 118,107	$ 468.874
Christian Woman's Board of Missions	175,409	381,854	1,165.749
Foreign Christian Missionary Society	255,922	350,685	1,199,271
Church Extension Board	96,655	66,566	260,181
State Missions	216,217	275,000	1,052,880
District and Miscellaneous	30,000	50,000	160,000
Totals	$ 874,526	$ 1,242,212	$ 4,306,955
Educational Buildings and Endowments	390,000	515,000	1,651,984
National Benevolent Association	79,732	191,552	502,229
Ministerial Relief Board	8,291	12,942	54,626
Kentucky Widows' and Orphans' Home	8,000	10,000	38,000
Totals	$ 490,549	$ 728,995	$ 1,744,610
Grand totals	$ 1,365,075	$ 1,971,207	$ 6,051,565
			Gain.
Number of Churches	......	11,614	.....
Number of Churches, including anti-society	11,663	14,256	2,588
Number of Bible Schools	......	9,207	.....
Number of Bible Schools, including anti-society	9,477	.....	.....
Number of Ministers	.....	6,861	.....
Number of Ministers, including anti-society	7,230	8,961	1,731
Communicants	.....	1,329,559	.....
Communicants, including anti-society	1,287,015	1,489,217	202,202
Bible-school Enrollment	....	984,874	....
Bible-school Enrollment, including anti-society	876,473	....	....
Sittings	....	2,568,302	....
Sittings, including anti-society	1,800,605	3,167,747	1,367,142
Value of Property	....	$29,752,244	....
Value of Property, including anti-society	$23,022,309	32,307,616	$ 9,285,307

The Centennial Program

Two years before the date of the Convention the committee began arranging the program. All the interests that are accustomed to be represented in the annual Conventions kindly consented to allow the Centennial Committee general oversight of this, so that there should be more unity in the Convention as a whole.

Later, they yielded to the committee's request that the time of each be shortened, in order both to give a day for the Centennial celebration proper, and a day each to Bible schools and evangelism, while adding only one day to the total duration of the Convention as a whole. To emphasize the importance of the Saturday and Sunday sessions, the day of opening was changed from Friday to Monday. This arrangement proved so satisfactory that it is being followed in the Topeka Convention in 1910.

On account of the large attendance it was early decided that from three to five parallel sessions would have to be held throughout the Convention. This, of course, involved both the committee and the delegates in some unavoidable difficulties and inconvenience. But even if a hall had been available large enough to seat all at once, no speaker could have made himself heard.

The most difficult and delicate task which the committee faced was the choosing of themes and speakers. Many meetings of the committee were held, and much time was given to correspondence regarding subjects and speakers. The aim was to make the Centennial tell the story of the Restoration movement, giving the principles of the plea, and voicing a message to the people of our generation that should as nearly as possible serve the purpose that was met by the "Declaration and Address" of Thomas Campbell, at the beginning of the last century.

J. H. McCULLOUGH.

The difficulty was not to find fifty men qualified by ability, character and devotion to fill these places, but to make a selection among ten times that number. The aim was to secure a list of speakers that should be representative of all sections of the continent and all shades of thought, and of the two generations whose men have been long enough in the service to justify their being put forward as spokesmen of the cause on so great an occasion. In the first place, each member of the committee was asked to supply a complete list of those that he considered eligible. Upon comparison it was found that a few names appeared on all the lists. Others were found on several lists, and each member recommended some that had not been thought of by any one else. The first step was to eliminate those who had the fewest votes. Then careful consideration was given to each individual of the remaining list. When the number was complete, invitations were sent out to those who had been selected, and practically all of them consented to serve. Our only notable failure to get the men we wanted was in the case of the anti-society brethren, from whom we were unable to secure a representative.

Naturally, every one who considered the list of speakers before, during or after the Convention saw some changes that he thought could have been made with profit. Especially, objections were made to the appearance on the program of men who are known to hold views on Biblical criticism and interpretation at variance with those current among the Disciples.

While endeavoring to secure a fair representation of the entire brotherhood, the committee, of course, had to pay especial attention to selecting only men personally fitted to meet the requirements of the occasion. Some of the States where our people are numerous had more than one speaker on the program, while others, where we are fewer, had none. The selection was not guided by numbers in either case, except in the broadest possible manner. In the same way it might have been possible to induce some one who is opposed to prosecuting missionary work through organized societies to take a place on the program, but failing to secure the man best fitted among these brethren, we felt that it was better to leave them without representation, much to our regret. An earnest effort was made to get the "Old British" brethren to send a representative. They were not opposed to having one of their number present, but were unwilling to take official action, and no individual volunteered to make the trip.

On all accounts, we kept clearly before us at all times the fact that the Convention was to represent a great free movement within the church of Christ, composed of over ten thousand independent congregations, each striving to conform to the New Testament standard of the church of Christ, and to advance the union of all Christians for which the Saviour prayed. No speaker was clothed with more authority than that of the truth which he pronounced. No one was put forward as a representative of the Restoration movement further than be succeeded by his utterances in truly representing it. The committee never thought of vouching for all the utterances of all the speakers, either in its own name or in the name of the free churches of Christ which it sought to represent fairly, in the selection of speakers as well as in all the other arrangments for the Convention.

Now that the Convention is past and its voice is put into this permanent form, it is gratifying to note that practical unanimity prevails throughout all the addresses. The general feeling of the delegates was that only one discordant note was struck during the entire event. The utterance of Samuel Harden Church was resented by the audience that heard it, and condemned by a later session of the Convention, not because any one questioned his right to make an academic investigation of the grounds of our faith and practice, and to declare frankly his convictions on these subjects, but because such investigation and announcement were entirely foreign to the purpose of the occasion, as a great memorial event. The committee has felt compelled to omit his address from this volume, because of his departure from the subject on which he had consented to speak, from the spirit and purpose of the occasion, and from the practically unanimous convictions of the people that he was expected to represent. In this we are simply conforming to the editorial rule by which all the other addresses have been unmercifully condensed, and respecting the all but unanimous voice of the Convention itself. Furthermore, our purpose in the publication of this book, as in the arrangement of the Centennial celebration, is to voice the message of the Restoration movement to the people of our generation. We have tried to omit from it the half of material placed in our hands that seemed less likely to serve this end. We are not restricting freedom of speech; we are merely selecting matter for publication.

H. K. PENDLETON.

Centennial Campaign Fund

December 1, 1905, to February 15, 1910

RECEIPTS.	
GENERAL SOCIETIES.	
American Christian Missionary Society	$ 4,250.00
Christian Woman's Board of Missions	4,250.00
Foreign Christian Missionary Society	4,250.00
Church Extension Board	4,250.00
National Benevolent Association	2,125.00
Total	$19,125.00
STATE SOCIETIES.	
Colorado	$ 100.00
Eastern Pennsylvania	100.00
Florida	30.00
Georgia	70.00
Iowa	200.00
Illinois	100.00
Indiana	200.00
Kentucky	400.00
Kansas	200.00
Louisiana	30.00
Maryland, Delaware and District of Columbia	20.00
Michigan	200.00
Missouri	400.00
Montana	10.00
New Brunswick and Nova Scotia	23.00
New England	40.00
Nebraska	200.00
New York	200.00
Northern California	200.00
North Carolina	50.00
Northern Idaho	30.00
Ohio	400.00
Oklahoma	50.00
Oregon	75.00
Southern Kentucky	150.00
Southern Idaho	20.00
Southern California and Arizona	200.00
South Carolina	100.00
South Dakota	10.00
Tennessee	200.00
Texas	250.00
Virginia	100.00
Western Pennsylvania	400.00

Western Washington	100.00
Western Canada	62.50
West Virginia	50.00
Wisconsin	25.00
Total	$ 5,000.50

COLLEGES.

American Christian Education Society	$ 100.00
Bethany College	400.00
Butler College	100.00
Cotner University	25.00
Drake University	400.00
Eureka College	200.00
Hiram College	400.00
Kentucky University and College of the Bible	100.00
Missouri Bible College	200.00
Texas Christian University	150.00
Virginia Christian College	125.00
William Woods College	20.00
Total	$ 2,220.00
Grand total	$26,354.50
Less amounts due	362.50
Total	$25,983.00
Received for literature, leaflets, etc	1,752.77
Received for Secretary services	1,254.58
Donations	115.80
Received for Convention Reports	2,506.75
Total cash reecipts	$31,564.90

EXPENDITURES.

Office expenses	$ 1,587.56
Traveling expenses	3,362.61
Salaries	15,466.95
Postage, telegraph, telephone and express	3,639.84
Printing	5,114.09
Interest and discount	2.10
Centennial Convention Committee	1,255.21
Shorthand report of Convention	935.45
Total expenditures	$31,363.81
Balance on hand Feb. 15, 1910	$ 249.09

The Centennial Convention

From 1905 to 1908 inclusive, every effort was made to concentrate attention on the aims, rather than the Convention. During 1909 the agitation was made to include Convention attendance, while redoubling attention to achievements, such as would justify a celebration. The printed matter used included 300,000 leaflets, 1,000,000 seals, 100,000 "Pittsburg and the Centennial," a profusely illustrated prospectus of 80 pages 4 x 9 inches, and 65,000 posters showing the Centennial emblem above the Pittsburg sky-line with the legend:

"A Convention of 50,000, Representing 1,330,000, Celebrating the Centennial of an American Movement for Christian Union, in the City of Its Inception."

Devout and enthusiastic Disciples in the States of our chief strength believed that its attendance would reach the high mark set for it. Nobody else believed it possible that more than ten thousand people could be brought together. Railroad men were skeptical, and smiled indulgently or painfully when our expectations were mentioned, but one by one the passenger associations granted special rates, the last being far the best. There were many kinds of satisfaction in seeing them overwhelmed with special trains, all of which were desired to reach Pittsburg Monday afternoon, October 11.

Hotel men were unable to recognize the possibility of considerable Convention patronage until the reservations began to be made in May. When all the rooms at the Schenley had been engaged before the middle of June, their opinions and those of other conservative Pennsylvanians were rapidly and completely changed.

First the newspapers were convinced. Then they united, merrily, to inform the rest of the city. Homes were opened for the entertainment of delegates until the committe had to cry "Enough." Two hundred and fifty churches sought preachers from among our ministers for the Centennial Lord's Day. Fakers appeared on the streets with bogus badges and banners. A great four-story department-store building was turned over to the committee by the Henry W. Oliver estate for headquarters. Unsolicited donations to the expense fund were handed to the treasurer. Pittsburg was expecting a crowd.

MARY A. LYONS.

Those from a distance came in by the trainload. California arrived Sunday in time for church. Missouri, Indiana and Illinois came in Monday. Iowa meant to, but there were too many trains on the track. Tired, but goodnatured, the Des Moines saints were guided to their places of rest at two o'clock Tuesday morning. Kentucky, Oklahoma, Texas, Kansas, came in rapid succession—some trains by different roads simultaneously. Ohio, West Virginia and Pennsylvania furnished a steady stream of arrivals. Registration and entertainment clerks worked night and day—and were cheerful. Delegates jammed the headquarters building and the foyer of the Carnegie Music Hall until movement was impossible, but kept sweet until the deadlock lifted.

The crush of Tuesday was not repeated at headquarters, but at Carnegie Hall it was of nightly recurrence. The Convention post-office was in this marble and mahogany lined palace. The exhibit halls and publishing-house, college and society headquarters were here.

This auditorium was perfect in seating, lighting and acoustics. The men in the great Brotherhood meetings in Luna Park had not seen the Music Hall and were satisfied. Duquesne Garden elsewhere would have passed for a wonderful convention hall. The several churches used were models of their kinds, but all suffered by comparison with the steel master's creation.

Under the spell of their partiality some delegates censured the committee for having concentrated the best speakers in this most delightful building. As a matter of fact, the parallel programs were arranged by letters, balanced as perfectly as possible, and each assigned as a whole to its hall. But the host gave unmistakable evidence of its preferences by crowding the less favored auditoriums to hear its favorites. Every one lamented the physical impossibility of being in more than one place at a time. Thousands daily compromised with their perplexity and went to see the far-famed Pittsburg industries or took the excursion to Bethany. Hundreds simply lingered about Carnegie Institute and enjoyed the fellowship, which is, after all, the most delightful thing about a Christian Convention. Everywhere you turned you met some unexpected friend; through the whole week you searched and never found the comrade of other days, who was also looking for you.

All the colleges had their banquets Friday. Bethany was assigned to the three hours between the afternoon and night sessions. Eleven hundred students and friends gathered in the great dining-hall of McCreery & Company's, not to merely eat, not primarily to hear the toasts, but chiefly just to be together and sing the Bethany songs. Simultaneously the other schools assembled after the short night session: Drake at the Rittenhouse; Transylvania at the Ft. Pitt; Butler at the University Club, and each of the others in a commodious place.

The Sunday services in the Convention Halls were in charge of the nearest four colleges—Bethany, Hiram, Transylvania and Butler. A professor presided and a quartette or chorus led the singing.

Nothing connected with the Convention could be of more lasting value than the sermons of the two hundred and fifty leading brethren in the churches of Greater Pittsburg. The service brought home to the citizens the message of the Restoration and of its Centennial. With what clearness, power and grace this word was spoken, manifold testimony was borne by those who heard the sermons.

J. R. EWERS.

Pittsburg is proverbially a self-contained city, not easily susceptible to outside influences, seldom turning her attention for even a day from her driving industries. But for a whole week the Centennial not only commanded her notice, but compelled more than her praise—her participation. She was won by the earnestness, the cheerfulness, the frank friendliness and the manifest capability of the Convention people.

Centennial Convention Fund

EXPENSES.

Office rent	$ 360.00
Office furniture	160.80
Office help	1,132.50
Printing and engraving	1,697.23
Telephones	143.79
Postage and express	2,179.92
Prospectus	2,303.45
Programs and maps	8,903.45
Badges	3,840.00
Flags	739.17
Caps	125.00
Posters and seals	844.38
Halls, rents and fittings	3,822.74
Communion service	323.50
Music	214.18
Miscellaneous	306.66
Total cost of Convention	$27,096.77
Total receipts	26,837.18
Balance unpaid	259.59

RECEIPTS FROM CHURCHES.

Banksville	$ 25.00
Beaver	13.00
Bellevernon	5.00
Bellevue	142.00
Bellsville, O.	5.00
Big Run	50.00
Braddock	129.75
California	10.00
Carnegie	205.00
Charleroi	90.45
Chewton	25.00
Clarksville	9.00
Dravosburg	17.50
Ebensburg	20.00
Enon Valley	10.00
Erie	25.00
Fayette City	10.00
Franklin	5.00
Greensburg	25.00
Holbrook	10.00
Homestead	95.00
Hooversville	5.00
Johnstown, First	200.00
Johnstown, Second	25.00
Laughlinstown	6.50
McKeesport	39.15
Library	48.60
McKees Rocks	4.00
Nadine	25.00
Natrona	5.00
New Castle, First	246.25
New Castle, Central	25.60
Philipsburg	10.00
Pine Flats	4.95
Pittsburg, Belmar	5.00
Pittsburg, Central	300.00
Pittsburg, East End	1,015.00
Pittsburg, First, N. S	395.71
Pittsburg, Hazelwood	150.00
Pittsburg, Herron Hill	25.00
Pittsburg, Knoxville	100.00
Pittsburg, Observatory Hill	20.00
Pittsburg, Sheraden	15.00
Pittsburg, Squirrel Hill	66.52
Claysville	6.00
Connellsville	300.00
Crafton	10.00
Pittsburg, Perryopolis	20.00
Platea	5.50
Ridgway	5.00
Richmond Street, Cincinnati, O.	5.00
Sample Run	10.75
Sandy Lake	5.00
Scottdale	10.00
Somerset	62.96
Sharon	20.00
Taylorstown	7.00
Turtle Creek	40.00
Uniontown	300.00
Vanderbilt	27.00
Waynesburg	108.00
West Middletown	5.00
Wilkinsburg	200.00
Wind Ridge	5.00
Washington, First	400.00
Zollarsville	5.53
Total	$ 5,221.72

Total cost of Convention		$27,096.77
Receipts from churches	$ 5,221.72	
Receipts from other sources	21,615.46	26.837.18
Total		$26,837.18
Balance unpaid		$ 259.59

The Convention Report

Stenographers were employed to attend all the sessions of the Convention and take down everything of which there was not obviously exact manuscript. This provided more than twice as much material as could be published within the limits that both cost and convenience compelled us to fix. The fact that this book partakes much of the nature of a newspaper and that everybody concerned was eager for its appearance at the earliest possible date, made it impossible to return manuscripts and transcripts to the several speakers for revision, or to submit proofs after the book was in type. This explanation will clear the speakers of responsibility for any slight inaccuracies that may be found in the book, in spite of the great care that was exercised by the editorial committee and the proof-readers.

In the editing of the shorthand reports and manuscripts of addresses, the following gentlemen have given most painstaking and intelligent assistance, without other compensation than the satisfaction of seeing good work well done: Gilbert L. Harney, George W. Knepper, John Ray Ewers, O. H. Philips, A. W. Fortune, Justin N. Green, A. McLean, Marion Stevenson, A. L. Orcutt, George W. Muckley, J. H. Mohorter and I. J. Beatty.

In some instances, we are sorry to

say, the shorthand reporters understood that the speakers had manuscript, and so failed to make notes of addresses which it was afterwards impossible for the speaker to reproduce. So we are unable to present the following addresses: "The Mountain Girl," by Miss Florence Miller; "The Unfinished Task," by H. T. Sutton; "The Great Profit of Church Extension," by H. K. Pendleton, "Neglected Fields," by W. L. Fisher; "Benevolence," by Mrs. T. R. Ayars; "Christian Endeavor," by H. A. Denton; "The Crowning Glory of a Glorious Century," by Chas. C. Wilson; "Methods of Teaching a Training-class," by Walter Mansell; "What of the Future of the Training-class Work?" by J. M. Kersey, and other speeches of Bible-school Day.

W. MANSELL.

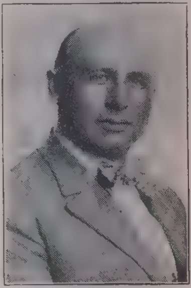
Only one session of the Convention is presented without any abridgment or emendation; that was the Veterans' Camp-fire on Saturday afternoon, October 16. The men who took part in this notable gathering were the special objects of the entire Convention's veneration. Unusual honors were accorded them every time they appeared before the regular sessions of the Convention, because of the distinguished service which they had rendered and the heroic sacrifices which they had made, not only cheerfully, but eagerly. This desire to do them honor was heightened by the great numbers in which they had gathered, and the realization that they would never be seen together again this side of the great white throne. Then, they were naturally looked upon as the special and personal representatives of the pioneers themselves, for they had not only heard the primitive gospel from the lips of the Campbells, Stone and Scott and their coadjutors, but they had sat at the feet of those great men as students; they had been in their homes as friends; they had gone on journeys with them for the proclamation of the gospel; they had shared with them the privations of pioneer campaigning and the rejoicing of early victories. So we delighted to do them honor, and only regretted that there were not more ways of showing them our affectionate regard and our high appreciation.

Beyond all this ,the reader will find, upon examination, that the words of our fathers spoken in the Camp-fire at Pittsburg are like "apples of gold in pictures of silver." You would not have pardoned us if we had removed or changed one of them. We give you every word and every syllable, because they are worthy to be perpetually preserved, and generations yet to come will ponder them with satisfaction and profit.

The following rules had to be followed in order to keep the book within the limits assigned to it, and to conform to the general purpose of preserving only that which is of permanent value and interest:

1. All the merely formal processes of introducing speakers, passing motions and adopting reports were left out, as were also the Scripture readings and prayers, excepting in two or three notable sessions.

2. Everything that seemed irrelevant to the subject which the speaker had accepted was omitted, however good it might be in itself. The range of topics covered comprehensively the whole field of the Restoration movement, and whenever one got off of his own theme, he was pretty sure to be on that of some one else.


J. M. KERSEY.

3. As on most of the topics there were from three to five parallel addresses, we endeavored to abridge each so as to preserve that which was distinctive, and not presented by the other speakers on the same theme. Thus, there will be found very little repetition in the entire book.

4. Elaborate illustrations and extensive quotations were omitted, both because the reader can find most of them in volumes already published, and be-

cause, the process of reading being more deliberate than that of hearing, such aids to clear understanding are unnecessary.

5. For similar reasons the extensive elaboration of an argument is omitted. We seek to present only that which is vital and permanent in each speech.

W. L. FISHER.

6. The one comprehensive and controlling rule was to make the book serve the reader and the cause of apostolic Christianity, rather than the particular men who were chosen agents for the presentation of the plea on this occasion.

Of course all of these rules were formulated in fallible judgment and followed only as best they could be by erring mortals. We know that the work is necessarily marred by our blunders, which only crave the charitable meed of being ignored in the enjoyment of the rich treasures that we have allowed the speakers of this vast Centennial celebration to present to the readers of our own generation and those that follow.

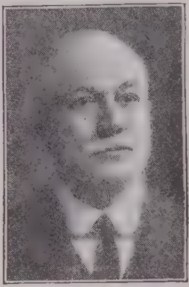
With each address we have sought to present the portrait of the speaker. For the special Centennial Day we have given also as many as possible of the chairmen of the various sessions and those who led the singing. We are sorry it was not possible to secure all.

It was the common testimony of those who were in the Convention, and each will feel it more strongly as the whole of the manifold occasion is gathered up and presented as a unit in this book, that the greatest thing of all, beyond the vast numbers, beyond the enthusiasm, beyond the earnestness and the intelligence, beyond the generous good nature shown by the delegates under all sorts of difficulties and inconveniences attendant upon the assembling of such a host, was the demonstration of the united spirit and single purpose of all the addresses and all the sessions. The speakers came from all parts of the world. There were men and women of as diverse education and environment as could be chosen. No restrictions were placed upon their utterances, as none had been placed upon their interpretation of God's word. There was the utmost variety of presentation of the various themes treated and the most striking individuality manifest in every speech, but through it all there was such unity of vision, integrity of purpose and singleness of aim, that one must rise from the perusal of the book with the exclamation that the voice of the million is as the voice of one, because all have been taught of the one Lord and have yielded allegiance to him alone.

B. S. DENNY.

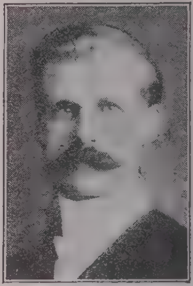
The dominance of this unity and the absolute exaltation of Christ as Lord were accepted in the Convention, and will be received by the readers of the book as a most reassuring promise of the speedy accomplishment of the work which our fathers undertook one hundred years ago, and of the prayer which our Saviour uttered when leaving the responsibility of his kingdom's establishment and maintenance with his disciples.

W. R. WARREN.



DR. C. EVANS.

W. H. GRAHAM.



E. A. HIBLER.

R. S. LATIMER.

G. W. KNEPPER.

T. M. LATIMER.

J. A. JAYNE.

D. R. MOSS.

J. A. JOYCE.

Members of Centennial Convention Executive Committee.

H. CRAMBLET.

C. S. BROOKS.

J. W. DARBY.

WALLACE THARP.

S. H. CHURCH.

W. G. WINN.

C. M. WATSON

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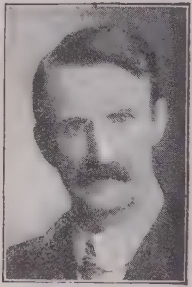
E. A. COLE.

Members of Centennial Convention Executive Committee.

C. L. THURGOOD.



W. R. ERRETT.

F. M. GORDON.

W. R. WARREN.

I. J. BEATTY.

G. S. OLIVER.

J. D. DABNEY.

J. C. CRAWFORD.

O. H. PHILIPS.

Members of Centennial Convention Executive Committee.

CENTENNIAL CONVENTION REPORT

The Opening Night

Monday, Oct. 11, 1909, 7:30 P. M.

Two Parallel Sessions: Hall C, Carnegie Music Hall, J. H. Garrison, of St. Louis, presiding; Hall D, Luna Park, Thomas W. Phillips, of New Castle, Pa., presiding.

Prayer, in Carnegie Hall, by W. T. Moore, of Indianapolis, Ind.:

Great God of our fathers, we bless thee to-night for this occasion, for all the holy memories that crowd upon us as we look back over the past years, and as we measure up the past century in the fact with which we have become acquainted. Oh, help us, dear Father, to appropriate the lessons of this century that is gone, and grant that we may enter upon the new century with new courage, with the rich experience of the past, with the consciousness of thy helpfulness in every step of our religious movement. Oh, grant us, we pray thee, the consciousness to-night that thou hast not only been with our fathers in the past, but that thou art with us still, and that we owe better service, more consecrated lives, more earnestness in the future years, than in the past. Thou hast demonstrated to us thy presence with us in our efforts to build up the great cause of Christ in the world. And so we bow our hearts in thy presence to-night, and thank thee for all thy goodness. Let thy rich blessing rest upon this meeting, and upon the dear brother especially who is to address us. Help him, dear Father, to properly deserve the great things that have come to him in the history of the past, and in view of the oncoming years, he one of the middle-aged men, he with one hand on the past century and the other on the coming century, oh, help him to have a message that will honor the past and encourage the future.

Bless us, we pray thee, in all that we say and do during this great occasion, this Centennial celebration. May we realize thy presence all the time, and may our hearts go out in the deepest gratitude to thee for thy wonderful care over us. Guide us to thy glory in everything, we ask, through Jesus Christ our Lord. Amen.

Gracious addresses of welcome were made by City Solicitor Charles A. O'Brien on behalf of the mayor, who was unavoidably out of the city, and Wallace Tharp, minister of the First Christian Church, North Side, Pittsburg. Happy responses were voiced by H. P. Atkins, Richmond, Va.; A. M. Harvuot, Cincinnati, O., and A. C. Rankine, Adelaide, South Australia.

Chairman Garrison, in Carnegie Hall, said:

This is the hour to which we have been looking with longing and anxious eyes through the years of struggle, a hundred years of history big with destiny looking down upon us. This Convention is to furnish the keynote of the Disciples of Christ for the second century. And this meeting to-night will furnish the Convention its keynote. It is easy to anticipate what that keynote is and must be. May I put it before you in a single sentence? It is the only sentence that I will ask you to remember or think of that I shall say. This is the key:

J. H. GARRISON.

Jesus Christ enthroned in the heart, in the intellect, in the conscience, in the life, as the bond of unity, the source of liberty, the standard of ethics, and the pledge of progress not only in the knowledge of God, but in an ever-widening measure of altruistic service for the redemption and elevation of mankind. [Applause.]

Translate that keynote into the music of life, and the twentieth century will witness the greatest victory which this world has ever seen.

Chairman Phillips, in Luna Park, said:

I am truly grateful to those who invited me to preside at this meeting on this great occasion. It was here in Washington County that a declaration of freedom from ecclesiasticism was made, one hundred years ago. In making this they put emphasis on the Bible, and stated that "Where the Bible speaks, we speak; where the Bbile is silent, we are silent." Now, this great rule has become more and more appreciated as the years have advanced. We find now the Y. M. C. A. teaching nothing but the Bible. We find the teacher-training classes teaching the Bible. We find Bible classes in all the great congregations, and it is so taught and so understood that creeds and confessions of faith are practically ignored. They are not taught now by any of the international congregations or gatherings, and very little emphasized in any congregation in Christendom. It is, "Where the Bible speaks, we speak; where the Bible is silent, we shall be silent." Now, in regard to the other great propositions, that all shall be united in one, that the prayer of Christ may be fulfilled; that all may be united in one, that the world may believe. This great plea went out over the country and over the world, proclaiming unity upon the word of God as prayed for by Christ. The world will never believe until God's people are united. A divided church has never saved a divided church has never saved a county, a city or a State, and never can. Christ prayed that they might be one, that the world might believe, and they will not all believe until God's people are one. Now, in advocating this great plea, we do not claim to be the only Christians, but we do claim to be Christians only. We have no authority but the Bible; we wear no name but "Christians;" and we have no creed but Christ.

T. W. PHILLIPS.

Centralization on Christ; or, Sovereignty of Jesus*

I. J. Spencer, Lexington, Ky.

Luna Park.

I thought at first of love as a fitting theme for a "keynote sermon;" but Christ is greater than love. The reins of all authority are in his hands. He created all things and in him all things consist. He is infinitely greater than all the patriarchs and prophets. He is the glory and the life of the Scriptures themselves. He is the Word made flesh, God's most perfect revelation. To see him, as he declared, was to see the Father. On his thigh is written "The Word of God."

He was the constant and sufficient theme of apostolic preaching and teaching. He was greater far than all that might be written about him. In his name the apostles met Judaism, paganism, sectarianism, false philosophy, apostasy, licentiousness, worldliness and antichrist, and overcame them.

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*Abridgment by author.

He is Lord also of the Holy Spirit, whom he promised to send to his disciples. The Spirit would not testify of himself, but of Jesus; would not glorify himself, but Jesus. He would convict the world of sin because it believed not on Jesus, and would take of the things of Christ and show them unto the disciples. No wonder that, after they were endued with power at Pentecost, they preached and taught nothing but Jesus, for they were under the inspiration of the Holy Spirit and they could preach and teach nothing else.

I. J. SPENCER.

All the ordinances and commandments of the New Testament depend for their meaning and efficacy upon the Lord Jesus. The Christian faith terminates upon a person—even the Lord Jesus. The confession is a confession of faith in him. The goodness of God in Christ is the supreme motive in leading men to repentance. Baptism is nothing without Christ. Paul was shocked at the very thought of baptism into any other name than that of Jesus. Without faith in the risen Christ baptism was nothing more than "the putting away of the filth of the flesh."

The church, also, is nothing without him who is its founder, its heart and its head; its foundation, illumination and great reward. The holy Supper depends for its sacredness and value upon the remembrance of Jesus, the discernment of his bod and blood and the showing forth of his death. The solution of the question as to how to observe the first day of the week is simply to keep it "as unto the Lord"! Our hymnology needs the regenerating and inspirational spirit of Christ. Prayer, to be successful, requires as its one thing needful that it shall be offered in the name of Christ. The supreme motive in giving one's substance and self is that Jesus commands it and set the example.

All authorized pleading for Christian union is for union, not on human creeds, nor even on the Bible, but for union upon Christ Jesus himself. He is the only foundation of the church, and of Christian unity as well. The ground of reconciliation to God is also the ground of reconciliation among believers, binding them the one to the other. "He is our peace" who hath broken down the middle wall of partition between Jews and Gentiles, making of the twain one new man. As he, himself, and not the Scriptures, was the basis or bond of union between Jews and Gentiles, so he must be the foundation of union among Christian people forever. As the Christian faith is not doctrinal, but personal, so union must be personal and not doctrinal—founded upon the personal Lord and Saviour.

All creeds, slogans, mottoes and opinions, as well as faith, must be put under the authority of the Lord Jesus. Every thought and imagination should be brought into captivity to the obedience of Christ. The Scriptures do not teach that if our faith be subject to Christ our opinions may be free from Christ. The only liberty of opinion or faith is found in Christ. Any plea that contains less than Jesus' plea contains too little. Any plea that contains more contains too much. Any plea that contains the same as his plea is his plea and should be so confessed.

There is danger in human creeds, human names, and likewise in human mottoes and slogans. The motto, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent," was a splendid one for the day in which it was born, when human creeds bound men's consciences more than the word of God. But it now requires careful and constant explanation to prevent its abuse. It would be better to declare that "all authority, in heaven and on earth, is given unto Jesus Christ."

"We would see Jesus," said the Greeks that came up to Jerusalem. The world still desires the vision. It is hungry for bread; shall we give it a stone? Multitudes are still like sheep going astray, and Jesus in compassion would teach them and lead them. Shall we not bring them to him? The people are still weary and heavy laden. Let us invite them to Jesus for rest. There are those who still search the Scriptures, and think that in them they have eternal life, and they will not come to Christ, the Lord of the Bible, that they may have life.

The Bible, apart from Christ, who is its life, is like his garments after the crucifixion. There was no virtue in them. But the Bible, with Christ immanent, with Christ the very spirit of its prophecy, is like the garment which the diseased woman touched and straightway was made whole.

We read that upon the Saviour's head were many crowns. The patriarchs and prophets, apostles and angels, and all the redeemed, will crown him Lord of all. The Father will say, "This is my beloved Son. Hear ye him." Nor do I think the Scriptures then will die. Their words will glow in the glory of the throne, and our cleansed eyes shall see new beauty upon every sacred page. They still will testify of Jesus, and we still will ponder with delight their wondrous depths of wisdom, while our Lord himself will be their great Interpreter.

What is the Mission of the Disciples of Christ, and How May They Get It Done?

George H. Combs, Kansas City, Mo.

Carnegie Hall.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18: 37.

And as Christ, the supreme personage, came into this world for a definite purpose, so comes all life. "Nothing walks with aimless feet" — nothing from lowliest carthorse in city ways to tallest angel in the courts of God. The ship sails toward a port; the chariot rolls toward a goal. A single grain in a swirl of sand unstraining towards an end were plentiful proof of a godless world. Purpose is everywhere, and "towards one fixed, far-off, divine event the whole creation moves."

G. H. COMBS.

This purpose grips the individual as well as the all. No man is born but that his work is born with him. The humblest cradle is rocked in the shadow of a divine decree. Worlds have orbits no more fixed than human souls. God's fingers tug at a baby as surely as at a star. "For this came I into the world" is the cry of all that is—trees, rivers, hills, stars, books, civilizations, governments, institutions, naked souls of men. "For this"—not these; for one, not many things—a something definite—apart, all-inclusive, sovereign, a mandate whose shadow never lifts.

BORN FOR A PURPOSE.

If this be true of life in the humblest forms, how much the more of life in vaster reaches. The world's great souls are born to a predestined work, and spin in orbits smoothed by divine decree. Luther did the work for which he was born and nailed his thesis to Wittenberg Church door with the hammer of God; John Wesley accomplished the task for which he was sent and flamed through the infidelities of his day with a very torch of heaven; Jean of Arc executed the mission for which she came into the world, faring forth from gentle pastorals to strife of battle days ringed round with the angels of God—saint to-day and saint always, not by the futile ceremonial of a too tardy church, but by the grace of a life that, obedient to heavenly visions, accomplished almost divinely its work.

This all-pervasiveness of purpose extends to institutions, organizations, world movements, for these streams roll all, if they rightly roll, along the channels digged by the divine purpose.

Let us look at this great movement whose Centennial we are gathered here to celebrate in the light of this text.

We, too, may say, "For this came I into the world." For something—a something central, imperial, a something undone and not to be done by others, a something that constitutes at once the justification of our being and the inspiration of our labors—were we born. We came for something. We are either pretentious interlopers or we were sent of God to do a given work. We are either a necessity or a nuisance.

For what? The answer to this question is a clear limitation of the sermon. We have gathered here to celebrate the Centennial of one of the most remarkable movements of all Christian times. One hundred years ago at this natal place a word was spoken and the word had life, and that life is the life of one and one-quarter million souls. It is fitting that we gather here now and from every quarter of our home land and from over seas. We have "come up to Pittsburg" even as the tribes came up to Jerusalem—come to recount the splendid history of a hundred years, come to do honor to the fathers of our faith, come to lay our flowers on historic graves, come for glimpses of broader and better years to be.

But from all this I must turn resolutely aside, asking simply, asking earnestly, and answering in what understanding may be mine, the question: What is the mission of the Disciples of Christ, and how may they get it done?

In these days when our brethren of other communions love this Book as well as we, bowing before it in equal reverence, and when to go no further, our Baptist brethren disclaim alike with us the binding authority of any human deliverance, holding this Word supreme, shall we say that our mission as a people is the exaltation of the Bible? Surely not, for this, though a great, is no longer a distinctive, message, and hence no justification of our continuing life.

THE DECADENCE OF CREEDS.

Spend no time in belaboring creeds, for with the thoughtful in all the churches—and brain will always win in the end—human creeds as tests of orthodoxy have lost all standing. To be sure, the creeds are yet with us, but only as shadows are, and their voices are no longer heard. On an island of the Nile, hard by the place where tradition places the floating crib of the infant Moses, stands an old Nileometer. It is not used now, and we do not need to be told that even in its service days it did not control the river, but merely gauged its rise and fall. So stand the creeds, no longer used, merely antique registers of old-time thought, and even at their best no more determining the movements of the spirit than did that obsolete register the mystery motions of the Nile.

Nor in final negative did we come into the world to proclaim the universal Lordship of Jesus of Nazareth! That is a great message. It is the topmost note of human song. It is a fitting climax to our Centennial week that on Saturday night, under the sway of great preachers, we shall ascend the heights of this imperial theme and listen to the music of the skies.

In this proclamation, the Disciples bore a heroic part. That thrilling cry of the last quarter of a century, "Back to Christ," was not lifted up first from the towers of old Oxford, but by the Campbells and their compeers. "Back to Christ," back to his sovereign person as the center of all religious thought, as the heart of all creeds, as the bond of all brotherhoods, as the inspiration alike of individual endeavor and the social passion—back to Christ as the explanation of the past, the key to the present, the hope of all the unborn days.

THEN, FOR WHAT?

The restoration of the unity of the church to the end that the world may be won to Christ. The aim is threefold:

First, to point out the shame and sin of disunity.

Second, to create a hunger for the unity of the people of God.

Third, to point out a way for the realization of this unity.

To this threefold task the fathers gave themselves. But though one hundred years have passed away since first they lifted up their protest against the divisions of Christendom, and though that protest has been repeated by those within and without our communion until it has become a well-nigh universal chorus of dissent, I make bold to say that the gravity of the situation is not yet fully recognized nor its awful hurt and blight.

No indictment can be severe enough, no assailment vigorous enough, no condemnation heavy enough of this, the great hindrance to the conversion of the world.

The disunion of Christendom is more than economic waste, it is more than social inefficiency, it is more than loss to brotherhood—it is black and damning sin. It has hindered the church in the past, it makes futile the present endeavor, it blocks the way of the tomorrows. Disunity, with its thronging scandals, crucifies the Son of God afresh and puts him to an open shame.

THE TRAGEDY OF IT.

This disunity would be pure comedy if it were not already tragedy. Think of the city of Pittsburg, for example, with its police and fire protective and educational systems organized along the line of our denominational heterogenities. A Presbyterian policeman on this corner, a Methodist on that, an Episcopal on that; a Democratic fire station here, a Republican there, a Socialist there; an allopathic ward school here, a homeopathic there, an osteopathic there—all working independently, none working together, a huddle of dislocations, a pyramid of inefficiencies! And to complete the picture, think of an apologist for those conditions saying, "Well, variety, you know, is the way of God. We are not all of one mind. We can not be expected to think the same way. We can't all agree on pedagogical rules, nor on the way drunken men should be locked up, nor on how fires should be put out—these rivalries are very wholesome, and, besides, don't you see, we are all working for the same ends!" And yet, this very sort of twaddle is heard in provincial circles in justification of a divided Christendom!

TEMPER OF THE MODERN MIND.

The temper of the modern mind is expressed in the word consolidation, unification. Evolution was the watchword of the last quarter of a century; consolidation is the watchword of to-day. Evolution said, "Get up;" consolidation says, "Get together"—that you may get up.

And woe unto the churches if they heed not this message! The spectacle of a little village, with a half-dozen struggling little churches with their unnecessary duplications—six little buildings, six wheezy little organs, six little inefficient choirs, six half-starved preachers—is the saddest sight beneath the stars.

But the world will not merely pity. "Get together" is its exhortation, and if the churches persist in their scandal of division—if they have not brains enough or goodness enough to "get together"—the world will brush them aside as hindrances and not helpers in its onward march. The question of union is not a question of greater efficiency, it is a question of life.

This fact bulks so large and portentous that it is being recognized by thoughtful men in all the churches, and the Baptists, Henson and Tupper; the Congregationalists, Hillis and Dawson; the Presbyterians, Van Dyke and Schaff; the Episcopalians, Farrar and Winchester, join in a chorus of condemnation.

Where, then, if this is true, is our distinctiveness of mission. If, in other churches, the condemnation of divisions among Christians is being heard, what is the special contribution now of the Disciples of Christ?

OUR DISTINCTIVE MISSION.

It is this: the restoration of that unity. The work that has been done has been largely destructive. The work that awaits us is constructive. It is for us, realizing the purpose for which we came into the world, not merely to swell the chorus of criticism of things as they are, but to help bring on a better day. It is our mission not merely to present a criticism, but a program; to offer not only a condemnation, but a platform.

We were sent to translate yearning into accomplishment, and dream of unity into deed. It is our mission to lead the Christian world from the fields of strife into that temple of unity wherein all men are brothers and over all is God.

But how shall this unity be brought about? This is neither the time nor the place for the discussion in detail of the worth of this program, but, in a word, it is this: The turning away from the ecclesiastical traditions of eighteen hundred years and the recovery of the simplicity of the early Christian faith. It is the plain statement by plain people that the church was once united, and that to get back to a real unity you have only to follow the now separated streams of the churches, until you reach that place in time and thought when only *one* river flowed.

It is the contention that just as priceless frescoes on old cathedral walls covered over by lime of later days need only the removal of the covering wash that they may look out upon us with their splendid story, so the original church, where all were one in Christ, needs only to be freed from the clouding additions of disputatious years that its primal glory may be revealed. Do our people propose to construct a platform on which a united church may stand? We propose no such foolish thing. We hold that this platform has been already built—built, but covered up—and all that we need to do is to dig down beneath the dogma debris of the centuries until we find it. We construct nothing. We reform nothing. We propose only to restore—to wash the old pictures of their dust and smoke that their beauties may live again.

Does it mean, then, a recovery of all that which is altogether lost? Happily, no. The fundamental truths of the Christian religion have never been wholly lost, and we ask only that those fundamental truths, the common property of Christendom, be clean stripped of the accidental and the non-essential, and be made the basis for a united church. We hold that Christians of all creeds and phases of thought can unite only on those great truths that are held alike dear by all. We hold that a catholic church can be built only on catholic truths.

OUR PROGRAM IS CLEAR-CUT AND DEFINITE.

We ask all Christians to unite by wearing a name at once catholic, Scriptural, the name that is the glory and inspiration of all our churches—the name of Christ. We ask all Christians to unite upon a creed bearing also the marks of Scripturalness and catholicity, a creed living, vital, unchanging—the person of Christ. We ask all Christians to unite upon the observances of the ordinances of the church as they are revealed in Scripture and in the catholic recognitions of the churches.

In a word, we hold that if the churches were to strip themselves of all that is specially distinctive and sectarian, that, so divested, they would have all the marks of the catholic, which is the apostolic, which is the united church. Scripturalness, catholicity, these are the twin fixed stars in whose light we journey as we seek restoration of a united church.

But the bigger, more imperative question for us who are gathered here tonight is: How may this union be accomplished? First of all, by a clear demonstration of the practicability of union among ourselves. Preaching unity, we must be united. We must bring to the churches not only a program, but an accomplishment. The sorriest, tragicalest thing in all the world is the spectacle of a warring church preaching the gospel of peace. Other communions may divide and subdivide and yet do no violence to their plea, but for the Disciples to divide were public condemnation and shame.

WHAT CONCERNING THE WORLD?

For it is with the practicability of this union movement that the world is most concerned. Interested observers in all the churches are in sympathy with our unity *aim*, but distrustful of our *program*. These are asking plain questions. Are you who preach union united? Is your common bond strong enough to hold together men of different temperaments, of different schools of thought? Being many, do you see with one eye, feel with one heart, labor with one hand? After one hundred years of experimentation, do you find that the tie binds? Ah, does it bind! Thank God, thus far *it binds!* But eternal vigilance here is the price of our larger success. To keep the unity of the Spirit in the bonds of peace must command our supreme efforts. Let any incipient estrangement among us be quickly checked. We are brethren. Resist current classifications as if they were from the devil—as they are. Wear no placards. Let no man among us say, "I am of Cincinnati," "I am of St. Louis," "I am of Nashville," "I am of Chicago," but let every man among us say, "I am of Christ." Shun ecclesiastical markings, labelings, ticketings, collars. Markings are for sheep, labelings for hams, ticketings for railroad passengers, collars for dogs. Be free men; be Christmen; be brothers.

In common with all other religious bodies, two schools of thought are represented among us—the conservative, the progressive. And it is well. Each is the necessary complement of the other. Conservatism without the touch of radicalism breeds stagnation. Radicalism without the constraint of conservatism spells anarchy. Two words put into our blood will hold the conservatives and the progressives together—toleration, consideration.

WE MUST BE HUMBLE.

Let but toleration and consideration do their work of grace in our hearts, and a watching world will be constrained to say, "Behold, how these disciples love one another!"

We can accomplish our mission only through the grace of selflessness.

We must be single-purposed. "This one thing I do." If we were sent into the world to restore the unity of the church, we may not turn aside from that work even to holiest enterprises. Even other kinds of good may be for us a sin. Always and everywhere we must remember the one imperial task to which we have been called. Much of vital and Christian work done by other religious bodies we may not even undertake. Let us get this one work clearly before us.

ONE HUNDRED AND TWENTY-SIX DOCTORS.

Ours is not the mission of social reform. Society needs reformation, God knows. Hideous wrongs are to be redressed; cruel inequalities are to be remedied—much is to be done; but not by us. Then, may we not fight the battle of the weak against the strong? We may not—now. Why? Because this battle can be fought, these injustices removed, only by a united church. You can never have a whole sociology without a whole Christendom. The body politic is sick. What ails it? One hundred and twenty-six sects come in to diagnose the disease and prescribe the remedy—only, mark it well, these one hundred and twenty-six doctors do not hold a *consultation*, but come in *singly* with their confusing counsels! What would you say to a man who was being experimented upon by one hundred and twenty-six doctors, each with a separate remedy? I think you would tell him to make his will. And yet, exactly this travesty fronts us in the present Christian solutions of social problems!

Let us understand, then, that this union program is primary, fundamental. A divided church can not reconstruct society; a divided church can not save us from the blight of mammonism; a divided church can not cleanse our cities; a divided church can not solve the problem of poverty. There's just one decent thing a divided church *can* do; it can die.

It is not the mission of the scholar or the critic. We have heard much of "criticism" in this Centennial year—too much. The contentions of this sermon on this point are three:

First, it is none of our business. Criticism is not our task. Important as Biblical criticism is, and I do not underrate its importance, we were not sent into the world to engage in it. *Our* task is to unite Christians. The one supreme work we are sent to do is to cure the hurts of a divided church. How shall our people "line up in this matter of criticism? We do not need to "line up" at all. Does one say, "The preacher of the evening is not a critic and knows little of criticism"? Most grave and reverend seignior, you have spoken a true word. He is, as you say, no critic. But hear me. I challenge your right to be *primarily* a critic, conservative or progressive, whoever you may be. We were sent into the world to restore the unity of the church of God, and until that great consummation no man among us has leave to turn to other tasks. Second, important as these critical problems are, they are not comparable in importance to the supreme work for which we were born. The world could get on with two Isaiahs or a dozen, as for that, but it can't get on with a divided church. Men can be saved, I opine, if they never got a glimpse of the rainbow Bibles that our German brethren offer us for our edification, but the world can never be saved by a divided church. And, finally, here as before, we contend that we shall never have a wholly worthy Biblical interpretation until we have a united church. Men can never think right until they live right, and Christians can never live right until they cease their warfares and become one in Christ the Lord. Brethren, let us have less of "criticism" and more of "unionism" in these days to come.

NOT TO THE UNCHURCHED.

Our mission is not to the unchurched at home. No man in this midst believes in evangelism more than I, and yet even the supreme work of winning men to the Lord Christ must not, for one moment, turn us aside from the work to which we have been called. Great as is evangelism, let us bear in mind that our emphasis can not be here, but on the unity of the Lord's people. Why? Because the unification of the churches is a necessary precedent to effective evangelism. A divided church can not evangelize our home land. It is not evangelizing it. Protestantism is paralyzed by its disunion, and never shall we win the world at our doors until there shall be one church, even as there is one Lord, one faith, one baptism, one God over all.

Ours is not a mission to the heathen world. If, in this great missionary convention, it is difficult to present this proposition without danger of misunderstanding, the fault is with the conditions and not the speaker. Do we not, one and all, believe in the evangelization of the heathen world? Yes, it is because we believe in it so tremendously that we say this word. For we know that these nations beyond the seas can never be evangelized by a divided church. We have heard the Master's prayer, "Father, may they all be one, as thou art in me, and I in thee, that the world may believe that thou hast sent me," and we know that only through a united church can the world be won. "First things first." And the first is unity—unity for evangelization; the unification of the church for the conversion of the world.

ARE WE REACHING CHRISTENDOM?

What, then, is our mission? It has been already oft repeated—the unification of the churches of our Lord. Now, if our mission is to unite Christians, our message must be *to* Christians. If we were sent into the world with a message to Christians in all the communions of earth, we must somehow deliver that message. But are we? Before almighty God, yes or no? Are we reaching the ear and heart of Christendom? Are we going as flaming messengers to the churches around us, beseeching them in Christ's name to be one? Here in this great Centennial Convention is the place for great confessions. We are not accomplishing, as we ought, our sacred mission. And here, with these faces of our fathers looking down upon us, let us reconsecrate ourselves to our proper work. For these sturdy pioneers delivered their message. They spoke to the churches. From every platform, whether city church or woodland temple, they preached to Christians of all communions, beseeching them to be one. We must follow them. Their mission is our mission. We must address the churches of our day just as Mr. Campbell addressed the churches of his day. Convincing them of our absolute disinterestedness, of our great concern, not for the building up of another denomination, but for the union of all believers in Christ. We must find our way into their pulpits, into their prayer-meetings, their revivals, their conventions, with the one cry on our lips and in our hearts, "Brethren, we entreat you that there may be no divisions among you." We count "our plea" familiar. Familiar? Yes—to us, but strange as tongue of Araby to the Christian world at large. It is ours to make it known, to see to it that every man who holds in his heart the face of Christ, from humblest sexton of dissenting chapel to highest dignitary in historic church, English, Greek and Roman, shall have heard our story.

This is a summons to a warfare and not a battle. Victory will not come on the morrow. The consummation may be yet afar, but this we can do: we can give ourselves in passionate abandon to this notable mission. We can do our very all, and if the triumph come not in our day, we can surrender our task in confidence to those who come after, knowing that soon or late the day will come, and singing even while we die:

> "Ring, bells, in unreared steeples,
> To joy of unborn peoples.
> Your triumphs are our own."

Lastly, we may accomplish our mission through supreme endeavor in the strength of a triumphing faith.

You say it is a stupendous task. Be it so. It is the big, splendid task that makes the sovereign appeal. It is the high mountain, and not the hill, that challenges the climber. If big things are to be done, let us attempt them in big ways. The day of small things is past. This is a great brotherhood, and it can do great things if it will.

A HUMILIATING TRUTH.

Let us face the humiliating truth that we are not living up to our opportunity. We are not reaching, in any large and commanding way, the religious world. We preach sermons, in the main, to "our people;" we publish papers for "our people;" we write books for "our people;" but in no worthiness of effort are we making "our plea" known to the world at large. It is safe to say that the fantastic doctrines of Mrs. Mary Baker G. Eddy have come to a greater publicity in two decades than has this noble plea cherished for a hundred years. That just used phrase, "our plea," takes on a tinge of irony. It seems that we want to keep it "ours," and not suffer it to get far from home.

We are lacking in a comprehensive, intelligently directed propaganda. We are not organized for the supreme work we are called to do. Societies we have everywhere, thick sown as leaves of Vallombrosa, but among them all, from the big Brotherhood to the little Busy Bees, there is not a hint of an organization for our real work.

It is well, indeed, that we have gathered here to freshly conceive our work. This is both the place and the hour for the launching of a great union propaganda that shall be worthy of the cause we celebrate.

We talk about the great "questions" of this Convention. There is but one question: How to deliver our message; how to make it known in a broad, compelling way to the ends of the earth. "Christian Union" to the front! If we have a message to the religious world, let the brain and heart of this great Convention bring forward a clean-cut, definite program of endeavor, so that it may be done. Let us go forward in that work, and let us go in the might of faith.

CONFIDENCE IN THE MESSAGE.

There has never been a time since worlds began when any people should have greater confidence in their message than we this hour. How much easier should this faith be to us than to the fathers! They spoke in the strength of hope; we, in the might of accomplishment. To them Christian union was an untried program; to us it is a tried product; they were prophets of unity; we are its historians; they were dubbed dreamers; we have seen the dream pass into a deed. How dare we doubt our message?

Then, too, our fathers spoke as those born out of due time; they preached unity to an age that was not seeking unity. They declared division a sin, when Christendom held it a grace. They were the voices of unfelt aspirations, the prophets of unborn days. What a change! Our fathers preached to stone walls; we, to warm hearts. They rowed against, but we row with, the tide. They preached to men unfriendly; we, to an age saturated with the sentiment of union and eagerly asking the way. If ever, then, there was a time that made for faith, it is now.

> "To doubt would be disloyalty,
> To falter would be sin."

Men and brethren, let us gird up our loins for fresh and larger endeavors. Let this Centennial mark the hour of the renaissance of a supreme faith in the sanity and practicability of our union plea. And in the inspiration of that faith, let every one of our million and a quarter souls go forward.

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before."

My brothers, I believe in the fellowship of all souls, and repeat unwaveringly, "I believe in the communion of saints"—all saints, whether in heaven or on earth. This fellowship can not be broken by death.

"One army of the living God,
To his command we bow;
Part of that host has gone before,
And part are crossing now."

And those who have gone before are yet with us. The fathers, they are with us; with us not merely in pictured face and honored memory and kindling inspiration, but with us in very spirit presence. They are here. Think not that they sleep beneath the grassy mounds, nor rest uncaring in some far-off heaven; they are here. Thomas Campbell? Here. Alexander Campbell? Here. W. K. Pendleton? Here. Barton W. Stone? Here. Walter Scott? Here. Jacob Creath, Aylett Raines, Isaac Errett, Robert Milligan? Here—all, all here. Their unseen hands are upon our heads in blessing; they hearten us with their words: "O church of the living God, go forward. The Lord has sent you. It is not a fruitless fight. Your labors are not in vain. Your days are better, brighter, than the days we knew. It is coming, that great day, when all God's people shall be one. Hasten its coming. Keep heart of faith and be not dismayed." What shall be our answer? "Fathers of our Israel, we will heed your message. And here in your sacred presence we honor you, not only with the tribute of tears, but by consecrating ourselves afresh to the work for which you even laid down your lives." Are our fathers with us and saints and martyrs of all the ages? There is another. Across the chasmed centuries comes the word, "And, lo, I am with you always, even unto the end of the ages." *He* is with us! Oh, Master! Master! Look! His face is sad. Listen! His voice is filled with the anguish of a breaking heart. "My brothers, it has been long, long since I died for you and all mankind, but many have not heard my story, my gospel has not yet been preached to every creature. My people are divided and can not carry everywhere my word. Bid them be one. Go, go to them in passion and tears and loving words, beseeching them that they be united, that the world may know that the Father hath sent me. And as you go with my word, go in my Spirit, wearing not only my name, but living my life." What shall we answer him? "O Master, we will not fail thee."

"We'll go where you want us to go, dear Lord,
We'll be what you want us to be."

Amen.

Christian Woman's Board of Missions

Tuesday, Oct. 12, 1909

Three simultaneous sessions were held morning, afternoon and evening of Tuesday, October 12. Carnegie Hall, the Congregational Church and the Presbyterian Church were the places of these gatherings. Three sessions were presided over by the president of the organization; three by the vice-president; one by Mrs. A. E. Jennings, State president of Michigan; one by Mrs. John Gay, State president of Kentucky, and one by Mrs. Maude D. Ferris, now of Illinois. These last three presided in place of Mrs. N. E. Atkinson, who was kept from the Convention by illness.

In the Congregational Church, Mrs. T. W. Phillips, State president of the Christian Woman's Board of Missions of Pennsylvania, gave words of greeting and conducted the opening devotions. In Carnegie Hall this service was conducted by Pennsylvania's secretary, Miss Elsie Taylor, and in the Presbyterian Church by the vice-president of the State, Mrs. C. A. Frick. Pennsylvania, through these officers, made all feel welcome and at home. Mrs. Phillips' message was as follows:

As I stand here facing this large audience and remember that this is only one of three such gatherings of Christian women in this city to-day, I realize that Pittsburg is truly honored. From the North and from the South, from the East and from the West, and from across the seas, you have come to us, and we gladly bid you welcome.

The characteristic atmosphere of Pittsburg may dim in a measure the welcome in our faces, but the sunshine of love glows bright and warm in our hearts.

When Paul journeyed to Rome, you remember at a certain place called the "Three Taverns" the brethren came out to meet him, and he "thanked God and took courage."

Slowly, but surely, woman is coming into "her own." New responsibilities and new duties are crowding into her life. The world progresses, and as it progresses woman moves steadily to the front. With sympathetic heart, clear brain and firm hand she is reaching out into the realms of sin, oppression and injustice, and, turning on the searchlight of righteousness, honesty and purity, is steadily and persistently laboring for the uplift of men, women and children.

Judge Lindsay says: "It is not the politicians or lawmakers who are doing the best work to save the younger generation, but it is the women's organizations and the women themselves."

Now, it is the gospel of Christ that has made it possible for women to do this work. All she is, all she has, she owes to Christ.

Then, since he has honored and dignified woman by giving her work to do, shall she not gladly bring the best—the very best—she has into his service?

These three years of preparation for this Centennial have been years of education. We have a better, clearer knowledge of this Restoration movement inaugurated one hundred years ago. Our hearts have been thrilled as we studied the lives of our pioneer men and women and realized something of their labors and sacrifices. We stand with bowed heads in their presence and thank God for them.

So to-day we come here, not with any spirit of boasting, but rather in the spirit of humility and thankfulness. We come with higher and greater ideals. We come with the earnest resolve to labor more faithfully for the union of God's people upon the word of the Lord and for the salvation of the whole world. It is in this spirit, dear friends, we welcome you, one and all.

The President's Message

Given in each of the meeting-places during the sessions over which she presided.

We were glad when they said unto us, "Let us go up to Pittsburg in 1909." Some of us have looked forward to this time and place with much the same spirit as that which characterized the devout worshipers going up to Jerusalem. "Our feet shall stand within thy gates, O Jerusalem!"

MRS. A. R. ATWATER.

The time is sacred because of what it stands for, and because of all of its associations. We can not but be conscious of that cloud of witnesses who compass us about, and who, though invisible, give us courage and strength, and help us to know what are the real value and power of life. Each one here speaks now the name of some of these, but as an organization we may well name two of our incomparable leaders whose presence we feel, Mrs. O. A. Burgess and Mrs. Helen E. Moses. No one planned more for this time than Mrs. Moses. No one strove more unceasingly to make it glorious. Who can doubt that her radiant presence is in our midst?

There are many others whose faces have been turned toward this occasion with hope and longing to join in this fellowship. They had part in the things we celebrate to-day, and most of any would have enjoyed this time. Among these we call the names of Mrs. Pearre, the mother of the Christian Woman's Board of Missions, whose sight is dim, but whose spiritual vision is as clear as when, on her knees, thirty-five years ago, she saw what God had in store for the women of the church of Christ; Mrs. Jameson, the first president of this organization; Miss Elmira Dickinson and Mrs. Christian, active in all its early history; Mrs. R. K. Syfers, who for many years has been a member of the Executive Committee, and Mrs. N. E. Atkinson, who has served the work in various capacities longer than any other one ever connected with it, and has presided over many of its convention sessions with unusual power. All of these are kept from us by weakness of body, but we know that they, with many others, are in earnest prayer these days over the issues of this Convention. The thought of this makes sacred the time and the event.

Many influences from afar center here to-day and all this week. Numbers from many States in our Union, who have striven to add force to the reports of these days, and are still denied the joy of being here, have promised to pray for this Convention and its interests. The missionaries on all the fields remember us, and, as one in India writes, they pray very earnestly that God's Spirit may be manifest in great power, drawing the hearts of all toward himself so that great things may be undertaken for the kingdom. The twenty-three churches in Jamaica will meet in their respective houses of worship during this whole week to pray for this Convention. For weeks the orphanage children in India have been praying for it, and will have special seasons of prayer this week.

Again, in this gathering have come together an unusual host. The old have come because the time is especially theirs; the children and young people have come because they are getting ready for their duties in the new century. A throng of those in middle life are here because they belong alike to the old and the new. They have come from all parts of our country and from other countries. Many of our mission fields are represented. Never did we have in one of our conventions so many of the missionaries. And we are blessed, too, in having a number of those who have recently dedicated their lives to the work of Christ in the distant places and will start from here on their mission. In the thought of our people everywhere this time is, then, sacred and important.

Starting, as the movement of the Restoration did, simultaneously with the birth of the modern missionary movement in America, emphasizing in an especial way the authority of Christ, in the very nature of things we were destined from the first to be a missionary people. Every missionary organization in the church deems itself worthy of Centennial distinction, not because its constitution and charter date back so far, but because, through the principles set forth, it existed in embryo a hundred years ago.

What should be the spirit of this vast convention of Christian people celebrating its hundredth anniversary? In view of our origin and aims, in view of our attainments through a hundred years, and conscious of the vaster unattained, how should we meet this occasion? Anniversaries of noted events are not free from temptation to unworthy demonstrations. Our orators on national anniversaries at times indulge a spirit of boastfulness and self-assurance that delights the unthinking. The sound of trumpets, the flaunting of banners, "the boast of heraldry and pomp of power," are sometimes mistaken for patriotism, but these things make the thinking man bow his head in humiliation. He knows that patriotism is shown by love that gives itself in service, even to the cost of life. He stands in the presence of the majestic facts of our nation's history in reverent awe and appreciation. He remembers the masters who laid the keel and wrought the steel ribs of our great ship of state. He recalls the beating of anvil and hammer, the flame and the heat out of which the anchors of our national hope were forged. Our independence, our liberty, our free institutions, are to him above common compliment, and they seem unworthily celebrated by loud demonstrations. He steps into his place in the nation as if he were to be held accountable for what he builds into or what he tears down from the structure which to his time has stood the shock of wind and wave and rock and is still seaworthy.

Something like this should be our attitude as we recount in this Convention the story of our fathers, and talk together of our religious heritage. What we say and what we do should be marked by a calm appreciation of what has come to us at great cost, by a determination that those who strove earnestly, and yet did not enter into the promises, may have their joy fulfilled in us and in those who come after us.

The Christian Woman's Board of Missions, four years ago, set before itself certain definite things to do as a fitting celebration of this hundredth anniversary. Not putting aside the tasks that were then filling our hands and hearts, we gave ourselves to the new aims with a determination that comes from a sense of added responsibility. The things we attempted for this time have in a large measure been accomplished; how largely you shall hear from the reports to be rendered to-day.

Does some one say we have reached the goal because financial aims have been realized, because certain definite things have been done? If so, then the muscles may relax, the eyes lose forward vision; now comes rest, the victor's crown.

As our workers—national, State and local—have moved steadily toward this time with increasing zeal as the months and years passed by, we have often been reminded of those who run in a race—yes, of a whole army in a race for the goal. "Laying aside every weight," "Girding themselves," "Running with patience," have been phrases fitting this moving body, and the last few months the movement of the whole force has been characterized by an intensity of purpose that is inspiring and little less than sublime. But the figure fails. The Centennial is not our goal. This celebration is not to mark our victories.

We believe this distinction is an important one. In the first place, the things that have been wrought by our people have come out of the labors, the strivings of soul, the sacrifices and the prayers of those who preceded us. If there be any glory or any praise, it is for them, through Christ, the Leader of their march and their inspiration. What is true of the church as a whole is true of the Christian Woman's Board of Missions. If there are worthy achievements, credit belongs to a throng of men and women who have indeed reached the goal; who, like the apostle to the Gentiles, have finished their course, have kept the faith, and have received the victor's crown. No praise is due to us who are still in the race. The goal is ahead.

But, again, what is the effect on this moving body of strong Christian workers who have come up to this time with continually accelerating movement under the inspiration and enthusiasm of the closing years of a century—what is the effect of looking upon this period as a goal? It takes no prophet to answer that question. We can not imagine a more pitiful failure of all the plans of the fathers, of all our own plans, than a result like that. Better by far had we not celebrated our Centennial. If we weaken here, if we slacken our pace, for us the race is lost.

During these Centennial years the statement has often been made that reaction would be sure to follow this unusual effort; that the stimulus of the Centennial being removed, we would fall back to a dead level of commonplace effort; and such is sure to be the result if we fail to see the relation of our past effort to the things that are before us. We have not only been doing things, but we have been getting things to do. Our tasks were never so heavy in the past as they are to be in the future. Some one says when the Centennial is past we shall not be under such heavy strain. Dear sisters, "press not that flattering unction to your souls." "To him that hath, more shall be given," is as true of work as of anything in the world, and especially is it true of Christian work.

If our sisters in one of the States had labored less diligently the past four years, we should not at this time need to plan for the maintenance of a school for our Mexican ministry. Two others of our States have added to our responsibilities by their zeal and faithfulness in raising ten thousand dollars, and so giving us a new mountain school to maintain, with nearly three hundred students in it. Look at what the other States have brought to us by their earnest effort. Every aim reached imposes a new responsibility. The old saying that the reward of hard work is more work, could not well find a verification more apparent than our experience shows.

We are not trying to sound here a single note of discouragement. There is no ground for discouragement in the thought that God has given us great responsibilities; that from the height to which he has led us we have a vision of greater heights and much more land to be possessed. It is fullness of joy to have the hands full of work, provided the heart is full of hope and the soul very courageous. And the heart will be full of hope and the soul of courage if we have the conviction of which Emerson speaks, that our work is dear to God and can not be spared.

MISS F. MILLER.

These past years we have just been discovering how much we can do. An organization that can do so much can do more. Who among us feels to-day that we have reached the limit? Who among us is willing to fall back from our higher aims?

This has been a time of gathering momentum. The test is to be in our effort to carry that momentum over this special period into the work beyond, so that there shall be no falling back, no weakening of purpose or of zeal. The added responsibility urges, faith in the loyalty of our forces encourages, and conviction of the value of our work compels the upward and onward movement. To this end we must unceasingly pray, for "not by might nor by power, but by my Spirit saith the Lord of hosts."

Our Centennial

Mrs. Ida W. Harrison, national vice-president and Centennial secretary, gave her report in the morning at the Presbyterian Church, where she presided; in the afternoon at the Congregational Church, and about the evening session, of which she had charge, we quote from another:

"The third and final delivery of the crowning Centennial address of our national Centennial secretary, Mrs. Ida Withers Harrison, was fittingly made the closing Centennial address in Carnegie Music Hall. Following the address came the recognition of the States that had attained one or both of the Centennial aims. The Centennial secretaries, or other representatives from honor-roll States having delegates in the Convention, were called to the front of the great platform, while Mrs. Harrison bestowed the appropriate bronze medals which bear upon one side a relief of Thomas Campbell and "Centennial Convention, 1909," and on the other the seal of the Christian Woman's Board of Missions, with the open Bible. As the names of the States were pronounced the applause gave evidence of the State's numerical representation in the audience, the great organ effectively joining in the final applause. All but two of the States received the medals.

IDA W. HARRISON.

"Of our stronger States, Illinois was given special mention, because of the near approach to the doubled membership; and Iowa because of attaining both of the Centennial aims, and now having the two largest auxiliaries in the world.

"Miss Mary Lyons, secretary of Ohio, responded in behalf of the States, making impressive allusion to the fitness of her taking this part, in that Ohio had been the birthplace of the Christian Woman's Board of Missions, and also the birthplace and burial-place of one of the leaders in planning the Centennial aims and objects, the attaining of which had just been recognized.

"Miss Lyons recognized the accomplishments of the one who, on behalf of the National Executive Committee, had bestowed the medals, and led the great assembly in giving her the Chautauqua salute. Mrs. Harlan stepped to Mrs. Harrison's side and held the audience in perfect silence, as she spoke of gratitude due from all for the manifold and matchless service of our Centennial leader, and gave to Mrs. Maude D. Ferris the privilege of pinning upon Mrs. Harrison's breast one of the medals as a token of appreciation and love."

Mrs. Harrison's address:

My report as Centennial secretary for the current missionary year is found on page 60 of the annual report which you hold in your hand. On the same page will be found my report as Centennial secretary for the Christian Woman's Board of Missions for the four years' Centennial campaign, beginning at the San Francisco Convention in 1905 and closing with Sept. 30, 1909. I will not weary you with the details of either report. I will only state briefly the summary of the four years' campaign.

I have presented the work in thirty-one different States and 151 different towns; a number of the States have been visited several times, and I have also visited two provinces in western Canada. I have attended three international and interdenominational conventions, thirty-six State conventions and twenty-four district conventions. I have been 454 days in the field, have made 320 addresses and have traveled 63,602 miles. In addition to the field work and the ministry of the spoken Word, I have been busy with clerical and press work. I have conducted a heavy correspondence and have prepared and distributed thirteen Centennial leaflets, seven of them written by myself. I have written a monthly record of the work for the *Tidings*, under the heading, "Centennial Notes," and have sent out, from time to time, articles to our church papers for the promotion of our Centennial enterprises. I have distributed over 280,000 Centennial leaflets and cards.

Allow me to say, in laying down this work, that these four busy years have been years of unbroken blessing to me, and that my life has been unmeasurably enriched by the fellowship and friendship they have brought me. No greater joy has ever come into my life than the privilege of knowing so many of the choicest spirits of our church and of our land. Nothing can so well express my love and gratitude to you as that simple phrase of the apostle to his friends at Philippi, "I have you in my heart," and my heart shall ever be a treasure-house of happy memories of your lovingkindness to me. So, dearly beloved, my prayer is the one uttered by Paul for those same loyal and generous friends. "This I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness which are through Jesus Christ, unto the glory and praise of God."

Doubtless most of you are familiar with the aims and plans of the Centennial work of the Christian Woman's Board of Missions, but for the benefit of friends and visitors, I might briefly recapitulate some of the steps along the way.

Our first plan for celebrating our one hundredth anniversary contemplated the raising of an offering of $100,000 and the doubling of the membership of our auxiliaries. This $100,000 was to be expended in planting our Centennial missions, which should be memorials to the fathers of our faith and the principles they have bequeathed to us. But the response to this work was so generous and enthusiastic that our plans have enlarged themselves, as it were. One year ago the aim for your Centennial offering was increased to $200,000, so that you have, therefore, strictly fulfilled the good Scripture's injunction, "If a man ask you to go with him a mile, go with him twain." You have even surpassed that high ideal, because, instead of merely attaining the doubled Centennial, you have given the magnificent amount of $230,766. During the past year $90,348.75 has been raised. It might truly be said of you, as Paul said of his beloved Macedonian churches, "That according to your power, yea, and even beyond your power," you have embraced this opportunity of showing your appreciation of your incomparable heritage of religious liberty and Christian union.

And the good work is marching on. We have unpaid pledges, as good as cash, amounting to $31,140 from individuals, and $2,410.88 from States and auxiliaries; making a grand total of $264,576.25. Surely the Lord has prospered us in this glorious enterprise, and to his blessed and holy name would we give all the praise.

Our second Centennial aim—our doubled membership—shows that the same good word might be spoken of our women that was said of the sorrowing mother long ago: "Woman, great is thy faith." It had taken thirty-one years to achieve a membership of about 43,000 women; this second aim proposed to do in four years what it had taken this long period to accomplish. Though we have not quite attained to the 85,000 women we had set as our aim, yet I believe the number we have gained is one of the greatest achievements in the history of our Board. In the four years of our Centennial campaign we have added to our membership 29,853 women, making our present membership 73,601 women. This army of new recruits to our organization is an even richer offering to this great era in our history than the more than $200,000 we have raised. They will remain to prosecute the work long after the money shall have been spent. And they are not only valuable for what they are, but for what they have cost. They did not flock into our ranks of their own volition, but each one has been purchased with a price—an earnest word, a friendly visit, an eloquent address, a loving prayer. It may be that some have been so reluctant that the friends who longed to win them for the work have literally gone after them and compelled them to come in. Members have thus won new members; auxiliaries have organized new auxiliaries.

This effort for an enlarged membership should not cease with the close of the Centennial year, for our Centennial enterprise is not a "tale that is told," but a beautiful serial story, with many unwritten chapters of things yet to be done. One-half of our twelve missions are either established or on the road to completion. Our missionary training-school and our Porto Rico chapel are built. Our two Centennial mountain schools at Beckley, W. Va., and Livingston, Tenn., are in successful operation and property has been purchased for our Centennial enterprises in Mexico and Argentina. The six others, not yet started, leave us many things yet to be accomplished, and, after the last land is bought and the last building erected, the maintenance of these memorial missions will make constant demands on our resources; these demands can but be met by an increased constituency—so it should be a perpetual aim with us to enlist the whole womanhood of our church in the noble warfare in which we are engaged.

The share of our State organizations has been a beautiful chapter in the history of our work. They have not only done what has been asked, but in many instances have voluntarily increased the task assigned them. In the beginning, one great State—Indiana—set a worthy pace by increasing their apportionment from $15,000 to $25,000. And note the blessing on attempting great things for God; their offering now amounts to $30,000, and they have notes for $22,140 more, making $52,140 from that State alone. Ohio and Kentucky, each assessed $15,000, have raised far more. Ohio raised $20,624.29; Kentucky, $19,826. The record of the weaker States has been even more memorable. When California South was notified of her Centennial apportionment of $500, her spirited secretary wrote back, "What is the matter with California South, that she is assessed such a small amount?" and raised her pledge then and there to $2,000. Alabama, Arkansas, Colorado, District of Columbia, Florida, Idaho, Louisiana, Maryland, Michigan, North Carolina, Oklahoma, Oregon, South Carolina, Tennessee, Virginia, West Virginia, Wisconsin and East and West Washington have voluntarily increased their apportionment in varying amounts. Some have gone the three miles, some four, five and six times. The State of Tennessee has gone twelve times, not including the gift of $14,000 from the citizens of Livingston to secure the location of the mountain school there. And the State of West Virginia has multiplied its assessment by twenty-two, without counting the donation of the citizens of Beckley for their mountain school. Mississippi stands in a class by itself. There were so few members that they were not apportioned—but they apportioned themselves $1,000, and have given more than that. Our States have been like high-spirited horses in a race. One was almost afraid to put the spur to them for fear they might run themselves to death. If the Lord loves a cheerful giver, how he must love these offerings from willing hearts and tireless hands.

These four fruitful years have not only shown this splendid loyalty from our States, but they have witnessed an era of large giving from individuals unparalleled in the history of our Board. There has been one gift of $30,000, another of $5,000, two of $3,000 each, two of $2,000, two of $1,500, and six of $1,000, and time would fail to tell of the hundred gifts. I often wonder, in these days of superb liberality to libraries, to education, to social and civic betterment, that it does not enter into the hearts of some of these princely givers to pour out their millions for the evangelization (which also means civilization) of some of the dark corners of the earth. Would it not be an enterprise worthy of the brain of some of our Napoleons of finance to furnish the means to have the gospel preached throughout some province of China or India, or even to undertake to give a whole country to civilization?

But, while we rejoice in the large gifts, we would not fail to exalt the small gifts—for the great majority of our fund has come in this way. If these mute dollars could speak, what eloquent stories they could tell of loyalty to our church, of devotion to our Board, of love to Christ and love to man. Many of these are of great price, because they have come through labor and self-denial, and they are costly in the sight of him who measures value by love and sacrifice.

We would also emphasize the preparation of mind and heart that has made the task possible.

And now that we have looked a moment at the things that are behind, may we not cast a glance at the things that are before? Our new century stretches before us like some fair new land, untrodden, unexplored. The glory, the joy, the honor of a new era is upon us. Shall we rise to the greatness of the hour and the opportunity? We have shown what mettle we are made of, and we must live up to our own record.

So let us make this new year the greatest of all. We have set ourselves a pace that we dare not abandon or relax. Because we have done well, necessity is laid on us to do likewise in our future gifts to the treasury of our Lord; because we have enlisted many women in the past four years, we must enlist many more in the years before us. There should be no pause, no stop in our onward and upward march, until we reach our mount of ascension, and the Father's voice calls us to come up to that rest which remains for the people of God.

Annual Report

Mrs. M. E. Harlan, Corresponding Secretary

Presented in each of the three meeting-places to enthusiastic audiences.

Membership. Five hundred and forty-five new societies were organized this year. One hundred and twenty of these were Young Women's Mission Circles. Almost thirty thousand new members were secured during the four years of the Centennial period. The present number of members is 73,608.

Life Memberships. A gift of $25, to be paid in annual, semi-annual or five yearly payments, constitutes one a life member of the National Association; 2,115 certificates were issued this year.

Memorial Life Memberships grew out of the request of a mother who wished to make a gift in memory of her dear dead, and with the gift also honor a loved one yet living by conferring upon her a life membership in the Christian Woman's Board of Missions. The certificate provides for this and is being received with great favor.

MRS. M. E. HARLAN.

Living Links. Thirteen new ones were secured this year, making forty of our missionaries supported in this way. Sixteen others are supported by special gifts. The aim set for the first year of the new century is twelve more before October, 1910.

State and Province Organizations. There are now forty-one of these, all working under the uniform State constitution. Canada and New Zealand are the province associations. Two years ago there was but one Woman's Missionary Society in New Zealand; now there are twelve.

Receipts. Total for the year, including two $14,000 real-estate gifts, $381,854.23. Total Centennial offerings for the entire four years, $230,766.21. Total receipts for all purposes during the Centennial period, $1,165,675. The largest Centennial offering received was $30,000. The smallest was one rupee from a woman who had been cared for in one of our India hospitals.

Literature. Amount of literature distributed from headquarters during the year ending Sept. 30, 1909, one million pieces. Receipts at the literature and exhibit booth at the Centennial Convention, almost $500. We seek to reach 40,000 subscriptions to the *Missionary Tidings* this year. Mrs. Effie Cunningham is editor. The *King's Builders*, published in the interest of the children's missionary work, is said to be one of the best children's missionary papers published by any board.

Our Schools. There are now fifty-nine. The Missionary Training School, which will open in the near future, will make sixty. The Livingston (Tenn.) Mountain School opened September 24, and now has three hundred pupils. This is our fourth mountain school. Fine new buildings are nearing completion at Livingston and at Beckley, W. Va. New school property is to be purchased at Jhansi, India, this year; also additional school property at Sirkiti, an out-station at Bilaspur, India; and another school building at the Bilaspur station, also school property at Pendra Road, India.

Orphanages. Including the care of children at the Woman's Home at Kulpahar, India, we now have seven homes for orphan children. Over two hundred Christian homes have been established in India as the result of our orphanage work. We have just published a booklet containing messages from 112 of our orphan children, telling of their appreciation of what the Christian Woman's Board of Missions has done for them and what they purpose for their lives.

Medical Work. One hundred and twelve thousand and seventy-five patients were treated in our four hospitals and eleven dispensaries in India this year. One of our greatest needs in India is two more doctors and more dispensaries. A new hospital building for our Chinese work in San Francisco is also greatly needed.

Evangelistic Work. Appropriations for evangelistic work in the United States, Canada and New Zealand will aggregate nearly $20,000. From every station in all lands the appeal is for more evangelists and increased appropriations for this line of work.

Native Christians. We now have 177 native helpers. They are largely the product of our schools and orphanages. These native Christians contribute liberally to missions. Three sons support their father as their living link. One mission in India is a living-link station. A young man in Jamaica is planning to become a living-link supporter. The native Christians are being trained for evangelists, zenana workers, Bible women, nurses, doctors, teachers, assistant teachers, compounders of medicine and home-keepers, and are being taught domestic science and farming and some trades and handicrafts. For every dollar the board spends in northern Mexico the people half duplicate the amount for self-support, or to send the gospel to other points. The receipts from our mission stations this year amount to $32,033.07.

Workers. Two hundred and forty-four serve in the home land in thirty-five States; 256 in the following countries: Jamaica, India, Porto Rico, South America, Mexico, New Zealand, Canada and Africa. Six missionaries have gone to India during the last six months, and others are under appointment. Two new workers have gone to Porto Rico, and Mr. and Mrs. Carpenter have returned from their vacation. Two will sail for South America the middle of December. Two have also gone to Mexico, and ten more workers have been added to our list of mountain teachers.

Mission Property. Total value, including mission homes, schools, hospitals, dispensaries, churches, land, lots, etc., over one-half million dollars.

THE CENTENNIAL.

Three of the Centennial enterprises have been established: the church at Bayamon, Porto Rico; schools at Livingston, Tenn., and Beckley, W. Va. Land has been purchased for the South American work, and building will be begun soon. Property has been secured at Saltillo, Mexico, for a school. The Missionary Training School will open in the near future.

In the large safety vault of the Missionary Training School are filed the Centennial records by States, with copies of all literature used in the Centennial campaign, and pictures of the State officers. With these will be filed all the national records, copies of all literature, illustrations, certificates, pictures of the national officers, copies of all church papers, the annual report of all our mission boards, pictures of the officers of all our mission and benevolent boards; also the picture of the church's general Centennial secretary, W. R. Warren, and the Centennial secretary of the Christian Woman's Board of Missions, Mrs. Ida W. Harrison.

Summary of Treasurer's Report

Given in all three places by Miss Mary J. Judson, National Treasurer.

This report is always of interest, but never more so than it was this year.

RECEIPTS.

Balance on hand Oct. 1, 1908	$ 20,800.97
General Fund returned	2,532.72
Loans returned	19,488.27
Loan procured	10,000.00
Loan procured on T. S. property	30,000.00
Receipts for the year	353,854.23
Real estate from citizens of Livingston, Tenn.	14,000.00
Real estate from a friend	14,000.00
Total	$464,676.19

DISBURSEMENTS.

From General Fund	$218,508.05
From India Orphanage, Bilaspur	2,149.47
From India Orphanage, Deoghur	1,629.93
From India Orphanage, Mahoba	2,593.50
From India Orphanage, Maudha	380.86
From Kulpahar Children's Fund	77.62
From Porto Rico Girls' Orphanage, Bayamon	682.90
From Porto Rico Boys' Orphanage, Bayamon	1,594.58
From Builders' Fund	9,777.78
From Special Object Fund	896.83
From English Bible Chair Fund	618.80
From University of Virginia Bible Lectureship Fund	21,298.30
From Texas Bible Chair Fund	19,444.16
From Kansas University Bible Chair Fund	733.70
From interest account	2,385.26
From Burgess Memorial Fund	65.03
From Centennial Fund	74,962.69
From National Development Fund	2,071.91
From literature and supplies	3,789.80
From *Missionary Tidings*	13,257.99
From *King's Builders*	2,267.54
Payment on loans	24,000.00
Total	$403,186.70

STATEMENT OF LOANS.

Endowment Fund	$ 23,999.03
Memorial Fund	2,555.97
English Bible Chair Fund	34,406.25
University of Virginia Bible Lectureship Fund	37,934.88
Ruth M. Miller Memorial Fund	500.00
Eliza L. Mills Memorial Fund	3,100.00
Mrs. T. Mitchell Memorial Fund	300.00
Burgess Memorial Fund	5,850.00
Centennial Fund	1,600.00
Total	$110,246.13

Watchword and Aim

Presented in all three buildings

Definite aims, for clearly defined periods, loyally undertaken and unitedly and steadfastly pursued, account for much of our success in other years as well as in the Centennial.

Christ Enthroned in Our Hearts.—That Christ may dwell in our hearts by faith (Eph. 3: 17). Such a tenant in our hearts will make each a palace for his service.

MISS M. A. JUDSON.

Eighty-five thousand women.

Christ Pre-eminent in Our Gifts. "Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them but refuse that I may gain Christ" (Phil. 3: 8).

We hear Jesus say, "Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of as a memorial of her" (Matt. 26: 13).

Three hundred thousand dollars for regular offerings.

Fifty thousand dollars Helen E. Moses Memorial.

Christ Honored in Our Literature. "I have glorified thee on the earth, having accomplished the work which thou didst give me to do" (John 17: 4). May we follow in the spirit of our Master. That they may all be one, that the One may win the world to him.

Forty thousand *Tidings.*

MRS. A. K. THURGOOD,
MRS. S. K. YANCEY,
MRS. A. E. JENNINGS,
Committee.

Officers for 1910

Mrs. T. W. Phillips, chairman of the Nominating Commitee, presented the following names for national officers:

For President—Mrs. Anna R. Atwater.

For Vice-President—Mrs. Ida W. Harrison.

For Recording Secretary—Mrs. Annie B. Gray.

For Corresponding Secretary—Mrs. M. E. Harlan.

For Treasurer—Miss Mary J. Judson.

For Superintendent of Young People's Work—Miss Mattie Pounds.

Resident Members of the Executive Committee — Mrs. Effie Cunningham, Mrs. J. M. Dungan, Mrs. Frank Wells, Mrs. N. E. Atkinson, Mrs. W. S. Moffett.

STATE OFFICERS.

Alabama.—Secretary, Mrs. Ethel Patillo, Hartsells.

Arkansas. — President, Mrs. John Fletcher, 901 N. Tenth Street, Little Rock. Secretary, Mrs. A. M. Fuller, Siloam Springs.

California, North. — President, Mrs. Mattie Shelton, 921 S. Seventh Street, San Jose. Secretary, Mrs. B. F. Brunk, 1912 Haste Street, Berkeley.

California, South. — President, Mrs. Ella P. McConnel, 1011 Monterrey Road, South Pasadena. Secretary, Mrs. W. R. Harper, 2816 Hobart Boulevard, Los Angeles.

Colorado. — President, Mrs. L. S. Brown, 2302 Court Place, Denver. Secretary, Mrs. Wadsworth Jones, 4230 King Street, Denver.

District of Columbia.—President, Mrs. J. H. Shinn, 110 Fifth Street, N. E., Washington. Secretary, Mrs. Eva B. Middleton, 3412 Thirteenth Street, N. W., Washington.

Florida.—President, Mrs. Harriet M. Longdon, De Land. Secretary, Mrs. T. E. Arnold, De Land.

Georgia.—President, Mrs. H. K. Pendleton, 147 Richardson Street, Atlanta. Secretary, Mrs. J. C. Gentry, Box 107, Atlanta.

Idaho. — President, Mrs. Frank E. Jones, 1717 N. Twelfth Street, Boise. Secretary, Mrs. A. K. Stuenenberg, Caldwell.

Illinois.—President, Mrs. Carrie F. Zeller, Cuba. Secretary, Miss Lura V. Thompson, Box 102, Carthage.

Indiana.—President, Mrs. Effie Cunningham, 517 N. New Jersey Street, Indianapolis. Secretary, Mrs. Sallie K. Jones, Corydon.

Iowa.—President, Mrs. A. M. Haggard, 2364 Cottage Grove Avenue, Des Moines. Secretary, Miss Annette Newcomer, 1082 Twenty-seventh Street, Des Moines.

Kansas.—President, Mrs. S. L. Wilson, 325 Klein Street, Topeka. Secretary, Mrs. J. E. McDaniel, 703 Jackson Street, Topeka.

Kentucky.—President, Mrs. John Gay, R. F. D., Versailles. Secretary, Mrs. S. K. Yancey, 420 W. Sixth Street, Lexington.

Louisiana.—President, Mrs. John J. Zigler, 4619 Perrier Street, New Orleans. Secretary, Mrs. G. G. Earl, 1307 Valence Street, New Orleans.

Maryland. — President, Mrs. J. H. Rosenau, 847 Harlem Avenue, Baltimore. Secretary, Mrs. W. A. Crawford, 711 E. Twentieth Street, Baltimore.

Michigan.—President, Mrs. Harriet C. Jennings, 816 Cuttings Apartments, Ann Arbor. Secretary, Mrs. Hattie E. Cornell, 123 E. Ninth Street, Traverse City.

Minnesota.—President, Mrs. Charles Oliver, Station F, R. F. D. 1, Minneapolis. Secretary, Miss Florence E. Pierce, Box 9, R. R. 1, St. Paul.

Mississippi.—President, Mrs. J. A. Safley, Utica, R. R., Dentville. Secretary, Mrs. Cornelia McKay Blount, Water Valley.

Missouri.—President, Mrs. S. G. White. Secretary, Mrs. L. G. Bantz, 5738 Vernon Avenue, St. Louis.

Montana.—President, Mrs. J. S. Raum, Lewistown. Secretary, Miss Alberta Holloway, 307 N. Central Avenue, Bozeman.

Nebraska.—President, Mrs. Edwin G. Jones, 4932 Capitol Avenue, Omaha. Secretary, Mrs. Calla Scott Willard, Bethany.

New England.—President, Mrs. Newton Knox, 19 Home Street, Worcester, Mass. Secretary, Mrs. C. E. Burnham, 24 Hampden Street, Worcester, Mass.

New Mexico.—President, Mrs. George Fowler, 313 W. Eighth, Roswell. Secretary, Mrs. Ella J. Beck, Box 432, Roswell.

New York.—President, Mrs. Laura Gerould Craig, 1377 Michigan Street, Buffalo. Secretary, Mrs. Chas. E. Bartlett, 16 Robie Avenue, Buffalo.

North Carolina.—President, Mrs. R. F. Hill, 304 McIlwean Street, Kinston. Secretary, Miss Etta Nunn, New Berne.

Ohio.—President, Mrs. F. E. Dilley, 7016 Hough Avenue, Cleveland. Secretary, Miss Mary A. Lyons, 9726 Logan Court, N. E., Cleveland.

Oklahoma. — President, Mrs. A. P. Aten, 317 Park Place, Oklahoma City. Secretary, Mrs. Mary A. Lucy, Perry.

Oregon.—President, Mrs. Ella M. Humbert, 929 Ferry Street, Eugene. Secretary, Mrs. L. F. Stephens, Dilley.

Pennsylvania.—President, Mrs. T. W. Phillips, New Castle. Secretary, Miss Elsie L. Taylor, 925 Woodbourne Avenue, Pittsburg.

South Carolina.—President, Miss Cora Brunson, Russellville. Secretary, Mrs. M. R. Gooding, Varnville.

South Dakota.—President, Mrs. Mabel T. Perry, Highmore. Secretary, Mrs. Emily E. Windedahl, Carthage.

Tennessee.—President, Mrs. Peyton Robertson, 2223 White Avenue, Waverly Place, Nashville. Secretary, Mrs. Rowena Rivers Hirsch, 388 Highland Avenue, Jackson.

Texas.—President, Mrs. Annie O. Wilkinson, 604 W. Fifteenth Street, Austin. Secretary, Miss Virginia Hearne, 604 W. Fifteenth Street, Austin.

Virginia.—President, Miss Ellen Kent, Louisa. Secretary, Miss Gillie Cary, 720 E. Franklin Street, Richmond.

Washington, East.—President, Mrs. J. M. Simpson, 1115 Alice Avenue, Spokane. Secretary, Mrs. A. C. Downing, E. 2414 First Avenue, Spokane.

Washington, West.—President, Mrs. J. B. McGinnis, 2903 Harvard Avenue, N., Seattle. Secretary, Mrs. Eva S. Gilmore, 2024 Franklin Avenue, Seattle.

West Virginia.—President, Mrs. R. H. Wynne, Box 156, Bethany. Secretary, Mrs. Rose M. Barton, Bethany.

Wisconsin.—President, Miss Mettie Monroe, Monroe. Secretary, Miss Ida C. Towne, Box 95, Waupun.

West Canada.—President, Mrs. J. A. L. Romig, 149 Anne Street, Portage la Prarie, Manitoba. Secretary, Mrs. Thos. Sisson, Maple Farm, Portage la Prairie, Manitoba.

New Zealand.—President, Mrs. W. J. Hastie, 57 Leith Street, Dunedin. Secretary, Miss Mary Lowe, Montague Street, Dalkeith, North East Valley, Dunedin.

These reports were all received with applause and were adopted by the entire Convention in its three places of meeting.

Young People's Department

In each of the buildings an hour was devoted to the interests of the Young People's Department of the Board. Miss Mattie Pounds, national superintendent, gave a brief report, with recommendations; then followed special music and an address on this department of work. In Carnegie Hall the address was given by Hugh McLellan, of Kentucky; in the Congregational Church by Adelaide Gail Frost, of India; and in the Presbyterian Church by E. C. Davis, of India.

Miss Pounds' report is as follows:

The Young People's Department of the Christian Woman's Board of Missions has cause for gratitude because of the most successful year's work of any during its twenty-five years of service. Our young people not only have been joining this year with their elders in celebrating the Centennial of our religious movement, but they have also been celebrating the quarter-centennial of their own special missionary work.

SOME OF THE WORK ACCOMPLISHED BY OUR YOUNG PEOPLE'S OFFERINGS.

Property.—Very early in the history of the organized missionary work for the boys and girls they were constituted "The Builders" for the Christian Woman's Board of Missions. As rapidly, and to as great extent as possible, they have equipped the mission stations of the association in foreign fields with needed lands and buildings. They have also erected one church in this country. The buildings they have put up number more than sixty.

The building work this year comprises the following:

India.—At Jhansi the bungalow for the evangelist and his family has been completed at a cost of about $3,000, much of which was provided last year. A lot for a Christian cemetery was purchased.

At Pendra Road a church was erected, and some other repairs made upon our other property. At Simra, an out-station from Pendra Road, a small schoolhouse was erected.

At Bilaspur a hospital ward for contagious diseases was put up not far from the hospital buildings, and some repairs made upon other buildings. Land for the location of a new school house was purchased at a cost of $300. It is recommended that the money for this new schoolhouse was vided this coming year.

MATTIE POUNDS.

At Bina repairs were put upon the bungalow that required $282. Ground for a hospital was purchased at a cost of $110. It is recommended that at as early a date as possible the young people erect a hospital upon this land which they have purchased.

At Maudha the dispensary begun last year was completed and is affording Dr. Crozier facilities for a larger work.

Jamaica.—The work of restoring the buildings destroyed by the earthquake has gone forward as rapidly as possible. Work has been done at Oberlin, Salisbury Plain, Mt. Industry and Bushy Park. A half-dozen other buildings must be repaired or entirely rebuilt. Missionary work at these stations is greatly hindered through the lack of suitable places for worship. Misfortune seems to have attended our building work in Jamaica. The young people's offerings, supplemented by gifts of workers on the field, had provided ten churches, three homes for families of missionaries, some cottages for the use of native preachers, and several schoolhouses. These buildings, together with some secured in other ways, seemed to quite well equip our stations in that island. But in August, 1903, just about the time the last one was completed, a cyclone totally destroyed six of these churches, besides damaging several other of our mission buildings. Most of these buildings had been rebuilt by the end of the year 1906. Then in January, 1907, came the earthquake that again destroyed or badly injured them and much other of our mission property. But we will soon have as good buildings as before at every station, and in many places far more substantial and commodious ones.

Such urgent need has arisen for a home for the missionaries in the Portland District that it seems wise to make this the next building enterprise in Jamaica with the young people's funds. So it is recommended that $1,000 be raised for this purpose early next year, and then the work of replacing the buildings which were wrecked be continued until all are completed.

Mexico.—No building work was done with our funds in this field this year. The recent disastrous flood made repairs on our church at San Luisito imperative; and the home of the superintendent of the Christian Institute must be repaired. It is therefore recommended that these buildings be put into good condition at the expense of the Builders' Fund.

Porto Rico.—The special work of the department this year was raising the funds for the one Centennial enterprise of the young people, which is also their memorial to our sainted leader, Mrs. Helen E. Moses. This Centennial enterprise is the building of the Helen E. Moses Girls' Christian Orphanage at Bayamon, Porto Rico. It was hoped that the old orphanage building might be so braced and repaired that it could be used as a home for our girls until the new building was provided. But it has been examined and condemned by the officials of the city of Bayamon, so the missionaries removed the girls to other quarters. The new orphanage building should be erected at once.

Orphanage Work.—During recent years about one-half of the income of the Young People's Department has been expended in the care of orphan children in India and Porto Rico. The need for Christian orphanages in non-Christian lands is far greater than can be told. There came to India dreadful days of famine that demanded the opening of orphanages—days of famine that proved to be God's opportunity for giving the Bread of Life to the famishing souls of thousands who came to his people because of the hunger of the body; the weary days of famine, when for months there was continually in the ears of the missionaries the piteous cry of the famine-stricken, "We are hungry souls," "We are hungry souls"—the heartrending cry that voiced their greatest need, which was so deep that they themselves were unconscious of its existence. Through the horrors of famine God gave to the Christian churches many hundreds of children and the great privilege of making them messengers who will carry the message of salvation throughout much of benighted India. But not all the children in the orphanages came there because of famine. Some have become ours through the hardness of the hearts of those who bow down to images of stone, which represent to them the gods that delight in cruelty. Many have been deserted by their parents, and some even sold for a pittance.

We have three orphanages for girls, one orphanage for boys and a Babies' Home in India; one orphanage for girls and another for boys in Porto Rico. In these hundreds of children are being cared for. There are no Christian homes into which to place orphan children in the lands in which our orphanages are located, so the children received usually remain until they are grown, and thus are under the influence of the missionaries during that important period of their lives when impressions are most easily made, and the mind is most tenacious of the truths taught. From among such as these will come the evangelists and teaches who will be the means of turning these nations to Christ.

Watchword for 1909-1910: Each one bring one; each one win one; each one give one.

An Opportunity

S. G. Inman, Mexico

Congregational Church, Tuesday Night, October 12.

S. G. INMAN.

The second enterprise which the Christian Woman's Board of Missions is to develop for the reaching of the higher classes is something that no one had thought of a year ago, but into which we have been led step by step by the Lord himself. It has grown from a little reading-room opened a year ago in Ciudad Porfirio Diaz into a great moral movement, which has stirred the whole community, and bids fair to lead our mission into a new epoch of service. This reading-room, being the only thing of its kind in the city, attracted the young men of the best families. Night classes in English brought still more, and when a debating club was organized its membership was made up of a number of the most influential men of the city. The club began the discussion of moral themes and soon the little room was too small to hold the crowd. Following the gambling fair, when the whole city is given up to gambling for a month's time on the public plaza, the club discussed the question as to whether such fairs were good things or not. The facts brought out in this discussion so stirred the members that they decided that the general public should be educated in the matter. The mayor was called on to help and a series of moral conferences was arranged to be held in the theater, which was placed at our disposal free of charge. The mayor himself presided at these meetings, and by his courtesy the municipal band furnished music, while our members and others of the most prominent citizens spoke in favor of suppressing gambling and cleaning up the city in general.

A profound impression was made on the community, and we were requested, at their close, to continue them in the fall, making them a regular part of the city's life. And best of all, before our committee of citizens could wait on the Governor of the State to ask him to suppress the gambling fair, he gave a general order against all gambling. And in a personal interview he expressed to us his great interest in the work, and afterward wrote us a letter, saying that if we suceeded in our plan of putting up a building for the enlargement of the work, the Government would exempt it from all taxation.

This building is an absolute necessity. The place we have had consisted of only a small reading-room, a classroom and some living-rooms. But a few weeks ago we were turned out of these by the owner, who had been excommunicated by the parish priest for renting them to us. Our reading-room now occupies temporary quarters in an old store-room and our furniture is stored awaiting developments. So it is a question of buying property or giving up this magnificent opportunity. We need a building in which we can not only have a reading-room, library, classrooms and living apartments, but one in which we can have a chapel for evangelistic meetings. Because of lack of this room we have been able to have no religious services so far. Yet a number of men who have taken part in the moral campaign have promised that as soon as we begin evangelistic meetings they will become members of the church. So we stand now facing this great opportunity, which the American Consul at Diaz says, after twenty-five years' experience in Latin America, is the greatest he has ever seen a mission have. Here is offered to the Disciples of Christ, the youngest of all evangelical bodies working in Mexico, the opportunity to solve the greatest problem before missions in Latin America—the conversion of the educated classes. And we do not believe that they will fail to provide the means for the erection of this building and the entering of this great open door.

The Southwest

Bellefield Church, Tuesday Afternoon, October 12.

Mrs. Craig: I know you will be sorry, as I am, that Mrs. Reba B. Smith, of California, is detained and can not be here to-day to give her address. But we are also very glad that we have with us four members of the State Board of California (South), whom we have asked to bring you just a word of greeting. Mrs. A. C. Smither, of Los Angeles, will be the first.

The Southwest may be said to comprehend California, Utah, Nevada, Arizona and New Mexico; a great empire out there west of the Rocky Mountains, with an area equal to that of all the Atlantic States. I speak particularly of Southern California, because I represent that part of the great Southwest. We are spending ten million dollars for our harbor at San Pedro. Los Angeles County alone is spending three million and a half for roads. Los Angeles is connected with the cities on the ocean and the cities on the plains and in the mountains and on the foothills by a system of electric lines running out through all parts of the country, like spokes to a wheel. I suppose there are fifty or more towns that are so consolidated. This means transportation and consolidation for the different parts of the country and is one of the great elements of success in a mission field.

Mrs. A. C. Smither: One fact which makes the Southwest a great mission field is the fact of the diversity of the races there. Not only are thousands of our own race coming out there, but we find the many problems of the various peoples and the different races. We hear much about the iniquitous system of polygamy in heathen lands, but we do not need to go out of our own country; for right out there in Utah we have the polygamy question. Then we have the Spanish and Indian civilization in Arizona and New Mexico and California.

You know California was first settled by those romantic people, and we have the resemblance of that civilization in our mission work there still. Then we stand at the gateway to the Orient and we have Japanese and Chinese and Oriental civilization in our midst.

Mrs. Craig: The new president of California (South), Mrs. McConnel, will bring you just a word.

Mrs. McConnel: Our work is varied because we have some of the brightest and best—I would not say that because you have so many of the very cream left in all these States, but those who do come to the great West are so loyal and so true—and the work has advanced because those who were already there were of this description, and those who came from the great East, from the great central section, were also of the same type, and the ministers who come to us from the great East are loyal. They are just like our own Isaac Errett said in the beginning, when some one asked him what he thought of the organization of the Christian Woman's Board of Missions. He said, "It is a flame of the Lord's own kindling and nothing can extinguish it."

Mrs. Craig: Mrs. Harper, California (South) corresponding secretary, will bring us just a word of the Japanese work on the coast.

Mrs. Harper: We of the Pacific coast have to realize that in standing for the development of the West we must take into consideration the question of the Orientals who are there, especially the Japanese in Southern California, because they are a far greater number than the Chinese. It is not a question of whether we will take them; they are there a hundred thousand strong and we must do something for them. The haunts of vice and infamy are open to them on every side, and the greatest inducements are made to get them there. Only a few Christian homes, or places where they can learn of Christianity, are open to them, and it is pathetic to learn from them how much they value a clean Christian home. And after very careful investigation, we of California, South, feel that the first thing we must do for these Japanese is to give them a good Christian home. This means, of course, a church and a home and other things that would naturally go with a Christian home. And so we have decided, and are endeavoring now to raise a fund of $30,000, to erect a building for such a purpose as that. We are not very large in the territory, with a membership of something over twenty thousand, but we have $12,000 pledged now and some of it already paid in.

Another thing that is pathetic to us is the way in which the Japanese receive anything we do for them. We are now maintaining a Japanese home there in a rented building. They are taking all the responsibiilty, and yet, when we go to see them or to do anything for them, we are overwhelmed with their thanks for what we are doing for them. We have a Japanese church there, with a membership of thirty. We have a school there, carried on largely by themselves. We are aiding them as far as we can, but the greatest responsibility has been carried by them.

Mrs. Craig: Mrs. Conley, another member of the California Board, will have just a word for you.

Mrs. Conley: I would like to tell you something about the great Imperial Valley that has been made to blossom as the rose. The great Owens River, two hundred and fifty miles across the mountains, furnishes the water supply for Los Angeles. But I will not attempt to describe that. I want to tell you how we are not afraid to attempt great things for the Lord there. I have only been in Southern California seven years, so I have not lost the wonder at seeing how people do things. But there is just one thing I want to say to you, and that is this: When you come to us from the East—I want to make this appeal to you—we want you to know how much we need you, and when you come, we want you to come to do real service for the Lord. So many times it is said that when a person crosses the Rockies a spirit of irresponsibility takes hold of him, and he thinks, "I was a worker at home, now I will rest in California." You don't know what it means to be far from headquarters and need trained workers; and you don't know what it means when a trained worker comes to us. We want you to take up the work where you left it off at home.

The Young People's Work

E. C. Davis, Maudha, India

Bellefield Church, Tuesday Morning, October 12.

The transition from the conditions in the midst of which we have lived so long to these in which we find ourselves this morning, are so great that I wish you would travel with me backward from this place, and join with us in a moment of hero worship Miss Frost and ourselves arrived in Boston harbor on the 26th of September, 1909, one hundred years to the day after Alexander Campbell saw the shores of the New World for the first time. And there was something of a thrill ran through us day by day as we breasted the seas, realizing that he whom we are glad to honor was sailing these seas a good many years ago.

E. C. DAVIS.

And then go, if you please, across the seas to India. I had thought to give you something about the conference upon union, which met last April in the city of Jubbulpore, at which representatives from several of the large religious bodies of India were present, and the topic for dicussion and consideration at this whole meeting was the coming together of Christians, all under the banner of Jesus Christ and presenting a united front to heathenism. That day upon which that conference met is a day to be remembered and is written red in our hearts, and must be followed by my prayers and your prayers that God will bring to fruitage the seeds and the plans that were sown upon that day.

Let me tell you briefly of some of the evangelistic work. And I feel that a few concrete illustrations will be most acceptable, and perhaps may stay best in the memory. The chief work of the mission is to preach the gospel of Jesus Christ. That is sometimes accomplished in the classroom. It is accomplished in the orphanage, it is accomplished by the Christian missions, but it is also accomplished by the actual declaration of God's terms of salvation in the midst of the people.

In civic righteousness the missionaries have sometimes had a share. Why, we go to these great religious fairs, kept for a week or ten days at a time, and we hold aloft the standard of Jesus Christ as the only standard worthy of the imitation and the ambition of a human heart. And at such a time, especially in the town of Chamee, we have found that gambling is the great sin. That fair was established upon the vow of a man to establish this should God give him a son. The son was born, and the fair was established, and it has continued now for nearly thirty-five years. And the worst man, absolutely the worst man in the gambling business, is that very son whom this man sought from his idols. And so you can imagine on the streets the people spread their oilcloth tables, and gather the multitude and rake in the rupees, and it was a new thing to have a man without any badge of authority, except the authority of righteousness and fear of God in his heart, come to him and say, "Take up these things. Take them out of the midst of the Mala," and they are afraid to disobey. And for five years we have stood for righteousness, and every year we have found there is additional fear of the missionaries.

I want to tell you about the women and children at the fair in Gundi. About the people that come and pay their honest money for a drink of the water in which the idol has been bathed, about the new fair at Bagahrra, where we had a talk with the presiding priest, at which multitudes of women and children prostrated themselves before this man, and when a slack time came we said to him, "Why do you so delude the people in this way?" and he tapped upon his stomach, and said, "That is for my stomach's sake, because

I have got to live." And to think of the children being trained in this thing! It tore our hearts as we sat there watching this operation. And at that Mala, or fair, I saw a thing I have not seen before. I saw a Mohammedan who professes to know no God but God, and Mohammed as his prophet—I saw such a Mohammedan participating in the sacrifices of the Hindus, and I said to this man, "Are you not a Mohammedan?" He said, "We are Mohammedans, but what can we do?" And when the sacred feast was ready, they even passed it to me as I would pass this plate to you. Paul says, "If that sort of food is set before you to eat, and you don't know anything about it, eat it and ask no questions." But when it had been offered to those idols, I said, "No, thank you." But how these Mohammedans have got so far away from the truth which they have proclaimed, as to participate in this thing, is beyond me. And this has been a lever which we have since used in our conversations with them.

About the medical work, about the woman whose ankle is bound by the brass, and think when it begins to enter the sole and to fester and the foot to swell—you can hardly imagine it. Such a woman came to Dr. Crozier with her feet almost ready to drop off. It was a loathsome task to take files and actually cut that through, if possible, to save the foot. This is but an illustration of the conditions. And Dr. Crozier is rejoicing to-day in the newly dedicated dispensary which we helped to dedicate the week before we came away.

You are wanting to know something about what it costs to become a Christian. I have quite a formidable list, but you are just going to get two or three. Yockavalli, who has been with us six years, and was with Miss Graybiel before that, is a Mohammedan. He was well taught in their sacred books. He kept the fasts and the feasts. But he heard something of Jesus Christ, and he went to his teachers and said, "What about this?" They were unable to satisfy him. This man came out against the traditions and the opposition of a well-regulated home and the wealth of his people; he came out as a Christian, as a follower of Christ, and he has stood firm to this day. He is in the work at Maudha, and he knows about this Centennial. And on more than one occasion I have had this as our subject of conversation—the Centennial of the Disciples of Christ, with which you and I are identified, and Yochavalli is rejoicing with you and with me in this assemblage this week. And in just one Maudha congregation of less than two dozen Christian members their gift of $25 went into the Centennial offering. How their hearts responded and their faces shone when we told them of the great movement, and how they rejoiced when, two months later, we told them that we had the acknowledgment of their gift.

There is one little boy I must speak of briefly, and his name means light. He came from where Miss Vance used to be. Miss Mills knows him. It looks very much as if his father had been one of the many priests in the temples of Deoghur. The boy does not know. He knows his mother. He was sent to the Maudha Orphanage and very soon he expressed a desire to become a Christian. The day came for his confession and baptism. He made his confession in the morning and we arranged to have his baptism after Sunday-school in the evening. The Sunday-school had closed when the little lad asked permission to say something, and he stood up in his place and began to say, "I want to confess that I am one of the boys that took away the sweetmeats from the missionary's house and divided them among the boys, and so far I have denied it. I want to confess that thing." And you know that this is the attitude of penitence and obedience. With joined hands he made his confession, and it seems to us that there are many in whose veins has run the blood of greater men who have never done as well as that in endeavoring to make the record as clean as possible before coming into the kingdom. Will you pray for this boy? Will you pray for these people? Will you multiply the number who go to work among them? Will you fill up those gaps? My dear people, I plead with you to fill those awful gaps, because there are opportunities there vastly beyond anything you can think of.

The Woman for the Hour

Mrs. Alice M. Wickizer, Tulsa, Okla.

Carnegie Hall, Tuesday Afternoon, October 12.

As the men of the early days of this republic gave much in brain power and physical endurance that makes it possible for us to enjoy and inherit the freedom and wealth of the greatest republic of history, so the fathers in the church a century ago fought the battles, endured hardships, traveled through the snows of winter and heat of summer, in persecutions often—that liberty and union in Christ might be established. We inherit the fruit of their labor, we rejoice in this liberty. This is ours to enjoy, ours to preserve, ours to transmit.

Our appeal in regard to the trust committed, is made to-day especially to the women of the church.

Are we entering into the fullness of joy in Christ? Are we preserving the liberty wherein Christ has made us free? Are we transmitting the teaching in its purity and power to our children?

Woman is only this century discovering her power and responsibility. Are we preparing ourselves to meet this responsibility and use our power in a telling way for Christ and the church?

As we view the home life, the social life, the church life of to-day, what manner of women are needed to meet the demands, sustain the right standards of womanhood and inherit the benediction of our Lord, "She hath chosen the better part"?

With the masses, entertainment is placed above attainment. The nickelodeon, the cheap shows, the light, frivolous theaters are crowded, while the prayer-meetings, the high-grade literary entertainments, the thrilling accounts of our missionary workers go begging for hearers. The crowds that walk the streets of our smaller cities and county-seat towns on Saturday nights for gossip and pleasure, spending hard-earned money for indulgences that are beneficial neither to physical nor spiritual development, are far greater than walk the same streets on Lord's Day morning, and the offerings that go into the Lord's treasury much less than used for self-indulgence the previous night.

Children from many so-called Christian homes go more regularly to the Saturday afternoon matinee than to the Sunday afternoon Junior Endeavor society. In the majority of our homes more time is spent in the study of the fashion journals than in the reading of religious and missionary magazines. They must know before the season opens just how to dress the hair in the latest style; whether it is to be flat or pompadour, with rat or without rat; whether the sleeves are to be so large that circulation is stopped without, or so small that circulation is stopped within; whether the hat is to be modeled after the farmer's favorite measure or the bird-nest of the forest.

MRS. WICKIZER.

The beginning of our work is in the home, the most sacred place on earth. Yet how many dangers beset it in this age of business push, social functions, club life, lodges and orders.

The late Dr. Cuyler said: "For one, I care but little for the government which presides at Washington in comparison with the government which rules the eight or ten millions of American homes. No administration can seriously harm us if our home life is pure, frugal and godly. No statesmanship or legislation can save us if once our homes become abodes of ignorance or the nesting-places of profligacy. The home rules the nation. If the home is demoralized, it will ruin it."

The woman for the hour in the home is one who realizes that souls have been intrusted to her care and their lives here and hereafter depend largely on her teaching and example; one who takes as the basic principle of life, "Seek ye first the kingdom of God." This means an exaltation of the mental and spiritual development of the children. The foundation for this development is the word of God. The command in the old law was, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up" (Deut. 6: 5-7).

The first part of the command is, "They shall be upon thine heart." Mothers, we must know his word before we can talk it in the home and by the way. When more of our Shakesperian Clubs and French Reading Circles are transplanted by teacher-training classes and Bible courses this condition will be improved.

One of our Centennial aims has been family worship in every home; yet how far short we came and how little has been said concerning it through press and pulpit and laymen. May we not find an explanation in the fact that we do not enjoy preaching what we do not practice?

Mothers, if we spent more evenings with the children in reading and discussing good books and magazines, it would in a great measure settle the question of cheap shows, card-parties and questionable amusements. We must begin at an early age to create an appetite for the good and pure and instructive, then advance with the children. The boys will enjoy the lives of real heroes better than imaginary ones. The experiences of Livingstone and Stanley are as thrilling and more impressive than of any pirate or wild-west stories. They will become more absorbed in the island life of John G. Paton than in the tale of Robinson Crusoe. Our seed-sowing in the hearts of the children will bear fruit in the characters of our men and women. We lay the foundation, they erect the superstructure.

Mothers, before God we can not plead that we have not time to devote to the pleasure, social life and instruction of our children. We have all the time God has given us. Are we busy about the things he would have us busy about? The mother we need for the home is one who is not so much concerned about the number of point-lace collars and hand-embroidered gowns for her daughter as she is concerned about her soul decoration and heart aspirations. She is fixing life standards.

The question of tithing is being discussed with some vigor, and may its popularity increase; but we want also to impress the thought that *time* is God-given—in him we live and move and have our being, and a due portion of our time ought to be used for soul development—the decorating of the inner being, that created in the image of God. "Is not the life more than the food and the body than the raiment?" We would not subtract the beautiful nor take away the pleasures of life, but we would have the world think more of the life beautiful and take more pleasure in higher and holier things.

May we not by our holy example impress this on the young hearts to-day, and not subtract one real pleasure from their lives?

The woman for the hour in social circles is a woman of conviction, of principle, and independent enough to stand for what she believes to be right. The church conforms so closely to the world we scarce can tell the two apart. We hear the woman in society say, "I do not like to serve wine with my drinks, but the members of my club all do, and they would think me strange if I did not." A mother comes home, hiding away her prize won at the card-table with the thought, "I would not have my son see that, or he would not care much for my lectures on gambling. I had to take it or they would have called me a fanatic." Another endures a headache and gives the family the fruit of overstrained nerves, because of burdening her head with a hat of undue dimensions and weight. "Everybody wears them, and whatever the condition of my head or nerves I would not appear odd."

A fond and aspiring mother says, "I know the public dance has a very black record, but how can I refuse the young people when nearly all the mothers of the high school class permit them to dance in their homes"?

Mothers, if our children see us compromise with sin from their earliest memory, can we hope to raise up a generation of stalwart, honest Christians?

How much real loss would it be to a life, if it should be set aside from certain circles or called fanatical or peculiar by some people?

Hear Frances Willard: "We Christians must not sit by and let the fires of evil burn on; we must not permit poverty to shiver, and squalor to send forth its stench, and disease to fester in the heart of great populations. All this must be stopped, and we are the Christ-men and the Christ-women to stop it, or else we are pitiable dreamers and deluded professors of what we do not believe. We have cast anchor for a little time before this island of a world, but we are bound for the continent of immortality, and since the ship must so soon lift its anchor, since its gleaming sails beckon us now even as a friend's hand toward yonder fair and mysterious horizon, let us take on board a cargo that shall be worth something in the country where we are to spend the longest time."

Paul says we are God's workmanship, created in Christ Jesus for *good* works. Peter says, "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession [old version, "a peculiar people"], that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." If we are God's workmanship, God's possession and belong to the household of God, we ought to have a heart of gratitude for our Maker and manifest an interest in his household.

Jesus said, "I came not to do mine own will, but the will of him who sent me." The ruling passion of Christ's life was to do his Father's will. The kingdom of God was *first* with him.

The woman for the hour in the church is one who, with her Elder Brother, has inherited this same ruling passion of doing the Father's will. The one who has a living, vital interest in extending God's kingdom. We need women who have a hungering and thirsting after righteousness; who want to grow in knowledge of his Word and kingdom; who are eager students of the world-wide work of the church; who first provide in their calendar of time for the meetings of the church and its auxiliaries—all other things being secondary; women who realize they are bought with a price, they are not their own, but stewards of God, to whom each must give an account of stewardship.

Sisters, when the scroll of life is unrolled, will it exhibit hay and stubble, chaff fit only for the fire, or will our souls delight in beholding redeemed lives, hearts comforted, souls developed, and our own precious children kept pure in His kingdom? We are choosing their and our eternal inheritances.

There is greater responsibility in the right use of time than in the right use of money. The right use of time means soul growth and redemption; the wrong use means decline and decay. Many things may not be sinful in themselves, but if they occupy our time that ought to be used for a better purpose, they become sins for us.

God wants our love and worship so fully that it will be joy to choose the best things. "If ye love me, ye will keep my commandments."

Love is the basis of service. Frances Willard had no husband to save, no brothers to redeem, no father who needed her life of sacrifice to rescue, but she did have love for all humanity. Our own leader, Helen E. Moses, in her physical weakness, pressed on in that high calling of service, because of that inborn spirit of God which is love. She loved, therefore she wrought. The fruits of love will not perish in the flames. They will be an inheritance in that fuller life.

The hour demands it, the redemption of the world requires it, the Lord desires it, that the vast army of women wearing the name "Christian" shall love God, love Christ, love dying humanity more than we love all things else. Seek ye first the kingdom of God.

Christ said, "If ye love me, I will manifest myself unto you."

The woman for the hour is the one who has loved and opened her life to His manifestation and incoming, and in turn is giving out this light and love in the home, in society and in the church. One who knows that she is the Lord's possession and is eager to share silver and gold, time and talent in his kingdom.

May the coming century multiply such unto His glory and the hastening of His coming!

The Young People's Work

Hugh McLellan, Richmond, Ky.

Carnegie Hall, Tuesday Morning, October 12

In a Centennial, the historical element is the most conspicuous. It must be so. Our Centennial is a recognition and celebration of the pioneers. The correct mood is that of reminiscence. For the time being, the backward view over the way we have come, is the only view for us, who for a moment rest on the ridge between the centuries.

All this is eminently proper; but it can hardly be the attitude for a discussion of young people's work. The past belongs to the old, but the young own the future. The older men are our historians, but the young men are our prophets. Every movement stands midway between its history and its prophecy. So, while we stand on this curve of time watching a century westering into twilight, we have only to turn our eyes to see a mighty army of the young coming up with the sun over the morning slope, and with them the day. We look to the east. Thither the wise men have ever turned their faces to catch the vision of a star. Our star is a morning star. It shines over a coming Child.

HUGH McLELLAN.

The glory of the young people's work is that each child represents a growing asset. An asset of shame adding to the destructive forces in the community, or an asset of righteousness increasing the glory of the kingdom. It is a far cry from Judas to John; but, as they lay in their mothers' laps, one in Kerioth of Judea, and one in Galilee, they were alike in their potential excellence.

It is therefore a divine mission for the Christian Woman's Board of Missions to turn the attention of young people to the Christlike service of helping humanity. No saner or safer way of salvation could be brought to them than that of working out their own salvation by a service of salvation for others.

That the young people are doing this is seen from their record. The world is their field. Their work is in the United States, Mexico, Jamaica, Porto Rico and India. Their generosity has built in the island of Jamaica thirteen buildings—churches and missionary homes. In India they have built churches, schools, hospitals, dispensaries and orphanages. Their monument in Porto Rico is a home for orphan boys, and soon they will complete an orphanage for grls. During the twenty-five years of this organization, over $300,000 have been raised and expended in Chrisitan benevolence.

All this is good work; but we fail to get its meaning unless we see, back of the mere catalogue, the love and devoted sacrifice of our young people, and hear the gratitude of the destitute and orphan. It is in this way that statistics fail. They are the skeleton without the flesh and breath and life. Still, statistics are valuable in two ways. They tell us what has been done, and what has not been done. They tell us how much money was raised and, by inference, how much was not raised. They tell how many young people are engaged in this work and how many are not in the work. But the point at which all statistics fail is, that they can not measure the potency. They give limits, but they fail to give possibility.

The lack of greater success is due to our inadequate methods of reaching the young people. It is evident that only the smallest number of our young people are at work in this missionary enterprise. This is really the problem which confronts all our missionary boards. All our brethren do not contribute to Foreign Missions. All our people do not contribute to Church Extension. All our people do not contribute to anything. It is the same old story at all points. But the problem is most critical in the young people's work, because if we can solve it there, we have solved it ultimately for all departments. The missionary problem is to be solved by the boy and girl, and in the boy and girl. The problem is not solved when we get a million dollars for Foreign Missions or a million for Home Missions, but it is solved when all our boys and girls are committed to the study and practice of missions. The problem, while more critical at this point, is more easily solved here. There is not the prejudice in the youth to overcome, as there is in some of the older ones. You do not have to convert them to an idea. They already believe in missions and are ready for work. The fault is ours in not using adequate methods for reaching them. We are not enlisting them.

Look at the facts. We are trying to interest all our young people in this work, and we are working this through the two channels of the Christian Endeavor society and the mission bands. But the sad fact remains that the young people are not in the Christian Endeavor and the mission band. Only a small percentage of them are in these organizations. We can not possibly hope for the largest things through these avenues. We are committing our interests to the few, while the many are untouched. We are limited by the limits of these two organizations. Success in this depends on success in Endeavor work and in ephemeral bands. The rallying-place of the young is not either of these societies. We are failing to reach all the young people because we are not going where all the young people are. We are working with the minority.

In view of this, I would submit a plan of work. This, not as something immediate, but as an ideal; yes, as something to which we must finally come. In fact, I think we are rapidly approaching it. The suggestion is this: Let us commit this work to a grade or two grades in the Sunday-school. The Sunday-school is the rallying-place of the young people. All the Endeavorers are there; and so are all the children of the mission bands. Over and above them are a great many others who do not belong to either of these two societies. Why, then, leave this large group already highly organized, to form smaller and feebler groups? In committing this work to grades in the Sunday-school we destroy nothing. They are the same young people, only more of them. Suppose the primary grade should undertake the care of the orphans, and the next grade look to the erection of the buildings, would there not be a positive gain? For instance, in my own work the primary children number about one hundred, but the mission band numbers only thirty. Now, there is no reason why we should give this work to thirty instead of the hundred.

In the matter of the collections, I think all collections in the Sunday-school should be offerings to missions. The local church should support its Sunday-school, and the school should give its offerings to missions. The result would be that each grade in all our schools would be responsible for some missionary enterprise and would send its weekly offerings to that work. The spiritual incentives in this would be great. The children would rise to their responsibilities and would have nobler motives for giving. As I have indicated, there is nothing to lose. Everything is gain. It means more children in the work, more money, more interest, higher motives, better organization. The superintendent of the Young People's Department would then become the national superintendent of the primary and first grades in all our schools. This would give her a vast constituency to train and lead. There would be no organizing, for the work is already organized. There would be no trouble about a local leader, for the teacher is the leader. There would be no disbanding of societies, for the Sunday-school will not disband. I am trying to show that the Sunday-school is the natural and efficient machine for the training of our young people in missionary activity.

The signs of the times point this way. The church is returning to her original functions of preaching and teaching. The pulpit is the place for the exercise of the preaching function, and the Sunday-school is the place for the exercise of the teaching function. The watchword to-day is, "Every member of the church and as many more in the Sunday-school." When that state is approximated, then the church will be ready for its mission of preaching and teaching. What an organization the Sunday-school then will be for the great missionary enterprises! Every class in the school will become the basis of some work. The men's class will be the field to exploit for the Brotherhood of the Disciples. Why form social clubs, etc., when the men's class can develop the social idea right in its own circle? Why form a debating society when the men's class can develop that exercise among its members? We would then need no Endeavor society, for the Endeavor idea would be a part of the work of each class. Why should not the auxiliary and the woman's class be synonymous? The young woman's circle ought to be a Sunday-school group studying the Bible and circle work together. In a word, every class a missionary class and every offering a missionary offering. In this way, I judge, the missionary problem will be finally solved.

The problem will be solved, because missionary education will be methodical, and will begin with the young—the only place where it can begin. Missionary giving will be systematic and continuous instead of spasmodic and occasional. The missions will be more in evidence than missionary advertisements. The anti-missionary people will die out, leaving no successors. There's a vision here, for I believe that right here we ought to begin a new century. The first century was a reformation. The second ought to be a reorganization. At the first was a Christian church; at the second, a Christianizing church. At the first we declared for spiritual freedom; now we should declare for spiritual service. In our first century we denied the human confessions; now we should increase our human interest. Having discounted the creeds, we should enhance the practice. Let us begin, then, with the child.

Out of the darkness of the past there are two bright lights of history which shine on this problem. In the beginning of the sixteenth century, when Protestantism thrust itself up in the face of Romanism, it seemed for awhile as if the Roman Catholic Church itself were tottering. This danger was the real cause for the calling of the famous Council of Trent. Among the many things decided upon in that council was a system of education for children in the tenets of the Roman Church. This system materialized into the Tridentine Catechism in 1566. Then began that tenacious hold which Catholicism has maintained over its people. It offset the Protestant reformation by securing to Rome the oncoming generations of children. This fact has given to this policy the name of the "Counter Reformation." The act was wise, strategic and effective. The lesson for us is luminous. Let us not disregard it.

The second historic example is like unto it. The famous Westminster Assembly of divines compiled two catechisms known as the Longer Catechism and the Shorter Catechism. This they did for the instruction of all the people in the doctrines of the Westminster Confession of Faith. The Longer Catechism was for the older people, and the Shorter for the children. They both went into use in 1647. The Longer Catechism was never a success, but the Shorter laid hold of the young mind and had an immense influence. It indoctrinated Scotland. It made Scotland Protestant. It did more than that, it made Scotland almost wholly Presbyterian.

The lesson of history is plain. We need not a counter reformation, but a reorganization. The need becomes apparent at the beginning of a new century. It needs not to be a catechism, but it must begin in the education of our young people. Should one result of this convention be the beginning of the missionary education of the young, looking back the people of another century will judge that this Centennial is worthy to take a place in history side by side with Trent and Westminster. Let this missionary education begin, and the evangelization of the world will sweep like a prairie fire. Then, as the church in each Centennial asks the question, "Watchman, what of the night?" the watchman on the tower, looking out toward the oncoming hosts of young people bearing the banners of Christ, will be able truly to answer, "The morning cometh!"

The Coming Century

Mrs. Harris R. Cooley, Cleveland, O.

Congregational Church, Tuesday Morning, October 12.

That the risen Lord, in his third appearance to his disciples, should have concerned himself, not with admonitions as to their spiritual welfare, but with their immediate physical needs and necessities, is perhaps one of the most touching and significant scenes in his whole life. Although during his entire ministry Christ had often and repeatedly endeavored to impress upon his followers the value of the practical application of his teachings as expressed in helpfulness and service, it would seem that once again he would lay emphasis on a personal, material ministry. And how touchingly and how beautifully he brings this lesson home to his weary disciples, by himself ministering to their hunger, and with his own hands preparing the food for their simple meal.

Time forbids us to trace, or even to mention, the cause, the growth and the final outcome of the great historic movements and reformations which from time to time have sprung up within the church. The inspiration, however, of all these great movements, whether expressed in effort to plant the cross on the tomb of the lowly Nazarene, or in a life of fasting and prayer spent apart from its fellows in holy contemplation of the crucified One, or as a protest against the evils which had grown up in the churchly organization itself, has been a struggle to realize, in one way or another, the simple teachings of the gospel and the ideals which Jesus presented.

As a part of these great movements must be counted the one in which we as a people are identified. At a time when theological discussions and dissensions were rife, when heated arguments and quarrels over minor points of doctrine occupied the time and thought of those who had been ordained to preach the gospel, and when, on the other hand, men of ability and large mind, disgusted by the petty dissensions and narrow teachings of those within the church had swung away from all religious associations and life into infidelity, Alexander Campbell had a vision of the transforming power of the primitive Evangel in all of its beauty and simplicity over the minds and hearts of men.

MRS. H. R. COOLEY.

To Alexander Campbell and his associates there came a great problem, a great duty, a great opportunity. Bravely and heroically they met and faced that problem; nobly and self-sacrificingly they grasped that opportunity, and we to-day are reaping the benefits of that heroic struggle.

Of all the many and remarkable changes which the nineteenth century has witnessed, none is more marvelous than the rapid rise and growth of the city. The city has well been called the product of the newer civilization. At the beginning of the nineteenth century there were no large cities in America, and only six with a population of over eight thousand, and only four per cent. of the people lived in towns. To-day there are over six hundred such cities, while 34 per cent. of the people live in cities.

As a result of this crowding of such a large proportion of the population into the centers of trade and industry, all classes and conditions of people are being brought into much closer and more intimate relationships than formerly, and with these close relationships have come new and vexing problems, new and greater difficulties. That the city must soon be, or, rather, is already, the dominant factor in the life of the nation, there can be no doubt. The problem of the city, then, with its private vested interests and vast corporate wealth, with its fabulous unearned incomes in the hands of the few, with its residences of private individuals outrivaling the palaces of kings and princes, on the one hand, and with its labor agitations, its pauperism, its distressing and degrading slums, breeding-places of vice, crime and disease, on the other, must become the problem of the state and the nation; but, above all, if we are to follow the social teachings of Jesus, the problem of the church. For as the city dominates the nation, so must the principles which Jesus taught dominate the life of the city, if our free institutions are to last. For we are beginning at length to realize that every part of society is in a measure dependent upon every other part, and that whatever affects one class, either to degrade or uplift, must in time necessarily affect all others.

Perhaps no other city furnishes a more forcible example of the deplorable extremes in the lives of its people than New York, the greatest metropolis of our land. Like other cities of its kind, New York has its periods of financial and industrial elevations and depressions, its frenzied industries and fabulous wealth, its hopeless squalor, wretchedness, poverty and misery. In the slums of this, as of other great cities, the lives of children are sacrificed with as much abandonment and cruelty as in the worship of Moloch or by the bloody Herod.

Less than two years ago there was held in New York an exhibition known as the congestion exhibit, portraying in a most startling and vivid manner the terrible conditions existing in the tenement districts. In this exhibit it was shown that eleven entire blocks in the more congested regions of the city have a density of twelve hundred to the acre. This means that if the whole of little Delaware were similarly crowded, it would contain the entire population of the world—black, white, yellow and red.

Of the families exhibited, 18 per cent. were living in one room, while 34 per cent. were living in only two rooms. Furthermore, it was shown that there were 350,000 inside bedrooms without sunlight or fresh air. Altogether two million people in this city alone are living in tenements unfit for human habitation.

In describing conditions which she found in the tenement districts of another of our great cities, a settlement worker says: "Rookeries perched on hillsides were swarming with men, women and children; entire families living in one room and accommodating boarders in the corner thereof. Cellar rooms were the abiding-places of families. Courts and alleys were fouled by bad drainage, and piles of rubbish were playgrounds for rickety, pale-faced, grimy children." Speaking further of the children with whom she came into almost daily contact, she says: "Not one child in ten comes to us from the river-bottom section without a blood or skin disease, usually of long standing. Not one in ten comes to us physically up to the normal for his or her age. Worse than that, few of them are up to the mental standard, and an increasing per cent. are imbecile." The conditions of the great numbers of disinherited, unprivileged workers in these cities are practically the same in all our great industrial centers. One-tenth of our American families hold more of the national wealth than the remaining nine-tenths. There are nearly two million children in our own country alone, under the age of fifteen years, engaged in manual labor unsuited to their years. In the civilized world, tuberculosis, which is a curable social disease, claims each year one million deaths. It is estimated that 25 per cent. of our entire population are living on the edge of destitution, while, because of the lack of sufficient nourishment and proper sanitary surroundings, fully ten million people are living below the line of physical efficiency.

When the scribe came to Jesus and asked him, "Which is the first command of all?" his answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." And when questioned further as to "Who is my neighbor?" he illustrated by telling the parable of the good Samaritan, closing the conference by saying to the lawyer, "Go and do thou likewise." Here again Jesus places emphasis on personal ministry and service to humanity, not as an expression of humanitarianism, but as the highest expression of religion, as religion itself. The Levite going down to Jericho may have been active in various philanthropies, the priest may have preached and practiced large giving, but the good Samaritan loved the helpless, wounded man, and his compassion moved him, not to sentiment, but to deeds.

It has been said that between a life which embodies those of its fellows and a life of religion, there is little difference. Alice Freeman Palmer, in leaving each week her fine home in the suburbs of Boston and journeying through the stifling heat to the narrow, crowded city streets that she might bring a little happiness and sunshine into the dreary lives of neglected children, was manifesting the highest type of religion.

That the church is beginning to realize its duties and responsibilities toward all the large number of workers who, because of their misery and poverty and unending toil, are practically shut out from the higher moral and spiritual lives, is evidenced in many ways, in none more forcibly than in that remarkable Federal Council of Churches held last December, at which thirty-three denominations and eighteen million people were represented. I speak of it as remarkable because this body of thoughtful Christian people assembled together in convention had under discussion and consideration the relation and obligation of the church to the social and industrial world, or, in other words, the application of the religion of Jesus to the social life of to-day.

Among the most noteworthy resolutions were the following: "That the church must stand for equal rights and complete justice to all men in all stations of life. For the abolition of child labor. For a living wage as the minimum in every industry and for the highest wage that any industry can afford. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life."

Among the other things it recommends that the church in general not only aim to socialize its message, but that it seek to establish closer relations with workingmen, so that the workers and the poor, vastly in the majority in the United States, may ever find the church as homelike as the union hall, and more congenial and wholesome than the saloon, the political club, or any other organization.

The resolutions close with that passage from Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

May we not hope that the church of the coming century will strive to reach the standard set for her by these leaders in this noble body of resolutions? Nay, more, shall his church not lead in this forward movement and in the growth of social feeling and conscience, and, if so, must not this twentieth-century church be a church that does not fear to deal with social problems as religious problems? Must she not concern herself vitally, deeply with all the varied elements of city life, with sanitation, parks, playgrounds, the abolition of child labor, a living wage, and with all the other problems of the toiling, hopeless masses to whom, under present conditions, as Mr. Stelzle says, "there can be little meaning in the words fatherhood of God and brotherhood of man"?

Suppose, for a moment, that Alexander Campbell with his great heart and mind should come to Pittsburg, or to any other of our large cities, after a hundred years. Would he not feel the vital social and industrial problems of to-day? Would he not strive to meet them as he met the problems of his day? Could he to-day bring us a message, would he not say to us that as he applied religion to the questions of his time, so should we in the Spirit of Christ apply his teaching to present-day conditions? Jesus Christ has identified himself with each individual of the multitudes of the victims of poverty and wretchedness, with every slum child, every ruined girl, every wasting consumptive, every outcast criminal. He says, "I was hungry, and ye gave no meat; naked, and ye clothed me not; I was sick and in prison, and ye visited me not. Inasmuch as ye did not to one of the least of these, ye did it not to me." In his own account of the judgment of men, he makes this the final test of religion. There come to us the faith and the hope that the followers of Jesus Christ will make the coming century more glorious than the past in the blessing and ministry to the common life, recognizing that this social service is not something that can be added to a true religious life, but that it is the center and heart of religion. In this humble service, how high, how united, how like the Master, his church will grow! It will hold fast to the full development of the individual into his likeness. It will add to this mission the social service to the humblest, weakest outcast, thus making its own life full and complete.

It is this spirit which inspired our own Miss Graybiel to leave home and kindred that she might bring enlightenment and comfort to India's degraded, hopeless women, to her orphaned, outcast children. It is this spirit which inspired Jane Addams to go out from a home of luxury and ease to give her time, her strength, her means to the struggling, disinherited toilers in the darkness and despair of Chicago's slums. It is this spirit which inspires all his followers "who, in every call of human need, hear the voice of God summoning them to free his children from selfishness and woe."

A Survey

C. C. Smith, Cincinnati, O.

Carnegie Hall, Tuesday Afternoon, October 12.

[This is not a survey of present conditions, but of the work of negro education and evangelization in the South, as conducted by the Christian Church from the beginning to the present time.]

In the physical world plain surveying is a simple mathematical problem, but if mountains and great rivers and canyons are to be explored, or ocean depths to be mapped, genius together with careful training and equipment of the finest instruments is required. To survey an intricate political or social problem requires not only genius and training, but the wisdom which cometh from above. No more difficult field for survey than the South in reconstruction is found in the history of the world. Many wise and brave men have fallen in its passes, or been swept away by its mighty currents, or lost in its dismal swamps. No greater task has been given human wisdom than that of bringing order out of the mighty chaos left after a devastating civil war and the liberation of four million and a half of slaves who were to occupy, side by side, the same territory as their former masters.

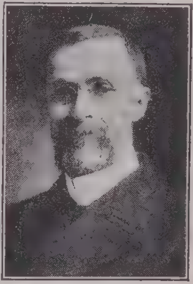
I shall not attempt to bring anything new on the negro problem of our South, but simply a survey of the small clearing we have tried to make in this wilderness. In blazing our way in we discovered a few facts and principles which have guided our course and lain at the foundation of all our work. We soon saw that any attempt to train the negro which did not consider the rights of the white man would be vain, for these two were to live and reach a higher state of civilization in the same territory. It helped one to see clearly how both have suffered. The real heroism of the white man of the South was taxed far more in reconstruction than during the war. He need not be ashamed of his record.

To the negro was given the problem

of educating himself. It was ignorance instructing ignorance, the blind leading the blind. Those of his own race who had education were afar off and not in sympathy with his struggles. The influence and guidance of the white man, which had been his in so large a degree in the past, were suddenly removed. Those who came from the North as his instructors usually neither understood him nor his needs. Unwise legislation only increased his difficulties. Any education which put into his heart hatred toward the white man, or caused him to despise manual toil, would only be a curse. It was not, and is not, our task to fit him for some ideal condition, but for the one he is forced by circumstances to fill. The full rights of a people who had been enslaved could not come at once. Fitness for liberty is even better than liberty. The quickest way to get people their rights is to make them right. The road at best from abject servitude to manly self-reliance is not an easy one. Intelligence is an indispensable element in civilization. You must educate, and one part of this problem is to educate the negro, and yet not put him out of touch with the work which he must do, and which it is best for him to do. Therefore he must be taught to work, and that with skill and intelligence. Skill in toil brings to the toiler self-respect and true dignity, and the development of any race has its foundation in the skill of its toilers. God's own are those who work intelligently.

Therefore, great emphasis has been laid, and wisely, on industrial education for the negro. Yet the *chief* emphasis should be placed on another—a more essential requisite of the highest civilization. A state of slavery gives to the enslaved, as a class, no morality, but much immorality or unmorality. It gave to the negro no true spirituality or religion, but much emotional or false religion, which must be unlearned or replaced by the sane and true. He who lives without a knowledge of the true God, no matter what his culture or his skill, can never attain to the highest plane of life; so the teaching of the Man of Galilee must guide the cultivated mind and the trained hand, or no true civilization can result.

The great handicap to the negro of this country in his upward progress has been the ignorance or the selfishness of his leaders. The real work, then, seems to be to train guides for this race. The few have ever led the many out of bondage. If the mass has gone astray, a true guide will lead them back: the sheep strayed far, but the good Shepherd brought them home again. The history of the world is contained in the biography of a few leaders. The greatest gift Divine Wisdom could give the world was an infallible Guide. So the greatest gift we can make to the negro is leaders of their own race, filled with the wisdom and love of the Carpenter of Nazareth. We could not reach the millions, but have sought to train leaders who would know how to guide the masses of ignorant, superstitious, shiftless freedmen.



C. C. SMITH.

What, then, should be some of the characteristics of this leader? He should have education, but yet patience with ignorance; he should be pure, yet understand the temptations of the impure; he should have true refinement, yet have sympathy for squalor and wretchedness; he should have skill, and yet know how to lead the unskilled; he should have charity or love for the degraded of his own, and at the same time respect for the most cultivated of the white race; he should draw his ideals and inspiration from the highest sources of wisdom, and yet be able to turn its power into the lowliest tasks for the lowliest of his race; he should be truly "lifted up," yet not out of reach of those low down; he should have lofty purposes, together with the humility which will gain the confidence of his own and of the white people as well. Our leader, then, should have the wisdom of Solomon, the meekness of Moses, the patience of Job, and the love of Jesus Christ which includes all. We probably shall not often reach the full measure of this ideal, yet toward it we strive. From our training-schools, working for this conception, have gone missionaries all over the South, and to Jamaica and one to Africa. Some have gone as preachers, some as teachers, some as farmers, some as mechanics—yet all as Christians, to live for the good of others.

I shall not emphasize at all the material advance which has been made in eighteen years of endeavor, nor the difficulties we have overcome; but wish to speak now for a few minutes of types of character produced by working toward our ideals.

First, the preacher type! We have given our best for the training of our preachers. Of all sad caricatures on a holy calling, the ignorant negro preacher of the South is the saddest. The stage has tried in vain to reproduce him. The organized church depends largely on the preacher for its character and influence. Great care has been taken to carefully train our messengers of Christ. To this our Bible school and the care and time given to the teaching of the word of God in all our schools will testify. Our preacher has been taught the Book and how to tell the story of redeeming love. As he goes to his task he must often very largely support himself. This discourages him not, as skilled labor brings contempt on no calling. Our preacher is trained to toil that he may have self-reliance and manly independence and sympathy with his toiling brethren. Is there a house of worship to build, he is chief workman. He understands the needs of his people, and by his counsel encourages a higher type of civilization among them. In his pastoral visits he pleads for better conditions in the home, so that all shall be removed from the baneful influence of squalor. He teaches that cleanliness of body and neatness in the home are essential to purity of life. He advises his members against foolish and childish outlay of money, so they may have the means to give each child a good education. His standard of morals is high. He teaches that good deeds rather than good feelings are an index of standing with God. He preaches a gospel of life, not emotion. He depends upon the pure word of God, not stories, for the conversion of his hearers. He is the good shepherd of his flock, seeking to lead them to green pastures and beside still waters. Pure in his own life, he becomes an ensample. He seeks not alone to interest his people in their own salvation, but in the salvation of the whole world. By his own unselfish devotion he seeks to make them true followers of Jesus. We have scattered all over the South to-day such preachers, and the real work of the church is being performed by them. Wherever they go we find a higher type of civilization.

The teacher type! A woman teacher in a rural district where negroes are many and whites few and conditions most primitive, where ignorance, superstition, filth and sin abound. In the midst of this she keeps herself neat and clean, and her schoolroom is a model of neatness and order. Her language is pure; she insists that her scholars shall have clean bodies, and, as far as her influence has power, clean lives as well. She teaches the common branches accurately. She enters into sympathy with the most lowly of her people. She visits the homes of her pupils and seeks to correct the conditions of the typical cabin life. Her own standards of life are high, almost puritanical. She will not brook the least deviation from truth, and her virtue to her is a sacred thing. It is a wall so high that no black man's passion nor white man's gold can scale it. Would God the women of the North could know the price the black woman of the South pays for her virtue and the number and might of the temptations which assail her. This teacher's salary is small, her sphere narrow, but all who go from the influence of her life have had a new vision. When will we learn the value of the personal relation of teacher to scholar? The *chiefest* thing is not what is taught, but who teaches, for the teacher's character abounds in the child's future.

The farmer type! He owns his farm; it is the product of his toil. He has built his three or four room cabin largely with his own hands. He gathers his family around a table of his own construction. His wife—let us say one of the girls we have trained—keeps a well-ordered house and cooks well the food. His children are neatly clothed, and attend school regularly. His mule is fatter than his neighbor's mule. His cow gives more milk. His fields are cleaner and yield more produce to the acre than is usual. He worships in a "meeting-house" largely constructed by his own labor. He communes at the Lord's table which his wife has neatly spread. He humbly, yet clearly and forcefully, offers prayer in the presence of his people. The prayer of him who raises a bale of cotton to the acre prevails with God and man in the South. Both he and his wife intelligently teach in the little Sunday-school. His money provides preaching at home and helps to send the gospel afar. He is a great man in his community, yet thinks not of this. He has caught the vision of service through honest and skilled toil, and is doing more for the true redemption of his race than all the college men who contend for ideals alone, for he is working out his own salvation, and by example and service the salvation of others, in the midst of real, not ideal, conditions. God alone can measure the value of such a one to all.

Again, the type of these sent to organize and lead industrial education for their own. He will usually go to the blackest part of the "Black Belt," where conditions are most primitive, where the roads are paths and the fences are not at all, where the cabins are huts and poverty and ignorance abound, where the rental system is crushing the very life and soul out of the shiftless, ignorant negro. His task is not easy. He must win the confidence of his own, and nothing is so suspicious as helpless ignorance. He must have prudence in his dealings with the white landlord who rules supreme. He must show by actual example what prosperity is. This people has never seen it. He must with those unskilled toilers build buildings and fence land and raise good crops. He must show them how to get on in life. Then he must teach them the word of God as applied to their own lives and own conditions. He must build New Testament civilization in the midst of this wilderness and out of this raw material. His hand must point the way of life and turn the leaves of Holy Writ and drive the plane and saw and hold the plow. In doing all he must be an exemplar of purity of life and speech, holding aloft a rectitude before unknown, under the most adverse conditions and manifold temptations. Oh the wisdom, patience, skill, tact and devotion required for such a task! Yet under the lead of our trained ones I have seen with my own eyes the transformation wrought. I have seen the wilderness blossom as the rose, and peace and prosperity and happiness take the place of conflict, poverty and misery. If he had been trained in the North, or in a school which did not understand his task, he would be worthless here; but, trained in the midst of and to meet these difficulties, he overcame.

As I have before said, in all our schools the most pronounced place has been given to the word of God and its teaching and spirit, because we have ever deemed this the essential without which all else were vain in the uplifting of this people. The Bible has been of a truth the great text-book. The most familiar story to our scholars has been the story of redemption. The cross of Christ as the emblem of sacrifice has ever been held before their eyes. Where this is done some one may catch a vision of love akin to the love of the Saviour. Those of a child race may see the vision most clearly. This vision of love and sacrifice and service has come in greater or less measure to almost all of these in our schools; but the vision came in fullest measure, perhaps, to a full-blooded African, Jacob Kenoly. At the National Convention two years ago I spoke of his conception of service and duty to his own, and of the beginnings of his work among the semi-civilized descendants of his race who were colonized in Liberia many years ago from the United States. Jacob Kenoly has now been in Africa for a little over four years. The first year he taught the wild people back in the jungle, but, driven to the coast in order to save his life, he has labored for the above-named people for three years. He now lives in a very small two-story house made with his own hands—the first sided and shingled house in that part of Liberia, for there are no sawmills there. His two-story schoolhouse, sixty by thirty-five feet, is now completed. The zinc for the roof of this building was sent from England, and his boys carried it the fifteen miles from the coast. For this building he has raised about four hundred dollars on the field. He raises the vegetables for the school table on the two hundred acres of land, a gift to him from the Liberian Government. He obtains his meat from the jungle with the gun sent to him from the United States. The girls of his school make garments, and some of these for the wild people he first taught in the jungle that they may come to school. They sew on a sewing-machine sent by a sister in Iowa. The singing-books for his large singing class and Testaments were sent him by a publishing-house in this country. Many small gifts have been given him by his friends and former schoolmates for his health and comfort. The C. W. B. M. pays him seventy-five dollars each quarter as his salary, but he puts most of it into his work, saying, "These big black hands can take care of Jacob." His church of ten members, at last report, now communes in his own house. One of his advanced students, one of those belonging to the jungle people, is now on his way to the United States to attend the Southern Christian Institute, that he may be equipped to return again as a missionary to his people in Africa. The money for his passage here was furnished by a Sunday-school class in Indiana, led by one of our devoted sisters.

I do not present this outline of Jacob Kenoly's work to date to make an appeal for means to carry on his work. Already enough has been given by Iowa to pay for the school building and its furnishing and equipment. My only wish now for Jacob Kenoly, on the material side, is that some large-hearted brother would furnish the means to send him a helper or two. Nor do I present this record chiefly to show the value of our Christian industrial training to the negro. It does show this, and we have a right to emphasize it, but it points to the far more important truth that if the whole church got Jacob's conception of obligation and payment, "the knowledge of the Lord would soon cover the whole earth as the waters cover the great deep"—namely, I owe all I am and hope to be to Jesus Christ my Lord, and I can only pay that debt by serving my fellow-man. He as truly saw the man of Africa calling him as did Paul the man of Macedonia. We need in the church to-day, not more "higher criticism" nor more "orthodoxy," but a greater vision of human need and our personal obligation to relieve it. Jacob's life, then, as an inspiration is worth all the Southern Christian Institute has cost, for whether we measure his work by his breadth of vision, or unselfishness in his plans, or uncomplaining heroism in execution and suffering, or steadfastness of purpose amid difficulties, or depth of love in going to the lowliest of earth, or his tact in winning confidence, or his supreme humility, for he gives all the praise to others, or his sublime faith in God by which he held to his hand in the darkest hours—Jacob Kenoly leads us all. He is our true missionary type and points all to a closer following of the example and teachings of the Master.

From our small survey in the Southland, and looking out from thence over the whole field, I see some things which indicate the dawning of a better day. The business men there are beginning to recognize the commercial value of the sober, industrious, thrifty negro. They see that it is not only right, but politic, to protect him and guard his rights. The hoodlum element can no longer trample the good negro under its feet with impunity. The commercial interests say this must not be, that these are a commercial asset. When the business men saw that they could not have the decent, sane negro and the saloon at the same time, they joined hands with those who fought the saloon, and the saloon had to go.

Again, the best and wisest men see a great danger in the immoral relations existing between white men and black women. They are now beginning to look this evil fairly in the face. They know well that the mingling of the blood of the races comes not from intermarriage, but from concubinage. For a long time to come, no doubt, white men will continue to hold this relation to black women, but the time is coming, and even now is, when no white man can keep his concubine and his respectability at the same time. It is a great victory to place any sin under the ban of public censure. Brave men and brave women in the South now dare to denounce this as a crime against God and man and league against it.

Then, there is the large and increasing element of God-loving and Christ-serving men and women in the South, and there are no better in the world, who demand that the negro shall not only be protected, but that he shall be given a fair chance to develop the best that is in him, who welcome all proper advance for him and give to him their sympathy and help, for they know him altogether. And this they do, not for commercialism or selfishness, but for righteousness and because the Nazarene rules in their lives.

Yet to the discerning these signs of hope but emphasize the need of reformation. They are but as stars shining through rifts in dark clouds which threaten the peace and purity and happiness of our land. I would not be true to the interest I represent, nor to you, if I did not here note conditions which may well cause alarm. I see in the South to-day this great miasmatic swamp which, if left undrained, not only threatens the nation's health, but in the end its very life. It is so vast and it spreads so rapidly, and its jungles are so dark, that, by comparison, the clearings made by all Christian philanthropy, where the soil is sweet and the air pure and the light penetrates, seem insignificant. We dare not, as a nation, then, overlook the fact that such a mass of ignorance is a menace to our free country. Freedom is a safe instrument only in the hands of the enlightened. A republic's strength is measured by the intelligence of its people. Where ignorance and squalor abound, sin and anarchy do much more abound. If it is a mark of true patriotism to die to make men free, it is a mark of higher patriotism to live to make men enlightened.

Then, as one who loves his church and believes in "our plea," I bring a note of warning. The future will not judge us by our numbers, nor wealth, nor even doctrinal soundness, but by the Spirit of Him who went about doing good. At the judgment, where all values will be tested, the Judge will say, "You may have performed many wonderful works, but as you have not served the least of these for whom I died, depart." The church which hopes to win victory in the coming century can not stand alone on the soundness of its doctrine, but must catch the mind, the Spirit of the Master, and, having this Spirit, our church will not pass by these millions of degraded ones in our land. As at the eventide of our century I view the clearing we as a church have made in this wilderness in all the years of our history, there is one thing which gives me cause for deep regret—it is so small. Making all due allowances, yet it is with a feeling akin to chagrin that I compare its size with what the other religious peoples have cleared. When I view the field cultivated by the Methodist people, I think I can detect some mistakes made by them, yet I see the evidence of labor so vast and untiring and of Christian sacrifice which has poured out its millions to uplift this race, and behold such an army of toilers who have wrought at the dawn of day and until the sinking of the sun, that I take off my hat to them and view our field, by contrast, with great humility. And so with all the other religious bodies—all have tilled fields so vast in comparison with ours that I may not boast.

Then, measured by our ability, I can not but deeply regret that it is so limited. We have come to Pittsburg to rejoice over the achievements of a century, to proclaim that we have grown in one hundred years from the handful who first met here to number a million and a quarter believing souls; that we have become a religious force in the world, and in this all do rejoice, yet I think you will excuse me if for my own field of labor I add no special note of exultation; that you will feel, with me, that here at least our work has not been commensurate with our ability. We must confess that we are unprofitable servants.

But now we press forward with renewed hope and courage toward better things, and in the very dawning of a new century will not this great brotherhood, the churches, the brethren, aid us "in enlarging the place of our tent, and in stretching forth the curtains of our habitation, and in lengthening our cords, and in strengthening our stakes," as we make our farther clearing in this wilderness, that our next survey may show a broader field.

Young People's Work

Adelaide Gail Frost, Mahoba, India

Congregational Church, Tuesday Afternoon, October 12.

MISS A. G. FROST.

One hundred years ago last month (September) Alexander Campbell was tossing in a small ship on the great Atlantic. This year in the same month Mr. and Mrs. Davis and I were in a great ship on that ocean also westward bound. He came from an old land to a new one to propagate fundamental truth. We were coming from a still more ancient land, where we had been, to the best of our ability, proclaiming that same clear truth as found in God's word. Free were we from sectarian bonds to preach the Christ and him crucified. We passed through Ballymena, in Ireland, two days after the 121st anniversary of the birth of Alexander Campbell.

And now it is my great privilege to bring you a message from a land without youth to a land where youth is king.

I take this great privilege not only for our India's sake, but I like to think through me my maternal grandfather, B. U. Watkins, may speak. He wrought with his noble talents for the Reformation, and my parents, too, were among the pioneers.

In India there are brothers and sisters who would share in this Centennial of praise and rejoicing. Our young churches in Asia would send greetings. They, too, are praying for this Convention. The church in Mahoba is an organized, tithing, working church.

Here are some of the messages:

"The day is coming when you will receive your reward. We must all be ready to work hard and endure pain. Remember we live in the midst of the heathen. We must be lights and patterns and we need your prayers. Tell my friends about our little sisters yet in darkness, that they may help them, too, to sing of the joy of His salvation."

"Freely have we received, freely may we give."

"What can I render in return to you? Only my love and thanks."

"By His boundless mercy we have been saved, but, oh, the work that remains to be done is great."

"Thanking you for what you have done, we plead for more to cross the seas to save souls."

"How can I thank you for all I have received, be those things food to eat or clothes to wear or other greatest helps? You made our pain your pain. I want you to pray for me, that I may become a true missionary when I grow up."

"How great is His kindness who has given us spiritual and bodily blessings."

"We know Christ has 'other sheep' to bring into the fold. Our work is not done."

"When I came to this place I knew nothing, but now He himself has given me knowledge to work for him." (Written by a Mahoba Orphanage girl.)

"God never leaves his people alone. He shares in all their labors. Never feel alone. Your work shall yet bring forth fruit. I know I have been brought forth from darkness to light."

"Tell my friends in America of shepherdless sheep, of unharvested fields in our India. For this reason we ask you to pray to the Lord of the harvest that he may send reapers into his own harvest-field. We ask you to remember that we live in the midst of the heathen and we ask your prayers."

"Thank my friends who have fed and clothed me all these years, and given from their own silver and gold for me. I thank them for my school-books, too."

"Yes, Jesus Christ showed us how much God loves us and how we ought to obey God. Jesus Christ left heaven and came as a little baby to this world. When he became a man he was so kind and good. Bad men hurt him and at last killed him, but he still loved them. The love of our Father in heaven is like that of Jesus Christ. It is greater than the love of any man." (A little sermon written to my parents.)

"I want my friends to pray for me, that I may be ready for the great work. I believe the day is certainly coming when false gods shall be left behind and our people shall come into the refuge of the true Saviour."

"My friends in America have worked hard to support me. I, a poor orphan child, thank them."

"My American friends saved my life and I have been baptized into the name of the Lord Jesus Christ. I want to help save others now." (From a girl only four years out of darkness.)

"From the East and West, from the North and South, we have been gathered and placed in this flock of orphans. We thank you from our hearts that you have shown us the way of salvation."

"You have wrought for us who can make no return to you."

"Please tell the people of America the condition of our India, that they may send more to save our sisters from the net of death."

"I thank my friends for rescuing me, an orphan, and I plead that they remember the places yet in utter darkness. We look on the map of the world, we see the long road you have to come, but we still plead."

"We repent for the times we forget those whose works have saved us from death. As children we jumped and played and forgot, but now we remember with rivers of tears."

Under Pandita Ramabai's signature I have this message:

"I am convinced more and more that the gospel given to our people freely will be the means of their salvation. It will be eternally profitable to spend time and money in giving the gospel to many thousands of pilgrims and to many others. Please pray that all those who read in the gospel the word of God, all who have heard the name of our Lord Jesus Christ, may be saved and gathered into his fold quickly, before he comes again to meet his elect Bride."

She said to me personally, when I visited her a few months ago, "Tell the people of America, and tell missionaries, not to be discouraged."

The priest of the largest, richest Hindu temple in Mahoba has lately become a Christian. Out from his searchings after truth and peace in all the famous idol shrines he has come joyfully to the one Saviour of men. He is a young man; he has been chiefly won to Jesus by the life and walk of the boys and girls brought up by your gifts in our orphanages. The young people's work tells and is worth giving and doing for. In our day we are seeing some of the fruits of our labors. To-morrow these will multiply.

The Call of Our Organization to Young Women

Annie E. Davidson, Eureka, Ill.

Bellefield Church, Tuesday Afternoon, October 12.

The call of Jesus has come ringing down the ages, calling on every nation, tribe and tongue, "Come unto me." In every age some have heeded the call, until unnumbered millions have been uplifted and blessed. But those who have passed their youth without hearing or heeding this call to a life of holiness and service, are in danger of never opening to it their ears and hearts.

Character, whether good or bad, ever tends to become permanent after youth is past. Habits become fixed, hearts grow hard ears dull—if they have not been opened to what is truest and best in the springtime of life.

The hope of the church is in the young; and no class should be more hopeful, or reached in larger numbers, than young women. Their hearts are tender and their minds open. The protection of home and school has shielded them from care and sorrow. They are easily interested in their less favored sisters of heathen lands and eagerly undertake to do all within their power to give them the gospel and its fruits.

In the same year in which the young Christian girl, Victoria, ascended the throne of England, the Christian women of the world had placed in their hands a hitherto undreamed-of scepter for a more than imperial sway. A returned missionary aroused the women of England by telling them of the terrible wrongs of heathen women, that millions of them were imprisoned in harems and zenanas where no man could enter with the light and hope and redeeming love of the gospel. The idea of women attempting to organize to send women for this special work was ridiculed and derided; but some brave souls persevered, and women's missionary organizations made their beginning. Twenty years later this rallying-cry, first sounded in Great Britain, came to America, and there are now, approximately, a million women enlisted in the women's missionary societies of the world.

No call to young Christian women, outside the home, better deserves to be heeded, or has greater power to bless, than the call to become helpful, intelligent members of the Christian Woman's Board of Missions. Innumerable clubs and societies are seeking the allegiance of our girls. These may be very good within themselves, but they should not be allowed to interfere with the best. Countless amusements and diversions bid for their attention and time; they may be harmless, they are not first.

Who can estimate the power for good of a generation of women who were trained first in the children's missionary society, and then in our young ladies' mission circles?

The young woman who becomes a member of a circle plans to set apart one afternoon or evening in the month for the missionary meeting. The reading and thinking necessarily done in preparing programs; the bringing of these great subjects before her, even though it be in an imperfect way; the constant communication with State and national officers; the information and inspiration gained from the study of our missionaries and their fields; the regular systematic giving; the study of God's word with this thought in mind; the prayers offered for world-wide missions—these things will have an influence on her life, and through her on the lives of all with whom she comes in contact—the boundless and endless results of which only God can know. Her individual life will be broadened, uplifted, sweetened, enriched, redeemed from trivial interests just in proportion to the effort and sacrifice she makes for this work. The friendships she will form through this work with God's truest handmaidens will also enrich her life.

Another great field which the C. W. B. M. offers to young women, in which they may do good and also develop themselves, is that of our Young People's Department. Those who wish to grow in patience, self-control, wisdom, gentleness, executive ability, and every Christian grace, can find no better culture than superintending a children's missionary society.

The Christian Woman's Board of Missions needs the help which the young women can give to it. Its future life depends upon the enlisting of young women. Our C. W. B. M. has made only a good beginning in these thirty-five years. In all lines of work more money and more helpers are needed. The plea of every missionary is for better equipment and more workers. If you can not belong to every society which has a worthy object, be careful to choose the best—that which will enable you to be of the most use in the world. It is only by losing sight of self, becoming absorbed in love for a good cause, that you can become lovely in character, can attain that sweetness of spirit, that joy which comes to those who serve the highest purposes in life.

India's Women

Bessie Farrar Madsen, Pendra Road, India

Carnegie Hall, Tuesday Morning, October 12.

"As the fruit of righteousness is wealth and peace, strength and honor, the fruit of unrighteousness is poverty, anarchy, weakness and shame." This is an ancient doctrine, and yet one ever young. The Hebrew prophets preached it in words that are fulfilling themselves around us every day. It is the great root law.

I come to you from a people who for long ages have been given over to unrighteousness, who are reaping all its bitter fruit. "Their understanding is darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts." And the women of this people know all the depths of shame and suffering experienced in a land where God has been forgotten. For the knowledge of the love of God have I found not at all in the heart of any woman in the land, excepting those few who have received the glad tidings. I would take you to that far country; I would have you see for yourselves her woman, sit beside her even within the dark walls that shut her in from all the beautiful things of life. You will feel the darkness that presses upon her as she gives you glimpses of her sad life.

Ah! sisters, if you could only know the joy of telling her of Him in whose sight the widow and the fatherless are dear, who gave his life that he might "bear our griefs and carry our sorrows;" if you could only see the light dawn in her darkened mind and hear her eager question, "And you are sure it is for me?" you would desire, above all else, the joy of witnessing for Christ in the midst of such desolation. In Bengal alone there are over four thousand child wives under one year of age. But this marriage is nothing more than a betrothal, you exclaim. Aye, it is more, for of these there are 538 widows under one year old, and that means that if they survive the sore neglect of babyhood they will never know the joys of childhood, and though they live to old age, all the brightness of life is gone. They are even now prematurely old, wedded to sorrow. Of the three hundred thousand pilgrims who come into Puri daily during the great festivals, at least seven-tenths are women, and by far the larger number of these are widows.

MRS. B. F. MADSEN.

I went one day to visit a queen. She was a sister to the great rajah of Revah and queen over ten thousand subjects. Hers was the largest house in the land, and yet, palace though it was called, it was only a number of dark cells opening upon an inner court. Hers was a low-ceilinged room with no opening for light and air excepting the low doorway. We sat on the veranda of the court, the high walls about us on every side. She was glad to see a white woman and she did honor to her guest. When she saw that the white stranger came in love, she opened her heart to her and told something of her life sorrow. Though she was a queen, she was a widow, and though she had sons, they cared little for the widowed mother. Then I opened my book, saying, "Sister, there is a precious word here." I read to her, "Let not your heart be troubled," and told her of Him whose message it was; of how he was the loving friend of the weary and heavy laden. The old queen's eyes were filled with tears as she said: "It must be a word of your own. It can not be that a God thinks on our sorrow and would speak comfort words." "Is there any one in your household that can read?" I asked, and she called her grandson. I gave him the book, and said, "Little brother, read this to the mother," and he read slowly, "Let not your heart be troubled, neither let it be afraid," and the queen's face brightened. "It is there, even as you have said. Leave the book with me, that I may hear more of Him who spoke such words." And we left the book, knowing it was filled with living comfort words. She asked us to come into her kingdom to live near her, that we might teach her and her people. And this was our great desire. But her brother, the great rajah, allows no missionaries in the land, and he refused to make an exception in our case. So the mission home was placed just six miles from the border of her land at Pendra Road. The old queen is dead, but we are remembering her pleading and are striving to reach her people across the border.

Come with me to the temples, even to the great stone temples of Deogarh. The walls are centuries old. As we look upon them we notice that there are stains on the surface. We look closer. It is the print of hands—of women's hands. They have come, these women, with some great, agonizing prayer in their hearts, have dipped their hands in red and pressed them against the temple wall, that the mark may remain there to remind the stone gods of their prayer when they themselves have trodden the weary miles back to their village. Some of these prints are pitifully small; some the years have nearly obliterated; many are very plain—all are turned upward in supplication. May the remembrance of these hands uplifted against the cold, pitiless walls of stone—these hands of helpless women turned upward—remain in our hearts, that in the name of the great all-Father we may hasten to help them.

One morning in Deogarh Miss Graybiel sat talking with a company of Hindoos who had gathered under a spreading tree by the roadside. She had been telling them the story of the prodigal son, and when in the course of her story the lost son comes to himself and arises to go to his father, she looked over the little group and asked, "What think you? Would the father receive him?" "No, never," they answered quickly; "why should he? Has he not brought shame on his father's name?" Then an old blind beggar, sitting near Miss Graybiel, called out: "Listen, brothers. His father wouldn't, but his mother would."

Will the women of this land justify the blind beggar's faith in motherhood?

Messages of Missionaries

Bellefield Church, Tuesday Morning, October 12.

Mrs. Harrison: If anybody ever can be said to have trod the way of the cross, surely it is that noble army of missionaries in our church and in all churches. I think the most interesting item in any service on any program is that in which the missionaries are introduced and give a brief message to the waiting people. We will have that message at this time, and I trust that all the missionaries who are present will come up on the platform and stand in line in front of the organ. And we want not only those who have been at the battlefront, but those who are going.

We will first introduce the missionaries from India. Miss Zonetta Vance, who has been in this country on her furlough, and who served us on the Deogarh Mission. She goes back very shortly to the beloved work in India.

Miss Vance: My greatest wish just now is that I can go back. For two years I have had to be at home playing sick, although nobody believed me when they saw me. But now I am glad to say I may go back.

So many people say to me, "Do you really want to go?" I would not go if I did not want to go. Nobody compels me to go. That is why I am going, because I want to go. I am going to India. There is not one of our missionary stations in which I could not find more than enough to do. There is not a station that does not need another missionary. Some of them need more than one. I know there are people needing to be taught. I know that work of many kinds needs to be done, and that is what I hope to do.

Mrs. Harrison: Miss Bertha Mills has also served us at Deogarh. You know about her beautiful work there, and she is home now. I will ask her to give you a message from Deogarh.

Miss Mills: May God give to you the vision of that multitude who continually, day after day, month after month, are passing our mission schoolhouse in Deogarh going up to the temple of Vaginot, and as they come to that elevation of ground very near to our schoolhouse and catch the first glimpse of the temple spires, that multitude fronting the door seeking for peace and for health, from that multitude there goes up this cry over and over again, "Victory, victory to Vigiha Jai." And your missionaries are trying to teach them the shout, "Victory, victory to Jesus Christ." May he give us that vision, and may he help us all to be worthy of the call into this great world-wide service.

Mrs. Harrison: We have also a representative, or two representatives, from our work at Maudha in India, Mr. E. C. Davis and Mrs. Isabella Davis.

Mr. E. C. Davis: I will let Motilal speak to you just a moment. Here is an idol [exhibiting to the audience an Indian idol] which Motilal, one of the orphan boys, brought with him to the Maudha Orphanage, and which he actually worshiped after he arrived in the orphanage. He erected his shrine in the corner of his room and placed in it the idol. He had this and others which we have in our possession and he worshiped them.

Mrs. Harrison: We have a representative here from our mission at Bina, Bro. Elsom, and we will be most happy indeed to hear from him.

Mr. C. G. Elsom: I suppose, dear friends, that you know of our movement for Christian unity. Probably that is more to the front than any other thing we can think about, and I would like to say that we are going ahead and doing a great deal towards Christian unity in India as well as in other mission fields. We feel the importance of being united in the fields, if we do not realize it here.

The native Christians are few in number, and they find themselves surrounded by worshipers of idols, by Hindus and Mohammedans and Buddhists and others, who hate them and would exterminate them if they had the power, and they are driven closer to each other. And all over India you will find the people emphasizing the fact of Christian unity, and not the fact that they belong to the Presbyterian or Methodist or any other sect.

If I sent any message from the field to the churches in America, it would be to conserve our forces and use them to the very best possible advantage in the evangelization of the world.

I would like to give you just in a moment an idea of the terrible need which we have there in the field. In India we have something like one missionary to nearly a hundred thousand people. A little while ago I was attending a convention in which a great address was made by a brother, who said that a single man could not look after the spiritual welfare of more than five hundred people. Five hundred people who are Christians, mind you—five hundred people who have the Bible—five hundred people who are mostly intelligent, educated people, and who, if not actually Christians, are nominally such. Only five hundred of them. Then think of a man or a woman—one man or one woman—having to take charge of nearly one hundred thousand people. We appeal to you—we appeal to you to send more missionaries into the field.

Mrs. Harrison: It gives me pleasure, then, to present to you Miss Emma Ennis.

Miss Emma Ennis: I am very glad indeed to see you this morning. It is indeed an untried field to which I am going, and I assure you I know very little of the life which I am to live in India. But it was a great pleasure to me. I was glad when Mrs. Atwater wrote to me that she needed to send me to India, and I do hope that I may be worthy of the esteem and of the confidence which the people of America and of Canada in our Christian Woman's Board of Missions have placed in me. I want to do your work and my work for the Master in far-away India. And when you have your meetings from time to time I hope you will remember me in your prayers, that I am doing your work and our Master's work in his dark land.

Mrs. Harrison: We have also a volunteer from the far western coast for India, Dr. Ghormley and his wife and baby.

Dr. Ghormley: The missionaries from India have expressed what I hope to bodily accomplish. My wife and I leave for India with Sister Vance and these other missionaries along in November. We are just starting out, and we have a mission to talk about and we have a gospel to talk about. We realize that gospel and realize that mission.

We deem it an honor. And we feel, right in starting, we have both love for the mission and for our home land, and we ask your prayers for comfort and for health and for assistance and for thanksgiving in our work in the future.

Mrs. Harrison: Now we have one whom we are proud to call a citizen of Kentucky, Mrs. E. L. Powell, of Louisville, Ky., who is in the truest sense a citizen of India. She served four years there under the Foreign Christian Missionary Society.

Mrs. E. L. Powell: The thing that appeals to my heart most is the unconscious need of the people there. You know what that need is, reading about them. But they do not know what they need. There are hundreds of thousands who are suffering every day that are waiting for the gospel to be preached to them. They do not know what they want, but you know, and we appeal to you and ask you to send out the gospel to those who are in heathen lands.

Mrs. Harrison: Mrs. Davis has come in, and I know you will want to see her and have her say a word to you. She has labored at Maudha with her husband, who has just spoken to you.

Mrs. Isabella M. Davis: It was a very happy day when we were privileged to go to India, and it is a very happy day when we can return to India to our beloved work.

Mrs. Harrison: We have in far-off South America a mission which always touches my heart—in Argentina. It gives me pleasure to introduce Mrs. Ford, who will now speak to you.

Mrs. M. R. Ford: If we hold a map that we so often see of South America before us, the little map that may be all black, with just here and there the dot of white, the blackness to represent the spread of Roman Catholicism and the pin-points of white dots are Protestant missions, friends, that is the picture we would lay before you. Then another thing. We have called attention to South America, our next-door neighbor or twin sister, the twin sister of our North American land, and it has been seen and has been pitied and her conditions have been bewailed deeply, but we have stood far off and let our religious neighbors of Europe take in the little work that has been done.

Naturally, we have studied much in the last two months about Argentina. We turn to her capital city, Buenos Ayres, that great cosmopolitan city of the globe, one of the most cosmopolitan on the whole globe; it has hundreds of thousands of Italians and Spaniards; tens of thousands of Germans and English and coolies from the Orient; thousands of Norwegians and Russians and Americans there in this great city of Buenos Ayres. Our work there will not be alone in the Spanish language, but in the Italian language. Go with us in thought and see those million and a half men and women in the old city of Buenos Ayres standing there with but the two messengers to-day representing us. They say we have in India one missionary to the hundred thousand. In Argentina, friends, we have two missionaries for five million. Friends, is it not worth while? Go with us in your prayers, will you not?

Mrs. Harrison: We are so fortunate as to have several representatives of our Mexican work present in this Convention. Mr. and Mrs. Inman are at this Convention somewhere. Are they in the house? If not, we have on the platform Mr. and Mrs. Fuller, Mrs. Bertha Mason Fuller, who are laboring at Monterrey in Mexico. Also Miss Mary Orvis, who is there with them. We will be glad to hear from them.

Mr. J. H. Fuller: Our work in Mexico and in Monterrey in particular has so many departments, and each department requiring so much, that it is painful to have to select one out of all of them. But among those that rise before me this morning there comes nearest, closest and brightest before me my class of ministerial students, who will meet to-day at 10:45 and have a lesson for one hour. That class is composed of fifteen young men and young women. Some of them are in the third year in the ministerial course. They have just the simple Bible; there are no helps for these published in the Spanish language. We have no Bible geography; not another thing in the way of a help for these students. Their teaching has to be done verbally. We endeavor to cover the whole course of Christian work and preparation orally.

Mrs. Harrison: You will want to see and hear briefly from Mrs. Bertha Mason Fuller, whom you knew long as corresponding secretary of Texas before she went to Monterrey to work there.

Mrs. Bertha Mason Fuller: Just a little while back we had an experience of seventy-two hours of rain. At the end of the time two thousand people had lost their lives. Seven blocks of property, mostly stone houses, on both sides of the river for nearly a mile and a half, were wrecked—not even the big stones were left to show where the devastation occurred. But the greatest destruction was not in Monterrey, but throughout the two neighboring States. The second night of the rain we had been talking about how we would get some things for those who were in need. About eleven o'clock there was a tap at the door. Mr. Fuller opened the telegram and read, "Sympathy, two hundred dollars." That means a great deal more than just plain sympathy. But we have been able, through contributions of friends from the States, to keep our money for the repair of the buildings, because you have been sending us food and clothing out of your abundance. The need continues, for the early frosts have killed all the late crops.

Mrs. Harrison: Miss Mary Orvis, who went out to Mexico last fall, labored for us as organizer in Virginia, and I am glad to have you look upon her face and ask her to give you a brief message from Monterrey, Mexico.

Miss Mary I. Orvis: A few years ago one of our brethren listened to an address from a missionary from Mexico, and later he heard the same missionary and the same address, and the next year it was his privilege to hear the same missionary speak and he gave the same address. And the brother turned to his friend and said to him, "Well, I declare, they are eating that same tortilla yet." Friends, that is Mexico. If the brother were here to-day, I would like to tell him that they are eating the same tortilla yet. That is Mexico. And they will continue to eat that and make it in the same way their fathers and mothers made them before them.

But there is one thing new in Mexico, and that is what I want to tell you about in the few minutes in which I shall speak to you. The more progressive in Mexico, especially in northern Mexico, where we live and work, have a great desire to know English. They want to speak the language of the Americano because they think that will help to do what the Americano can do, and what they can do is a great thing in the minds of the Mexicans. Now, we have, in addition to our schools in Spanish in Monterrey, the English school, and in the minds of a good many of our people I have found there is some curiosity as to just why we would spend our time in Monterrey on English work. Were not the American people able to take care of themselves? Why should we as missionaries spend the valuable time in this work? Friends, it is necessary work.

In our English school over 50 per cent. of the children are Mexican blood or have Mexican blood in their veins. Our work is not purely American; it is English-speaking work, you understand, but there we have French and Germans and Swedes and Hungarians and a Mexican mixture of all of these as well. And so we are able, through this English work, to reach a part of Mexico that we could not reach through our regular evangelistic work.

Mrs. Harrison: One of the mottoes of our board, as well as of all missionary enterprises, is, "The field is the world." We hope our hearts are large enough to take in the cry of need, no matter where it comes from. We have just heard the cry of need from Mexico and from South America, and now we want to go back to India. And this is no difficult thing to do, because our hearts are in all of these places. Miss Adelaide Frost has come in since we began this service, and she has a message from Mahoba.

Miss Frost: Brothers and sisters, only heaven can be better than this. After seven years in a heathen land, it is so different, everything is so different, that I have been trying to get acquainted again with my own home land. I want to tell you to-day that I am not a delegate from Ohio, much as I love that dear old State of mine, and I am not a delegate from Minnesota, which is my dear home now. But I am a delegate from India, and we have a Christian brotherhood there which is working for the same things that we are here. I can tell you we have saved almost a thousand children as a brotherhood in India, and they have grown up, many of them, and they know about this Convention, and are praying for it, too, and they, too, are looking for great things from it. I do want you, whenever you see me, to think of India; whenever you see any of us, to think of India, because it is such a great country and there are so few to work compared to the great number of her inhabitants.

Mrs. Harrison: This completes what I think is the crown of any of our convention programs, the introduction of our missionaries. And I am only sorry that they are not all here. But I am sure this has been a rich feast to you—a real harvest home.

Carnegie Hall, Tuesday Afternoon, October 12.

Mrs. Atwater: In the closing days of the Centennial work, as we were getting messages, there came the message from Iowa, from Des Moines, that the last gift, the crowning gift of the Centennial time, had come, when one of the precious young women of the University Place Church, who has been identified with the children's work in that great congregation for several years, said, "Now I give myself." The message said, "If you need Miss Zona Smith in South America or India, she will go." We telegraphed our need of a new orphanage mother in India, and new teachers in South America and at Bilaspur, India. That was not ten days ago. Since that time she has packed her trunk and is now on her way to India or South America; probably India. Miss Smith will say a word to you.

Miss Zona Smith: The ways of the Lord are surely wonderful. I only wish, my friends, that I might tell you to-day the joy in my heart, but I can not express it in words. For years and years I have hoped that I might go to some dark, hidden corner of the earth. In just very, very recent days has it become possible for me to go to a foreign land. Pray for me, your missionary; pray for your work wherever I may go.

Mrs. Atwater: A year or two ago some one said, "It is easier to get missionaries for India than for our mountain schools." Miss Sarah Staggs stands before us as a representative of the missionaries in Livingston, Tenn., our new mountain school—a public school with three hundred students, or nearly that. Miss Staggs will just say a word.

Miss Sarah Staggs: I wish I could have all of our children here to thank you in person for what you have done for them. I wish I could have our nineteen-year-old boy who has gone to school two weeks in his life and is now learning writing and arithmetic, to speak to you. As it is, I can only say, They are coming. Our school is full to overflowing, radiant with the joy which you have given them in your gifts and love and sympathy. You are not forgotten there. They feel that they know each of you, and I thank you for this privilege of being here.

Mrs. Atwater: We are happy in having from our sister republic, Mexico, five of our missionaries; counting the baby, six. [Applause.] These are from Mexico. We are not going to give Bro. Inman any chance to say anything here, because he has another chance on the program; but we want to hear just a little word from Mrs. Inman, a little greeting at least.

Mrs. S. G. Inman: It is a great pleasure to be with you after almost five years of service in Mexico; and bring you tidings from that land; and I would like to tell you something of our women this afternoon, for in Diaz we find that almost our hardest work is to reach the women. The men are drifting into infidelity and agnosticism. The women are clinging to the Roman Church, and the priest forbids them to receive us into their homes. And so this afternoon, if I would ask one thing of you, it would be that you remember in your daily prayers the women of Mexico, that they may be led sooner to the right.

Mrs. Atwater: Bro. Inman, it is hardly fair. I think we will give you a minute.

Mr. S. G. Inman: I was just thinking that a number of us are disappointed that President Taft is not here with us in this Convention, but I do not know but what I commend his choice, because he has gone to Mexico. While we are here in this Convention assembled, President Taft and President Diaz are exchanging greetings. This seems to me to represent the growing union of these two great republics, and it means that we must grow together in a religious sense as well as a social and intellectual sense; and that is the great call that Mexico issues to America today, to save her for the sake of Christ and our civilization. [Applause.]

Mrs. Atwater: Bro. Purdy and Sister Purdy come from Jamaica, the first foreign mission field of the Christian Woman's Board of Missions and a much-loved mission field. Mrs. Purdy is just as much a missionary—Bro. Purdy says she is more of a missionary—as he is. [Applause.]

Mrs. G. D. Purdy: Dear friends, as my husband has given his message, and also the message from the churches, I want to improve this moment in giving to you the greetings from the young people in Jamaica, that I call my young people. I hope, dear friends, that when you are offering your petitions to the heavenly Father you will remember them in your prayers, and that you will also remember me, for I need your prayers. Pray for me, that I may ever be faithful in this service, and that I may win many of these souls for his kingdom. And now I say again, dear friends, pray for us, for we need your prayers. [Applause.]

Mrs. Atwater: I know Miss Mary Graybiel's modesty, and you know all about it. She is up here on the platform and refuses to be introduced. [Laughter.]

Miss Mary Graybiel: I think my heart is too full to tell you what I would say. I have looked forward to this Convention with wonderful longings, and yesterday we were talking about what we hoped for this Convention. May I repeat to you what I said to a little group of friends as we were coming down from Buffalo? "My hope for this Convention is that by the grace of God we may all turn a little higher on the point of vision and look upon this world as God and Christ look upon it; that we may hear their call in the needs of these people, and that we may arise in the strength that he gives to answer that call." [Applause.]

Mrs. Atwater: There is a woman I saw up here on the right. She has been a missionary in India. She is still a missionary in India. I know you want to see her. I hear some one whispering here, and she is saying, "Mrs. Gerould."

Mrs. Julia C. Gerould, of Cleveland, O., who has been so closely bound up with the work in India; who has the station in India at Rath, which is dear to all our hearts, named in memory of her sainted husband, who recently made a beautiful gift rendering possible a dispensary at that station. Friends, we owe so much to so many good people. I am going to ask Mrs. Gerould just to stand up and say one or two words.

Mrs. Julia C. Gerould: Friends, there is here in Pittsburg a piece of beautiful work, done by our girls in the Bilaspur School, under the charge of dear Miss Kingsbury. That work has been brought here by me to be sold as one of the Centennial gifts. When the secretary this morning read the Centennial gifts, I thought, "Oh, she hasn't that gift—that is not included." So, when you read the list of these Centennial gifts, please add to that the gift of the orphan girls in Bilaspur, who, sitting out under the hot sun, as I have seen so many of them, have done that beautiful work which has come to my hands to be sold as a Centennial gift. [Applause.]

Mrs. Atwater: Bro. Elsam, when he

spoke, turned so commandingly toward us and said, "Send missionaries." Friends, we are sending them. From far-away Portland, Ore., we have the answer to the call that went out, "We are coming." And not only the young people said, "We are coming," but their parents said, "We give these children with joy to the service of the Master." Bro. and Sister Ghormley, J. C. Ghormley and wife, children of our brother, J. F. Ghormley, who has been long in the West. Friends, I wish the whole church of Christ could have read the letter of that father and mother as they gave these two young people to go out to the mission field. Dear friends, are you giving your sons and your daughters to this holy service? It is easy to give a thousand dollars, or two thousand dollars; it is not always easy to give a child. Bro. and Sister Ghormley go out to India in a few weeks. They are on their way now.

The Brotherhood of Disciples of Christ

Tuesday, Oct. 12, 1909, 2 P. M.

Luna Park

Address of the Chairman

At our New Orleans Convention last October your Convention appointed a committee of seven with authority to formulate a plan looking to the organizing of our men into a movement producing greater results through the efforts of our men than they heretofore produced. That committee met in Kansas City in the early part of November, and elected, as I think many of you know, Mr. P. C. Macfarlane as the secretary of that committee. I was urged to accept the presidency, and while I realized and knew only too well the obligations already assumed were taxing my strength beyond my ability to endure, shortening my life and robbing my family of my companionship, yet I said to the committee: "I believe that this movement is of God. I believe the minds of our men are impressed with the fact that they are not doing their duty, and it seems to me that there may possibly be a call from God for me to assume this responsibility; and, if it is a call, then I believe my Father in heaven will give me strength to endure the obligations taken on."

I wonder if we fully appreciate the importance, the meaning, the far-reaching effect of this great occasion; that we are assembled to celebrate a movement introduced to the world a hundred years ago, so misunderstood as to cause the leaders in other religious organizations to pronounce the doctrines taught unsound, unorthodox and unworthy the approval and support of the loyal sons of God; that, in spite of the criticisms and petty persecutions, its membership, figured from a percentage basis, has increased faster than any other religious organization in the land, to-day numbering more than 1,300,000 communicants. The principles laid down by the leaders in this movement have done more in the last hundred years to bring the minds of Christian thinkers generally to a sense of the necessity of the union of God's people than any other single human influence, or, perhaps, all others combined. A large majority of the principles that our forefathers advocated, and which were opposed by other religious organizations, are now accepted by them as sound doctrine. And may I just here sound a note of caution?

R. A. LONG.

While it should be, and we trust shall ever be, our disposition to compromise matters that are not vital, God forbid that for any cause we may exercise such liberality as is not justified by the teachings of God's holy book.

We have been hearing a great deal lately about a new religion proposed by Dr. Eliot, the ex-president of Harvard. Allow me to say, as a plain business man, that, according to my observation, what we want is not a new religion, but a closer adherence to the old religion that has been tested and found meeting the wants of mankind. We have new business methods, but the principles of business remain the same as when Abraham bargained for the cave of Machpelah; so new methods of doing church work will come with new conditions, but the principles of the gospel, of individual and social redemption, must remain the same as when Jesus declared, "No man cometh to the Father but by me." Having accomplished so much in the last century under such trying circumstances and against such forceful and intelligent opposition, with these objections in the main removed, and with an army of over 1,300,000 warriors at our command, what may we not hope for by the close of the next century, provided we adhere to the basic principles laid down by our fathers, and provided we are true to the trust placed in us?

This is the first time in the history of our church that we have ever assembled in the capacity of a National Society of the Brotherhood of the Disciples of Christ, and may I tell you that in all the life that has been given me to live, nothing that I can now think of has so thrilled the pulsations of my heart, or appealed to me with such intensity, as looking forward to this memorable event—looking into the faces of several thousand great, strong, happy men—looking to the accomplishment of one great purpose. Happy, because engaged in a work not for self, but for the salvation of the world; great, because every man is great who acknowledges Jesus as the Christ, the Son of the living God. I ask the question, What might we not expect at the close of the next century, provided we are true to the trust placed in us and loyal to our King?

Men have become slaves to the commercial affairs of life; minds filled so full of the thought of money-making as to exclude, or not to admit of, those ideals that make for the more perfect life, forgetting the injunction, "Seek ye first the kingdom of God and his righteousness, and all things else shall be added unto you." Of course this commercial life should not be discouraged, for it is one of the essentials to the world's existence, and hence to the requirements of our God; but the pursuit of a commercial life to the exclusion of all things else means decay and ultimate destruction, as was evidenced in the parable of the rich fool.

We are confronted with a species of commercial infidelity—a sort of unfaith in the ethical principles of Jesus. Men say, "I can not be successful in business unless I lie, cheat, gouge, steal and crush." I want to declare my unalterable conviction that such is not true, which is evidenced by the fact that some of the most successful financiers of our time are men who have lived, and are living, close to God. Even though one succeed in the accumulation of wealth, if he be disloyal to the teachings of the Master, his life is a failure; for his so-called success is only apparent. So let us be impressed with the fact that not only is it the business man's business to be honest, but it is the duty, especially of the big business man, recognizing the immense power organization places in his hands, to be extremely careful that his business enterprises are permeated with the spirit of Christ, for the great questions of business monopoly, of aggregated industrial values and of the relationship between capital and labor, to say nothing of those between vested interests, and law and government itself, must find their solution in the principles contained in the Sermon on the Mount.

Again, I believe one of the essential reasons why our men are indifferent to the affairs of the church is because some of the amusements practiced so extensively by the women of our land, in and out of the church, are of a character not to inspire men to the higher ideals of life. We may say what we please about the character of our men being stronger than that of the women, and yet we must admit that there are not many godly men who are not, or who at some time have not been, under the influence of some godly woman.

Again, I fear one of the great reasons why our men are not more interested in the affairs of the church is because they have not been given anything special to do. Theirs has been a life of entertainment from the pulpit instead of a life of active service in the vineyard. Men, if they count for anything in any of the organizations or industries of the world, must be active. No loafer can develop into even a desirable citizen in the world's commercial activities, much less in the activities of the kingdom of God.

It is the thought of this Brotherhood movement that our men may be brought together for a more intimate acquaintance; ways and means adopted for utilizing, in some systematic, practical way, their best efforts in helping their fellow-men, and in the spreading of the gospel. Some express doubt as to this movement succeeding. Can it be that man can be summoned to support almost any movement pertaining to earthly gain, where dividends cease with the heart-throb, and fail to respond to a call like this, that promises the greatest of happiness here and never-ceasing dividends hereafter? I am glad I do not possess such doubts. Any church having a minister, and as many as three wise, earnest, ambitious, spiritual men to act as president, vice-president and secretary, aided by a competent general secretary, will succeed, and thereby convert the doubting Thomases to faithful Abrahams.

But, to our preaching brethren, I would say, we must have your support to obtain success. Our movement, in its genius, makes small distinction between the preachers and laymen, and for that reason the position of leadership which our ministers occupy in this proposition is a tribute to the manliness and moral power of the men who stand in our pulpits. Obviously, then, the preacher is the key to the brotherhood situation, as well as to many others. Do you wonder, then, ministers, that I give especial emphasis to your needed sympathy? And, my brethren, if you fail to support this cause, what may you expect of the laymen of your flock? And if you fail to support it, would it not seem that your sphere as a preacher would be limited thereby?

Your committee appointed for the purpose of formulating a plan for the promoting of this movement is of the opinion that we should expand the work as fast as our organization is prepared to direct it. Our general secretary commenced active operations and close study of the requirements of the movement about the middle of January. We have found our people in most sections of the country ripe for the work; many calls for information as to how they should proceed, making the demands on the time of our general secretary practically unlimited, requiring extensive travel and much public speaking. These duties, added to the editing of the magazine, office work, etc., have necessitated the employment of an assistant secretary. We consider ourselves fortunate in securing a most suitable man for this work in the person of Mr. E. E. Elliott, a railroad man, of Peoria, Ill., who commenced his duties August 1. We believe we are now prepared to direct even a more extended organization. It is our opinion that we should employ at least two field secretaries as soon as the proper men and assurance of the means of their support can be arranged. These additional forces, together with our present force, will probably require a total annual expense of some $17,000. The men, we are sure, can be had. Should we let a cause so important lag for want of money for their support? My own opinion is that with such a force we would soon come into such intimate touch with so large a number of men, and stir their hearts and souls to such an extent, that within two years it would be the means of raising for our different missionary societies, Church Extension Board, etc., many times what the cost would be to carry on this movement.

And now, men, we need great leaders in order to the success of every great movement. We have one in the capacity of the general secretary of this movement. I will not undertake to enumerate the characteristics that he possesses fitting him for this position, only to say in brief that he possesses them all, and in most cases in an eminent degree. We might have looked the country over and not found a more suitable man for the place; but he alone can not guide this ship into the harbor of success. On the eve of the great battle of Trafalgar, between the British and Spanish forces, Lord Nelson, in command of the British fleet, displayed from the masthead of his flagship the following signal that has come down in history; viz.: "England expects every man to do his duty."

At the beginning of the great naval battle which decided the war between Japan and Russia, Admiral Togo, from his flagship, signaled to the different ships composing his fleet a similar message: "Men, the fate of the empire is in your hands." Like Nelson, Togo knew only too well the need of the support of the men in the ranks, and so the sustaining of these two powerful nations to-day is not attributable alone to their Nelsons and Togos, admirals or generals, preachers or prophets, but to these forces added the men in the ranks, the men behind the guns of consecration, the men armed with the glistening bayonets of a definite purpose.

I come to you to-day reminding you that a great battle is being waged, not between any two of the powerful nations of the world, but of far greater importance—a contest between evil and good, existing in all nations of the world. Satan, with his mighty leadership, supported by a great army of laymen, with all his damning influences, is at work in a most industrious and effectual way. Seemingly, he has at his command the great majority of our men, either in active service or indifferent to the situation, while the opposing army has its great leaders, but supported in the main by women, and while—God bless them!—they are brave and true, doing a noble work, yet let us understand no great contest in the world's history has ever been won without an aroused and determined manhood. In this contest we are not calling upon the subjects of Great Britain, nor of the Japanese Empire alone, but God, the Creator of the universe, is extending a universal appeal to all men everywhere, and expects every man in all of the nations of the world to take sides. "None can be neutral. He that is not with me is against me; choose ye this day whom ye will serve."

General Secretary's Address.

Luna Park, Tuesday Afternoon, October 12.

We are accustomed to think of the day of beginnings as the day of small things, and yet lusterless indeed must be the vision of the man who, looking over this magnificent assemblage this afternoon, does not feel that there is nothing small about the first annual Convention of the Brotherhood of Disciples of Christ. Here you are, clean-visaged, strong-souled, stout-hearted men, and he who looks with seeing eye need not be told that you represent no particular class. Every walk of life is here.

A few weeks ago, when Senator Oliver, Mr. Clark, General Secretary Warren and others called upon President Taft, inviting him to be present at this Convention (and his absence is one of our regrets to-day), the Chief Executive remarked with ready perspicacity, "What but the church could have united you men!" On this platform this afternoon are represented still more widely sundered interests, and in the audience before me, stretching away right and left and back, tier upon tier, thousands upon thousands of upturned faces, there are to be found represented almost every occupation and state of being in our great republic. What but the call of Christ could have brought us together?

If we have never before caught the vision of the power that lies in this movement, we catch it now. If we have never before felt the purifying presence of the Spirit of God, sitting like tongues of flame in enabling power upon the brows of men, we feel it now. We are one with the unity of his church; we are mighty with the might of God; we are masculine with the manliness of Christ.

Twelve months ago, in New Orleans, the International Convention appointed a committee of seven men, with power to act, instructing them to proceed to the organization of the men of the Disciples of Christ. This was all—"with power to act!" That committee acted. It organized within two weeks, by the election of a president, R. A. Long, of the Long-Bell Lumber Company, one of the largest captains of industry in the Southwest; F. J. Bannister, a business man of Kansas City, treasurer, and P. C. Macfarlane, a minister from California, general secretary. The Brotherhood movement in every church in this country has been studied. The men of our own church have been studied. A model constitution has been prepared, and is now providing plans for the enlisting not of a few, but of all the men of all the churches in all the work of the church.

P. C. MACFARLANE.

Thousands upon thousands of these constitutions have been furnished to the churches. The general secretary has traveled forty thousand miles, has spoken in all the principal States and cities of the United States, and his voice has been heard upon the platform of nearly every important State convention among us in this Centennial year. A name has been chosen for the organization, and although in use but nine months, it is now familiar to all of us—"The Brotherhood of the the Disciples of Christ"—signifying a fraternity of men enlisted as students of Jesus Christ to learn from him lessons of true brotherliness. The name of the movement was contributed by S. M. Perkins, of Davenport, Ia. A Brotherhood emblem has also been devised, the creation of the brain of A. N. Daniels, a San Francisco business man. It consists of the star of Bethlehem and the cross of Golgotha, mounted upon a field of blood, with the letters "B" and "D" clinging to either arm of the cross, and the whole surrounded by the letter "C," the initial of the most sacred name for our Redeemer. The colors upon the emblem are red, signifying human life, and gold, signifying consecration. There you have, then, in the emblem, the red-blooded men of America, consecrating themselves to working out the eternal principles of brotherhood under the tutelage of our great Elder Brother, Jesus Christ.

CALL OF RED-BLOODED CHRISTIANS.

The Brotherhood of Disciples of Christ is a straight, unblinking appeal to Christian men to recognize Jesus Christ as an elder brother and to enter into a fraternity which shall realize for its members the privilege of service to which Christ called men. The motto of the organization is, "A Man's Work in a Man's Way." This involves a recognition of the essential manliness of Christ Jesus as the incarnate God. He was also the incarnate man.

He represents the highest ideals of manhood. No philosopher reasoned as he reasoned. No physician healed as he healed. No general ever led as he led. No emperor ever ruled as he ruled. No soldier ever endured as he endured. There was nothing effeminate in Jesus Christ. He was a man. Manly in his regard for his mother; manly in his affection for his friends; manly in his devotion to duty; manly in his simplicity; manly in the quiet efficiency and directness with which he discharged every obligation that came to him; manly in the way he suffered, and manly in the way he endured; manly in his humility, for, be it known, humility is manliness.

Now, Jesus Christ was a man. He did "a man's work in a man's way," and we assume as the motto of our Brotherhood and the motto of our magazine, yea, and that of every enterprise to which the Brotherhood of Disciples of Christ shall set itself, this small handful of words, "A Man's Work in a Man's Way."

POLITICAL SIGNIFICANCE.

Jenkin Lloyd-Jones, of Chicago, says that the basis of ward and precinct political activity must be transferred from the corner saloon to the corner church. Josiah Strong, of New York City, pointing to the open sores in the social life of New York City, and asking for a healing ointment, declares that the gospel of Christ fits to the situation as the ocean fits to the shore. The church is the center; out from this Christian influences must flow. To do all these things requires men. Big men, strong men, true men, active men, persistent, energetic men, with the determination of a Grant, with the vision of a Hill, with the capacity of a Harriman, with the composing genius of a Morgan, with the fatalistic devotion to duty of a Garibaldi, who, summoning his few and feeble adherents before him for the last campaign, promised them no luxuries and no spoils and no glory—only hardship, wounds and suffering, and at last a patriot's grave.

NOT A PARADE OF TIN SOLDIERS.

It is to a service like this that the Brotherhood of Disciples calls men to-day. Only those men are wanted who are willing to spend and be spent for the sake of their brothers. Obviously, it is not a challenge to mollycoddles; it is not a parade of tin soldiers. We want to carry the message of God's love to every darkened mind of heathendom within this generation. We want to drive out the saloon from every town and hamlet; we want to banish the brewery from the list of commercial assets; we want to enact pure food laws and health regulations that will save the lives of one hundred thousand babies in our cities annually; we want to lift the heavy yoke of toil from the backs of children; we want to pierce the gloom that shrouds the toilers in our sweatshops with at least a ray of refreshing hope.

We want to make uniform the divorce laws of this country, so as to make the court a bulwark and not a menace to the peace and the joy of domestic life. We want to give the Bible the place in the public schools and in the public and private life of men to which its intrinsic worth and revealing power entitle it. We want to put the study of it in our Bible schools upon a worthy and creditable and appealing basis, so that it will be impossible for men to grow up in any community without knowing it, and to know without appreciating it.

THE MAN OF THE CHURCH.

The Brotherhood of Disciples will seek to look after the physical needs of its members with the same thoroughness and efficiency as a lodge or labor union. It assumes a responsibility for the social life of men, making it an axiom that the man of the church is entitled to as good a time as the man of the world. It will insist upon the man's responsibility for the boy. No church will be allowed to sit down in self-satisfaction while it fails to make provision for the hours of recreation and for the development of its boy life along natural lines of physical growth and in harmony with the best pedagogical ideas of the time.

The object of this movement is the organization of the men of every church just as much, as a matter of fact, as we now organize the women or the children, and to place these organized men squarely behind every activity of the church, behind the minister, behind the evangelist, behind the Bible school, behind the missionary at home and the missionary abroad.

In closing, may I voice, for a moment, the significance which this movement is to have in America? The great religious communion with which it is connected saw its beginning on American soil; its best blood to-day pulses in the heart of American life. The men in this organization are American men. The local Brotherhoods have established themselves on every frontier. The oldest Brotherhood organization among us is in Virginia. Its history runs back for thirty-eight years in the church life of the city of Richmond, and the Brotherhood impulse beginning there in the Seventh Street Church lies behind every one of our six churches in that city. Everywhere—East, North, South and West—the Brotherhoods are at work. Seattle, Portland and Tacoma have flourishing Brotherhood organizations. In San Francisco, when our churches were rallying from the crumbling walls that fire and earthquake strewed over the heart of the city, the stalwart souls of Brotherhood men were among the first to assist in bringing our churches out of chaos into order and hopefulness. Southern California, the great Southwest, the mountain plateaus, the Mississippi Valley—everywhere men are rallying at the call of the Brotherhood to higher standards of efficiency, and in the great metropolis of the New World, through whose open gates come trooping one million foreign-born citizens every year, the light that streams from the glowing finger-tips of Batholdi's statue falls across the building where a Brotherhood organization of the Disciples of Christ is teaching annually scores of Poles and Russians the English language, American institutions and the great Christian principle that

God hath made of one blood every race and kindred of men to dwell on all the face of the earth.

The time has come for hand-to-hand fighting. The Brotherhood movement has brought the men of our church in its first year into close quarters with the enemy. The conflict is on. It can never end until victory has come; until manhood has been won for Jesus Christ.

The Christian Man's Contribution to the Kingdom

Arthur O. Holmes, Philadelphia, Pa.

Luna Park, Tuesday Afternoon, October 12.

You have had this afternoon to speak to you so far a business man and a minister. I think I shall speak to you as a workingman, and what I say to you I will probably say from that viewpoint. I want to congratulate you first of all, for I dare to do it, on the fact that you not only have a men's meeting to-day, but you have dared to have it at the same time that they have a women's meeting.

A. O. HOLMES.

The kingdom of God will not advance by standing still. Many Christians act as if it would. They seem to believe that nothing more is demanded of them than lives of mediocre righteousness; to be just as good as the standards of their communities happen to demand. They believe in anchoring to the rock of salvation and staying there. They adopt the defensive rather than the offensive, the negative rather than the positive, the passive rather than the aggressive policy.

My plea is for an active campaign. My belief is that while the kingdom may be *maintained* by every good man's living up to the accepted standards of his world, it will never be *advanced* an inch by such living. Jesus was lifted up that he might draw all men unto him, and every advance the world has made has been by bloody stairs, every step of which was a dead body of martyr-prophet. The contribution of every Christian man to the advance of the kingdom is some degree of martyrdom.

Begin with the man in the shop. What contribution can he make? Is he a good mechanic? Does he do his work well? Does he do a fair day's work for his wage? Is he sober, industrious, thrifty, a providing husband, a sacrificing father, a good neighbor, an intelligent citizen? If he is all these, then he merely maintains the kingdom; he has not elevated the standard one whit; he is not pointed out in his shop as an outstanding and brilliant example of a Christian man. Even the Gentiles do the same.

He must do more than all this. He must do as well as they, and then add to it a positive piece of work, voluntarily, at some cost to himself, without reward, and through it raise the standard of right living in that shop.

For example, let me tell you about a nickelplater, Thomas French, and a blacksmith, Peter Rule. Both of these men are church-members. They are active committeemen in the religious work in the railroad shops. They held services at noon, sang hymns, prayed and did all the conventional things Christian men do. They were asked to enter a mechanic labor organization. Most righteously they shook their heads. That organization was an ungodly, worldly, drink-loving body of men with whom no decent Christian man ought to have anything to do. Later on they saw a great light. They entered that society and resolutely used their influence for righteousness. At the yearly banquet, for the first time in its history, liquor was ruled out. Thomas French was invited to perform the unheard-of service of opening the repast with grace. They secured a local option resolution in that particular lodge, and finally carried the local option plank into the national organization, where it is being considered to-day.

Thus, by their efforts, they changed the spirit of that whole organization; they eliminated drink from that order; they compelled the members to stand for a far-reaching movement; they distinctly set a new standard for the men of their shops, and to-day they stand as the apostles of a new order, prophets of God in their world.

Business and professional men are prone to excuse themselves from active campaigns in advancing the kingdom, by saying they are too busy to attend church, act on committees or be present at the special meetings. They are sometimes charged with permitting business to interfere with their religion.

To such charges the average man is either silent, accepting the tacit assumption that the kingdom of God can be advanced only through church activities, or he replies that he is doing his Christian duty every day of his life.

The lawyer, for example, will point to his probity and respectable standing in his world; the physician will exhibit his roll of free patients or his hospital services; the business man will refer you to his list of contributions to all sorts of religious and philanthropic enterprises. To all these things I say "Amen." Thank God for the increasing belief that religion is not confined to the four walls of any building, however holily dedicated. All praise be given to that man who withstands daily the terrible suction of the undercurrents in his business, and nobly lives clean and strong before his fellow, a righteous man and one without reproach.

Contrast, if you please, the career of two young lawyers. Both of them began poor; both of them secured political positions. One of them kept close to the bosom of the "organization." In everything he "went along" with the bosses. He kept his skirts clear, of course. Respectability covered him with her bleached rags. Promotion came as a matter of course. To-day he is pointed out as an example of smug righteousness and the prosperity that covers a multitude of sins.

The other young man was speedily faced in his political position with the question of his position on civic righteousness.

He stood at the forking of the roads. One led to ease and low ideals; the other to his relegation to private life, the struggle for a practice and obscurity. Owen Roberts chose the latter, and through that choice raised the standards of his profession.

Time forbids detailed illustrations, but the importance of the business man, however, demands at least a word in passing.

I am not hardy enough, I must confess, to throw myself into the seething caldron of present-day industrial problems. I do dare to state, though, that it is my conviction that in this field, rather than in men's clubs, brotherhoods or laymen's missionary enterprises, will business men find their ultimate and their real grappling with the foes of the kingdom. These other named enterprises are good. They are the skirmishes which will lead to the real battle.

For the kingdom's advance, the question of "How does a man *make* his money?" is just now of more importance than how he spends his money. He may tell the truth, lose $100,000, and do more good than by giving $1,000,000. Possibly he may save a soul for five dollars and damn two souls making that five dollars.

Whatever else is true, gentlemen, the kingdom of God is not a money-giving proposition. It can't be bought or sold. It is righteousness, joy and peace in the Holy Spirit. It spreads by contagion. Somebody must have it first, then *give* it. It is a fever of the soul, a zeal that eats a man up, and whenever anybody comes near him, he gets it. Now and then a case is so severe that an epidemic results from it alone.

The contribution of the business man, then, is not *alone* his dollars, but himself; not in giving his dollars, but in making his dollars. I would like to see every business man inspired with something of that zeal for extending the kingdom which actuated Columbus in his discovery of a new world; or something of that fiery fanaticism which changed the scattered hordes of Arabians into a mighty army and sent them over the world to take all kingdoms for Islam. I would like to see every Christian business man undertake to establish the kingdom in the business world; to substitute spiritual standards of success for material, co-operative methods for competitive, unselfish motives for selfish. Between our modern business organization and the day when savage hunters brought down some great beast, fell upon the carcass with hatchets and knives, tore off each his selected piece, fought knee-deep in gore for choice bits, and finally scurried away to his hut with his booty, there is a long and glorious history of advancement. To me it seems that the future holds in store just as glorious and just as far-reaching advances in industrialism before the kingdoms of this earth become the kingdom of our Lord Jesus Christ. In this consummation, the business man can have just as vital a part as the preacher in the pulpit. To him is equally presented the issue.

Will he ignore moral standards and spiritual values and bend all his energies toward material success?

Or, dare he play the mighty game of business according to the Golden Rule—place men above dollars, right above gain, law above power, honor above everything, and leave behind him the moral example of a moral pioneer?

If he dares to choose the latter, whether he dies rich or poor, counted a success or a failure, he has made his contribution to the kingdom.

If the contribution of the business man, avowedly devoted to material things, shall be a higher spiritual ideal for this world, what towering demand for the extension of the spiritual kingdom shall be made of the minister, the professed apostle of unseen and eternal things?

For the sake of argument, I will beg you to admit that the minister, like every other man, does not promote the kingdom of God by doing what he gets paid for. To be sober, pious, godly, learned in the Scriptures, to advise, comfort, visit the sick, bury the dead, preach two good sermons a week for forty years—all these things are matters of pay and taken for granted. Beyond these things, in whatever divine fire he may deliver his message, in whatever holy sacrifice beyond what is required by the expectation of the people, in whatever he may endow the supererogatory of grace, in these he actually moves forward the divine work in the world.

To do this, if I had the practical power, I would organize every minister in this country into a labor union and then declare a strike. That strike would demand the right of every minister to be a *man*.

That means, in general, that he shall steer a course somewhere between a sympathetic old woman and a strait-laced ecclesiastic. It means that he shall be free to engage in hearty, human, wholesome interests; that he refuses to be cabined, cribbed, confined within the traditions and customs of sainted platitude and pious inanity. It demands that he shall come into his birthright; enter upon his rightful, robust career; refuse to talk squaw-talk with women and chuckle babies under the chin.

Particularly it means that the minister shall lay aside his professionalism. There is a vast difference between a *business man* and a *man*. One may be a clean, crisp, new-dollar-bill sort of character when you meet him in his office. The other may be a hale fellow, well met, with his feet on the porch-rail and cigar in his mouth when business hours are over. One is the man on duty; the other the man off duty. Something like that is what is wanted in the minister. He is always on duty, always on parade. He never forgets who he is. He ought to forget it. He ought to loosen up, unstiffen, lose his oratorical voice, change his clothes, wash off the odor of sanctity, hand the universe over to the Creator, step down into the crowd, run the risk of losing his job by some supercilious critic's charge of worldliness, take the *Ladies' Home Journal* out of his pocket and read the *Saturday Evening Post.*

If he dares to do that, he will come to his other fight of *mixing with men.* That involves the art of knowing men's sins without estranging them. That is a hard thing to do. One church overcomes it by screening off the confessor from the sinner. They can not look into each other's eyes. But the true minister, transformed by the alchemy of human love, who can look his fellow sinner in the eye, hear his pitiful strivings with overmastering passions and still walk this earth with him as a brother—that minister has learned the secret of searching men's hearts as with fire. If he can do that, he can help men without humiliating them. The Son of God can do no more.

The present-day American idolizes success. Success means material possession. A hundred cents is his standard of value and a hundred million cents his measure of success. Conversely, spirituality means failure. Failure means weakness. The greatest possible sermon the preacher can preach to-day is the *manhood of himself*. The representative of heaven should be a great, strong, healthy, happy, care-free soul. When he walked abroad, I'd have him the envy of the richest man alive, the example of happiness to the poorest, the hero of the strongest.

To do this he must turn his weakness into power. To-day, in the order of success, come, first, the business man with his modern methods and jungle ethics; second, his ally, the politician; third, his apologist, the corporation lawyer. These are the three great successful evils of America. After these come the failures: First, the doctor; second, the teacher; third and last, the preacher. The doctor, the teacher and the preacher are poor, and the poorest of these is the preacher.

Far be it from me to make a plea for poverty in the ministry. There is no need. If I had my way, I would make the least salary of a minister $30,000 a year. Every minister is at least as good as the President of the United States.

But since poverty is a necessity I'd make it a virtue. In a land where material prosperity was pointed out to men as the only road to happiness, the poverty of the man of God should enter its protest by the incomprehensible peace of poverty and the inexhaustible power of poverty. The peace of poverty lies in its *seeking* spiritual riches and the power of poverty in its *possessing* spiritual riches. To my mind, the most pitiable object this world affords is an old man beguiled in his youth into paths of material prosperity, seeking happiness in material things, succeeding at last, and finding when the solitude and weakness of old age comes, he has not laid up for himself one living, lasting interest. To my mind, the most inspiring, most envied sight is the man whose soul is rich as a bending orchard tree with life's best fruitage, who has sung all his days:

> "My mind to me a kingdom is."

A triumphant spiritual life is then the contribution of the minister to the advance of the kingdom.

To some extent, at least, this is the contribution of every man. My plea is not that men shall change their work, seek usefulness in withdrawing from the world or entering another profession, but that each one, in the place he finds himself, will raise the standards of righteousness amongst his fellow-workers. No man is too poor nor too rich to cast in his mite toward such an advance.

Short Messages from Business Men

Luna Park, Tuesday Afternoon, October 12.

The Chairman: We are now to hear from our business men; and as they always do things, and do them quickly, we can only give them about two minutes each. We will hear from Senator Oliver.

Senator Oliver: As I understand it, this is an assemblage of men gathered from all avocations of life, who believe in the tenets and doctrines laid down by our Saviour and the apostles and embraced within the limits of the New Testament.

And I have been asked to say a few words, as one of you, concerning the relation which we ought to bear in our daily conduct of the ordinary affairs with regard to the religion which we profess. We often hear it said in these latter days that Christianity and business do not mix. If this refers simply to the outward appearance of Christianity, to the parading of our profession before our fellow-men, to the figurative enlarging the borders of our garments and making loud prayers in the market-places, I have no doubt that the saying is correct; but if it means that, in order to be successful in business, a man must resort to unfair processes and must fight chicane with chicane, then I say that no greater fallacy ever fell from the lips of man.

I base this statement upon an experience of over forty years, rich in all the activities of life and combining the elements of both success and failure. In that incomparable chapter, the twelfth of Romans, the great apostle to the Gentiles lays down, among others, two precepts relating directly to business affairs. The first enjoins us to be "not slothful in business, fervent in spirit, serving the Lord." The second, "Provide things honest in the sight of all men." The first of these precepts inculcates diligence and energy; the second, integrity. And these two things, combined with a fair degree of business judgment, will bring success to any man. I am aware that great fortunes have been built up in direct violation of these precepts and these doctrines, and that these very fortunes constitute the greatest possible menace to modern society. [Applause.] I do not say that by following out these Christian precepts, a man will gather one of these great fortunes, but he will in all probability acquire that competence and contentment which, with godliness, is great gain. [Applause.] And he will further have the satisfaction, when he comes to the turning-point of life and looks back in his old age upon his record, of saying to himself, It is well done. [Applause.]

The Chairman: The next speaker is J. H. Allen, of St. Louis, who has attended all of our National Conventions for many years, and you know what that means. [Applause.]

Mr. Allen: I lived forty-five years of my life in Mississippi, Alabama and Louisiana, where our cause was very weak and is still weak. I heard we were strong in Missouri, and I wanted my children to have the advantages of the church of Christ where I thought we were stronger. I moved to Missouri, and soon after, sixteen years ago, I went up to Des Moines to a convention. I had never seen a respectable-looking church down South, you know, because we were not able to build them. But the new Central Church was just then built in Des Moines. Bro. Breeden was the preacher. At that convention I saw the women organized, and the Endeavor societies, but I saw very few business men there at that convention. Everybody was there, you know, except the men, the business men. You know we always used to class preachers and women and children; you know we did not count the men at all. [Laughter.] Men were not in it in the Lord's work, and I then had a vision at that convention that if we could just enlist the men, what a grand work could be done. And I, from that time forward, commenced trying to organize the men. At our Jubilee Convention over in Cincinnati, we had gotten General Drake, and we were having a men's meeting, and Bro. Atkinson dropped dead and it destroyed our meeting, and we never got the men together, but in St. Louis at our convention there we tried to organize. I had a vision, and that is about all I had. [Laughter.] I want that understood. [Laughter.] And until we got the right men—and we have got them now at the head of this institution—we made but little progress. We spent a good deal of money unwisely, trying to do things we could not do by advertising. But now we have got the right men in the right place, and I am confident this work is going on and going to become a great work. We had a meeting this morning, and we determined this in that meeting: that if we can not organize the men we are going to have the men withdraw and turn the whole thing over to the women and children. If they are not organized they can do nothing, and I hope and trust and pray that we will all help this campaign. It is not an easy work. We people that have tried it found that there are a great many difficulties, and if we do not come to their support they can do but little. Now, I hope every one will come to the support of these men with our assistance—our financial assistance, our prayer, and help them in every way possible, because if we do not, this work can not be done. If we do, we are going to see such things in the second century as we never dreamed of. May God help us all to help them. [Applause.]

The Chairman: We will now listen to the Hon. T. W. Phillips, of Pennsylvania. [Applause.]

Hon. T. W. Phillips: It certainly affords me great pleasure to be before this large audience of men and speak a word in behalf of this men's movement. I have been interested in it for many years. I have been one of the first advocates of the men's movement amongst our people. We find this movement coming along all lines with all denominations. They are organizing men's missionary societies, men's Bible classes, and we now have come to the front with the men's organization, I am happy to say.

Brethren, this is one of the most important steps that has been taken by our people in the last half-century. We can not succeed in spreading the gospel abroad and throughout the world without the organization of men, without man's work. Now, man has led the great armies of the world, he has established the kingdoms of the earth. It was the man Christ Jesus that established the church of Christ, and his apostles. Now, in these latter days, men has been lagging behind. As woman has received more and more liberty, she is coming to the front, and she is dominating along all lines that pertain to civil and social and religious liberty. Take the women from our church and where would it be to-day? Two-thirds of our congregations, I presume, and believe, are made up of women. The preachers have to call upon the women to do the drudgery of this great army of Christ that is marching on to the conquest of the world. Why should we then lag behind? I am glad to see men now coming to the front with a determination to have an interest in this great battle that they may march on for His glory, the glorious victory, in company with the women, in company with them, and not lagging behind and being camp-followers as they have too much been. When the church at Jerusalem was scattered abroad, they went everywhere preaching the Word. How would this congregation of men—excepting the preachers—if scattered abroad, how could they proclaim the gospel? How many men in our churches could proclaim the everlasting gospel if they were scattered abroad? Now, this great organization means two things: It means to study the word of God, and it means to send out men prepared to preach the word of God. [Applause.]

The Chairman: The next man that will talk to you is recognized as the king-grower of oranges in all the world, and I am pleased to announce to you C. C. Chapman, of California. [Applause.]

Mr. Chapman: I want to talk about the business man's attitude to the church. The attitude of the Christian business man should be firm and unquestioned loyalty to Christ's great kingdom. [Applause.] "Seek first the kingdom of God and his righteousness," the Master said. Many of us are quite willing to make the kingdom the second thing in our life. That is, we want all the advantages for ourselves first.

As business men connected with the church, we have been content to give a meager portion of our time and thought to our souls' interest and to the welfare of the church. We have been satisfied to attend services once or twice on Sunday, and to give a few other little attentions on behalf of the church, but we are not putting into it our lives. It is not first with us. If a few business men in any community, in any church, will give the affairs of the kingdom downright earnest attention and make them first, you would see a radical transformation in every phase of church life. We should try to make the church popular and influential. As business men we can contribute largely to this end, not alone by our personal service, but by our reputation, our position in the commercial world, our conduct and conversation—all should be used to add power and influence to the church. Following the ideal of seeking the kingdom and its welfare and glory, we will easily find we can do many things that will do this. There is liberal compensation for the faithful, loyal, devoted man who denies self to serve others, who loves the church and makes it first. Jesus is a liberal and appreciative Master. No gold bricks are handed out to those who trust him. He makes us clean, clear-headed, serene, humble and happy and honest and noble, to stand before God, conscious of our own dignity as his children. He enriches our souls with his presence and freely gives us all things.

We are an intensely commercial people. We are prone to base our estimate of the value of men or things upon their producing or paying power. Thus, the value of money, and all that it will do, fills too completely our vision. Here is a great danger, especially to the business man. We are in the midst of the fray, and we should not glory in this. Let us lift our estimate of Christ and Christ's church high above every other thing. Let us do as Jesus told us to do: "Seek first his kingdom." [Applause.]

The Chairman: It is my pleasure now to introduce the Hon. Lafayette Pence, of Oregon.

Mr. Pence: I am so new a recruit in this church that I shall not undertake to march and keep step with these old veterans. I have been giving money for twenty-five years to the Pennsylvania Railroad eight times a year, and never did get the best of it until this trip. [Laughter and applause.]

Did your preacher ever make you think of an engineer? Never say your prayer on the sleeping-car and forget the engineer. Never pray anywhere and forget your preacher.

"Life and all that is a whir
Of wheels, the shriek of escaping steam;
Life is a mumble and a roar
And the flash of the headlight's gleam.
He hath naught to doubt, he hath naught to fear,
Who hath great faith in his engineer.

"Into the darkness ahead with sleepless eye
Is glinting the light
Through the misty night.
He may not count the cost too dear
Who hath great faith in his engineer."

Yes, the Campbells, Thomas and Alexander, were both engineers on the road that brought me into this church. My grandfather was a pioneer member of this church; brought it from Virginia to Indiana. I had a letter from Champ Clark awhile ago, in which he says: "I was born a Democrat and a Campbellite, been both all my life, and, by the blessing of God, I am going to die in both communions." [Laughter and applause.] Now, Champ had the best of me on most all things, and he had me there also. And so again I have to trade a little and catch up with Champ. I have often remarked, so far as Jefferson was concerned, I started even with Champ on the Democracy all right. But not on the other. My mother's children all went with her into the Presbyterian Church, and Grandpa Pence had a hard time. And finally I got in here, and there is another trade. I had a younger brother who was a Presbyterian preacher in Detroit, and as soon as I tied up with Martin and understood this, I struck out for Ed in Detroit, and traded him just even his interest in Calvin for my interest in Campbell. [Applause and cheers.]

The Chairman: Let us hear from Congressman Graham, of Pennsylvania.

Congressman Graham: A celebrated writer has stated that all the world is divided into two classes—those who push and those who lean. Now, the Brotherhood is organized for the purpose of getting all the men to push. None of you are to hang back and lean on the rest; all of you should be pushers and workers. There are too many men that desire to be first-class passengers in this world.

A friend of mine, traveling through England some years ago, was taking a stage-coach through Yorkshire, and he was asked what class he desired to travel by. Being an American, he said, "Why, first-class, of course." And he paid accordingly. When he arrived on the stage-coach he noticed the signs, but he could not find the division between first, second and third class, but when he arrived at one of those old, high Yorkshire hills, the guard called out: "First-class passengers, keep your seats; second-class passengers, get out and walk; third-class passengers, get out and push." [Laughter.] He found then that he was in the pushing class, although he paid to be in the first class. Now, we want all this audience to turn out to be pushers and help the good work along. I thank you for your attention. [Applause.]

The Chairman: I am sure we would

all like to hear for a moment or two from E. E. Elliott, the assistant secretary, of whom I spoke in my address.

Mr. Elliott:

Somewhere east of the Great Divide
There is a place where I would love to dwell,
And though I never traveled there,
Those people I know well.
I know them by the breed and brand
Of those it has sent forth
To test their mettle in the world,
And prove their honest worth;
For they are there all workers,
And none of them are shirkers.
A mighty pleasant place it is,
And its name is just Dead Earnest.

The barefoot boy fared forth from there
These many years. There, up in letters large,
On fame's bright scroll
His name is written high.
The laggards, drones and knaves
Who crowd the world's highway,
Cry tauntingly, "He had a pull,"
Or, "Luck gave him the day."
But they are wrong:
He never was a shirker,
And the goodly town he came from
Was the town that's called Dead Earnest.

A preacher that I know, holds forth
While throngs attend his word;
No soul touched by his eloquence
But is profoundly stirred.
"Sensational," his critics cry,
In scorn at his success,
And speak as if they would welcome
More of people like him less.
The fact is, he is a worker,
He never was a shirker—
A sample of his native town,
The town that's called Dead Earnest.

The good folk of lesser fame,
Who in Dead Earnest dwell,
I know are humble, happy folks;
That I would love to retell.
The cynics and the misanthropes
Sneer at their lowly lot,
Because they love their work,
Content with what they've got.
Cynics are not workers;
Misanthropes are shirkers.
Far from this town they dwell—
The town that's called Dead Earnest.

The Chairman: I am sure that we have not assembled in this Convention for the purpose of worshiping Alexander Campbell. At the same time, I know that there is a warm pulse-throb in the heart of every man assembled for this noble man, and it gives me wonderful pleasure to be able to introduce to you Mr. Robert M. Campbell, the grandson of Alexander Campbell.

Mr. Campbell: There are times in our lives when we can not find words to express the deep emotion that stirs our hearts, and this is one of those times in my life, I can assure you, brethren, for I did not hope to have such an opportunity of looking into the faces of so many valiant defenders of the faith once for all delivered to the saints. [Applause.]

Henry Clay, Kentucky's great Commoner, upon one occasion was crossing the Allegheny Mountains in a stage-coach. When they reached the summit of the mountain the stage-coach stopped, and he, with the other passengers alighting, walked to the summit of the mountain and viewed the beautiful scene that stretched out far before them. All at once, Mr. Cray put his hand to his ear and assumed the listening posture, and one of the company said, "Mr. Clay, to what are you listening?" And he said, "I hear the tramp of millions." And within one hundred years, my friends, the millions that he heard tramping, have come to this land. So our fathers took their stand upon God's word, and God's word alone, and they felt that they stood upon the mountain-top, and by faith they could put their hands to their ears and could hear the tramp of millions coming to take their stand upon the Bible, and the Bible alone, as our rule of faith. [Applause.] I know that you have granted me a short time, and I do not want to take your time, but I want to impress upon your minds one thing that I hope you will carry home with you, and that it may be an inspiration to you throughout all your life, that which characterized the life and labor of our fathers.

They, like the apostles of old, were characterized by the purity of their doctrine, by the piety of their lives, and by their patience under suffering, whether for Christ or from Christ, and I pray God that every disciple in this land may remember them and that their doctrine may be pure, and that they may sow pure seed as our fathers sowed pure seed, and we can see the harvest to-day. And let us stand upon the Bible, on the mountain-top, and let us say to the multitudes, We fear not the whole universe, because we can stand here and feel secure, and as our fathers have said, feel the strength of mountains as they stood with the everlasting hills. I thank you. [Applause.]

The Man in the Boy

T. W. Grafton, Anderson, Ind.

Luna Park, Tuesday Afternoon, October 12.

I wish, brethren, instead of my address this afternoon I could have upon this platform the seven boys who occupied my pulpit on last Sunday evening, boys from fourteen to fifteen years of age, standing valiantly for Christ and not ashamed to speak for him. These boys were glad they were boys, and they would be nothing else but boys.

Two problems confront the twentieth-century church—the men's problem and the boys' problem. The first, we are seriously attempting to solve. The Brotherhood movement, under whose auspices we meet to-day, is a splendid, though tardy, answer.

The problem of the boy we have, hitherto, altogether neglected. We have not taken the boy seriously. We have overlooked his importance. We have neglected the care of the sapling, until the tree, twisted and gnarled, rears its unsightly form before us. The boy has been misunderstood and blamed and pushed aside that we may plan our schemes for men, forgetting that

> "Men are only boys grown tall,
> Hearts don't change much after all."

We shall never solve the men's problem until we have solved the problem of the boy. Mr. Roosevelt, with his usual clear vision, says: "If you are to do anything permanent for the average man, you have got to begin before he is a man."

The men of religious power and influence have, without exception, come to a religious decision as boys. It was as a boy that Charles Spurgeon found his way to a dominating Christian faith. Garfield began the service of Christ as a boy. The religious ideals that mastered him came to Beecher in boyhood.

We must recognize that the destiny of every sacred interest centers in the youth of our land. The despoiler recognizes it and skillfully sets his trap for the unsuspecting boy. Forces of evil, in countless ways, are seeking to reach and win him. Says John R. Mott, speaking of the crusade for the betterment of boys: "We only need to reflect upon the magnitude, the activity, the enterprise, the knowledge and the cruelty of these forces of sin and shame to be stirred deeply with the sense of the importance of a special effort like this, to counteract and overcome their baneful and blasting influence."

T. W. GRAFTON.

1. To deal fairly and successfully with the boy, requires one element now conspicuously lacking. That is sympathy. The lack of sympathy with youthful pursuits and pleasures is sending more boys to the devil than all other agencies. Says Judge Lindsay, friend of the misunderstood boy: "When you seek a boy, go after his heart. But you can not get his heart by sending him to jail, and you can't win him by an act that is puerile and weak. Learn to sympathize with him. Sympathy is the divinest quality of the human heart."

To sympathize with the boy we must understand his aspirations, his temptations, his environment and then get into sympathy with his life battles, which, though often imaginary, are very real to him. When our sympathy goes out to him and we discover in him a hero marching up the hill of earthly conquest toward the throne of true manhood, rather than an imp of Satan on constant mischief bent, we have opened an avenue of access into the innermost citadel of the boy's being, and may touch the magic cord that will respond in richest music.

2. The unfolding of the man in the boy also requires special instruction concerning the possibilities of his latent manhood. The school and the text-book

are all right in their place, but they miss the practical problems of boy life. He must learn elsewhere many of the vital questions of the unfolding mystery of life. Often he is left to discover them from evil sources and bitter experiences.

Most boys sin through ignorance. Siren voices, of whose false note they have not been warned, lure them toward rocks that ruin. If the physiology that is never taught, could be given to the boy at the right time, what a world of blackening, blighting, cankering, damning sin would be escaped.

3. Then comes the power of example in the fashioning of the boy into the man he should be. The boy is a hero-worshiper. The boy is an imitator. He is sure to imitate his hero, and his hero is always a man. What the man is, the boy worshiper will attempt to be. He smokes because men smoke. He drinks because men drink. He swears because men swear. Be sure, whatever his hero does, he will attempt to do.

Some one has said, "Christianity is not taught, it is caught; it grows not by precept, but by contagion." This true also of the type of service.

4. If the boy is to reach the normal manly estate, there must be some provision made for him in the church. His presence and his importance in the divine economy of man-making must be recognized. The modern church has seldom taken him into account. It has neither plan nor place for him. The problem of boy-culture has never entered seriously into the minds of our sagacious church leaders. The only recognition vouchsafed to him is a frown or rebuke from some self-constituted preserver of silent sanctity, who, by a peculiar lapse of memory, has forgotten that he was ever a boy himself.

Our church architecture has left the boy and his necessities out of the plans. From basement to dome, there is no place where he can set his foot witn freedom. There is no place he can call his own and worship God according to the dictates of his immature sainthood. There is no place where his expression of praise may be uttered in sounds, not always melodious, but nevertheless sincere and indispensable in the fashioning of the Christian man that is to be.

Believing that something better was possible for our boys, two years ago a movement in behalf of the boys was inaugurated in Anderson under the auspices of the Central Christian Church. The plan, briefly stated, was to take the boy into partnership and give him a recognized place and a recognized work in the church. The boys were organized under the leadership of a young man, whose large experience in dealing with boys enabled him to understand their needs and provide for their development along neglected lines. They were put upon their honor in a simple pledge, which reads:

"I believe that Christ lived to be an example for me; that when he was my age he was strong, pure and noble. I will do my best to be like him, and in my daily life do nothing in my work or play I would not do if Christ were by my side. I will play fair in every game, whether in sport or living, and in the night-time be as fair as in the sunlight. Thus with Christ's help I will try to live.'

Taking as its motto, "I play the game square," the organization was launched on what has proved a most helpful ministry among boys. Two years of interest and effort have justified our belief in the inherent nobility of boyhood. There has been developed the manliest bunch of fellows I ever saw. They have responded to what they regard as a square deal. They have caught the spirit of honor. They have found a field for service. The church has become to them an attractive center. Their voices are heard in prayer and testimony. Their hands respond to every appeal for service. They are stimulated by great life purposes. They have demonstrated that the best investment of time and money, when large dividends are desired, is in boys.

It only remains for this great Brotherhood to see the day of its opportunity, and, while planning for closer fellowship and wider achievement, to reach out a hand of appreciation and helpfulness to the boy who to-morrow will take his place in your ranks and repay your interest in him by noble service and unblemished manhood. It is your problem. You can not push the responsibility for the boy's destiny on other shoulders.

You should meet it squarely. With a loving heart and helping hand bring the boys within the circle of your influence, and, as you look into their prophetic faces, you might well join in the old schoolmaster's prayer: "Lord, deliver the laddies before thee from lying, cheating, cowardice and laziness, which are as the devil. Be pleased to put common sense into their hearts and give them grace to be honest men all the days of their life." When this Brotherhood, out of sympathetic concern for our growing boys, can breathe such a prayer, and then by example and provision make possible its realization, we shall have inaugurated a new era of Christian triumph.

The Man in the Church

W. F. Richardson, Kansas City, Mo.

Luna Park, Tuesday Afternoon, October 12.

Man in the church is not as lonesome as he used to be. Recent statistics show that 43 per cent. of the church membership in the United States is of the masculine sex. One-half of the members of the Roman Catholic Church are males, and 40 per cent. of the members of the Protestant churches. The Disciples of Christ may be proud of the fact that they stand near the top in this respect, having almost 45 per cent. of men and boys in our membership. When we remember that there are peculiar difficulties in the way of the religious life of men and boys in the business and social habits of to-day, we need not attribute to the defective nature of the male sex this small difference in its representation in our churches. The past decade has witnessed a large increase in the activities of men in the church and in the efforts of the church to reach and hold the boys, and to this fact is partly due the better showing of to-day.

Jesus gave the world a new conception of character, in which the strength of man and the gentleness of woman, the courage of man and the patience of woman, the passion of man and the purity of woman, were united, combined in one life, and he himself lived that life and manifested that character. In him there is to be neither Jew nor Greek, neither bond nor free, neither male nor female, so far as the appropriation of the privilege of becoming a part of the church is concerned. But there is still place for the essential distinctions between man and woman when it comes to the peculiar functions of the members of the body of Christ.

W. F. RICHARDSON.

It is high time man should resume his divinely appointed place in the Christian society and accept his true responsibility. Let us sound the trumpet in the ears of all our brethren. Let us bring the sulky or sleepy Achilles from his tent and constrain him that is against this our holy cause. Let us call for the wisdom of Æneas, the courage of Ulysses, and the strength of Ajax, finding in their discretion and zeal the assurance of early victory.

> "Ye that are men now serve Him
> Against unnumbered foes;
> Let courage rise with danger
> And strength to strength oppose."

Why should not the men lead in all the different departments of the army of Jehovah? They come before their sisters in all the work of the world, in politics, in business, in education; why not in religion as well? Why should not the average man give at least as much attention to his home and his church as he does to his store, his shop, his bank, his club, his lodge, his labor union? With what mighty power would the church of God move forward if the manhood of the Christian world were consecrated, intelligently and earnestly seeking the daily practice of the religion of Christ! What a marvelous transformation would be wrought in the family life of our country, now so seriously threatened in every quarter, if husbands, fathers and sons would but make their lives tell for the higher aims of Christ! The family needs also to call the hearts of our fathers back to their children that the Christ may be enthroned in our hearts. If the groves were God's first temple, the family was his first altar, the Father his first priest; and until this altar is rebuilt and this priesthood reinstated in its holy office, his temples, whether of primeval and unimproved forest or sculptured and frescoed marble, will not send up to heaven the full harmonies of the human harp. Christ needs fathers who will promote the old law, commanding their children and their households after them to keep the way of the Lord, to do righteousness and justice. The vision of Isaiah must be realized in the fathers of Christendom, who shall say to their households, "Come ye and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." We must not change the exhortation of the pulpit, "Ye fathers, provoke not your children to wrath." Nurture them in the chastening and admonition of the Lord, so as to assume the mothers' responsibilities for the neglected duties of their awaited lords.

In the church, as in the home, man needs to recognize his responsibility. For the most part, he controls the money of the kingdom, and the kingdom holds him responsible for its use. It is to the shame of the churches that they lay upon the shoulders of the women in countless instances the yoke that should be placed upon the necks of the men.

In pioneer days, when a neighbor's barn was to be raised, men gathered about the huge logs and lifted them into place to the tune, "He-o-he." When the Lord's money is to be raised, we have been calling the women together, and the rallying-cry has been, "She-o-she." Let us be men and do a man's work in a man's way! Ours is the only religion that has dared lift woman up beside man, to grant her equal privileges with him. All others, even Judaism, have kept her subjected and required man to exercise the rites, duties and religious obligations of the household. Shall we convert this glory of our faith into its shame by so neglecting the smallest obligations that belong to Christian men as representing our Master and impose upon our sisters a burden beyond their strength? The mission of the Brotherhood is one of agitation, education, inspiration and organization. The community must be aroused, the spirit of the willing energized, the workers organized, the half-bound freed. Already has its triumphant note been heard by those who have gone to see the vision of larger things. New life has been imparted to languishing churches, new interest awakened in our pulpits for world-wide evangelism, and new joy is springing up in homes where Christ had too long been an unrecognized or even unwelcome guest. Let us rally to this holy endeavor of the manhood of our churches; let us raise the cry of the early Crusaders, "God wills it." But ours is a nobler and wiser crusade than theirs, for we are seeking not to recover from the Turk the earthly sepulchre where once for three short days was left the lifeless body of our Lord, but ours is a loving attachment to the utmost exercise of his divinely given powers for the redemption of the whole wide world from sin and death. The Master needs the aid of every one of his disciples that he may sooner accomplish his purpose.

When in his old age Antonio Stradivari continued to work in his shop, making his priceless Cremona violins, his friends expostulated with him, saying that he possessed ample wealth to satisfy every want; that he needed rest after his long and laborious life. He answered that the world still needed his violins, and God needed the world to have them, but that God could not make them without old Antonio.

The world needs the church of our Lord Jesus Christ with all its sacred ministries of the brotherhood, but those it can not have, and not even God himself can give them, without the help of the men of his church. Let us not disappoint him.

The Church Man in the World

Walter S. Goode, Youngstown, O.

Luna Park, Tuesday Afternoon, October 12.

Men of the church, yours is a great responsibility; yours is a priceless privilege; yours is a precious trust. Upon you the world's welfare largely rests. "You are the salt of the earth; you are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The church man in the world is an unanswerable argument for or against Christ and the church.

Brethren, we are "epistles known and read of all men." We may tell many things to men. We teach men only what we are.

My brothers, this world that we would win is no empty weakling. It has a mind of its own; it has ideals. We have a message for it. It has a word for us. It makes demands of us. It says:

1. *Men of the church, you must be clean*—pure in speech and life. It knows instinctively that purity is an essential part of worthy religion. Cæsar was not pure, but Cæsar's wife must be above suspicion.

We are men, but we are Christian men; we are in the world, but we dare not be of the world. Its evil communications, its shameful speakings, its filthy, foolish jestings, are not for us. These are ours no more than is its spirit of sordid, selfish gain and sinful pleasures.

2. *Men of the church, you must be strong.* The world worships strength, and is led only by strong men. The strong man is he who knows his task and gives himself to it. In the language of the day, he "does things." He "brings things to pass." He "gets there." He "delivers the goods." He is no "quitter." Difficulties inspire him. Obstacles and enemies enthuse him. His wishbone is all backbone. He may be defeated, but is never conquered. He may lose a battle, but not the war. He may die, but never surrenders.

3. *Men of the church, you must be just.* The world's finest ideal to-day is justice among men. Once the church stood for sweet charity; to-day it must stand for clear-eyed, clean-handed justice, or lose its leadership.

Dimly the world sees that justice is the only true charity, for justice is of Jesus Christ.

Is there industrial injustice to-day? Who should be so awake to it as church men!

Are the weak oppressed by force and fraud? Are the poor, the ignorant, exploited, sold by graft and greed? Who should know and feel it like the church man? And who first should sound the war-cry and unsheathe the cleansing sword of right?

W. S. GOODE.

Do housing conditions condemn multitudes of men, women and little ones to lives of filth and weakness, shame and crime? Who, if not the church, should hear the bitter, silent cry of these submerged ones for whom Christ died?

4. *Men of the church, you must be kind.* The world begins to feel a common kinship, to realize the oneness of the race.

We must be kind. We must correct error, but we must remember it is a brother's error we correct. We must denounce wrong, but we must not forget it is the wrong of a brother. We must destroy injustice, but it must be done with the sympathetic heart of the surgeon who seeks to save, who wounds to heal.

That church man who lends his tongue to venom and vituperation, who fills the air of holy conflict with unholy epithet and unbrotherly accusation, or who dips his pen in acid when he writes of the mistakes and failings of his fellows, forgets his Christ, betrays his cause, loses his case in the judgment of this world.

To-day our world-wide fight is on. The hosts of death and darkness grapple with the hosts of light and life. The conflict deepens. The crisis comes. Our captain, Christ, is signaling, "The destiny of the kingdom, the destiny of the world, the destiny of countless millions of the souls of men, depend upon to-day. Let every man of mine give forth his best. Lo, I am with you. Follow me."

The Brotherhood and the Challenge of World Conquest

Stephen J. Corey, Cincinnati, O.

Luna Park, Tuesday Night, October 12.

There are challenges of many kinds. The vast ocean challenges the mariner; the mysterious stretches of the upper air challenge the aeronaut. Human need challenges the inventor. The North Pole challenges the intrepid explorer. But the greatest challenge is the challenge of Christ to the Christian. And the greatest challenge of Christ to the Christian is the challenge of world-wide conquest to Christian men.

I. *The challenge of the King is imperative.*

There are some things in a Christian man's life and work that are matters of choice and inclination. He can wear either a frock or a sack coat. He can part his hair on the side or in the middle. He may use a steam plow or cultivate with a mule and a double shovel. He may ride on a street car or choose to walk. He may dictate his correspondence or scrawl his own hand. But, men, there is no choice concerning our Master's last words. The great commission is not a suggestion, but a command. Christ did not say, "I would suggest that, if it happens to be convenient for you to do so, you spread the Word abroad." Christ did not even make a request, although the last request of a friend is a sacred thing. He did not say, "I desire you to go." Instead, in that last hour, with the burden of a lost world on his shoulders, he flung unflinchingly at them an imperative command. It was a plain, straightforward, comprehensive, unequivocal, peremptory, categorical, imperative "Go!" Oh, the audacity of that command! What a reach of years faced him—what a stubborn battle—how few to do the task!

S. J. COREY.

If there are any men to whom this should appeal, they are *our* men. We stand for loyalty to Christ. The challenge of the King's imperative should never go begging with the Brotherhood represented here to-night.

The question of world-wide missions is the question of Christ. Christian men may question the method, but not the enterprise. To gainsay his program is to gainsay *him.* Christ said that he was the Son of God. To deny that is damnable heresy. He also said, with just as frequent emphasis, "Go ye into all the world, and preach the gospel to every creature." To deny that is inexcusable and damnable heresy as the other.

We are under orders. Christ's program is one of conquest. Men, he has said it—he has expressed his ultimatum. His bold call should make the very blood leap in our veins and challenge us to do his sacred bidding.

II. *The challenge of the world's need.*

The Christian whose sense of debt goes no further than his community has not advanced much beyond the incubator stage. We are all debtors to all the world. Men, the unsaved world has a grip on us because it needs him, and we have him. The law of even the world is the law of compensation and a square deal. Any man who discovers good must share it with his fellows. The man who invented the sewing-machine would have been a knave had he padlocked it from men. If industrial need challenges a man's unselfishness, now spiritual need cries to us with trumpet voice. I read of three Michigan bums the other day. They sat on the grass playing cards while a boy struggled and choked and drowned in the canal at their very feet. Do you wonder that a posse was formed to hunt these inhuman monsters down like wild beasts? Men, every time my watch ticks to-night two human souls, strangled by a cruel idolatry and in the awful cramps of sin, go down and drown in the black waters of paganism! Is our sin any less than that of the wayside bums, if we lift not a finger to help?

And it is not enough that they do not ask for Christ. The ignorant never ask. The man of Macedonia did not ask Paul to come to Europe. It was Christ who asked. The Macedonian did not want Paul, and persecuted him when he came. Our wild pagan ancestors fifteen hundred years ago did not want Columba, or Patrick, or Boniface; but God only knows where we would be had they not braved the dangers of sea and land to come to our wild great-grandfathers!

Oh, how disease and misery call! The untended ulcers and the sightless eyes to which light could be brought! The pain-racked limbs pierced with hot needles to let the demons out; the fevered bodies; the rotting, but living, carcasses of brothers who have no help—how they call to us for aid, for a square deal before heaven! This all were challenge enough—but the spiritual need cries out a thousand-fold more. What are blind eyes when the soul is blind? What a flesh ulcer when the spirit is cancered? The challenge that should make our faces all aflash and aflame with the light of battle is the challenge of a lost world's need.

III. *The challenge of heroic endeavor.* The evangelization of the world is a great, big job. Its accomplishment staggers the imagination. It is an undertaking of sublime heroism. Think of it, men! There are a billion people who are worshiping gods of their own making—a billion people in the utter darkness of paganism and despair! And they are to be won to Christianity, for Christ said to do it, and we have no alternative. The languages of all lands must be learned. Acquaintance must be had with the customs of all peoples. Great agencies must be built up in every land. Agencies of evangelism, agencies of education, industrial agencies. The call is for a mighty, sweeping campaign, that will touch the need of every soul from every angle. Millions of dollars must be collected and disbursed. A great, noble army of men and women must be enlisted, equipped and sent to the distant stretches of our Lord's battle-line. Men, what a task! What a chance! How the grandeur of this enterprise ought to fire our hearts and surge through our lives with its power. How it ought to drive us to our knees before God!

See that daredevil aeroplanist take his life in his hands as he careens and circles through the conquered air! See the winner of the Marathon race as he staggers across the line—all in—every ounce of him spent for the victory! See Peary as he takes up the third hole in his belt, and, lean and flat as a board, takes death in his teeth and strives to win the Pole! Let me call your attention to Ray Eldred and A. F. Hensey as they cut their way through the jungles of equatorial Africa, preaching the gospel to those savage cannibals. See them wade the swamps to their waists! Watch them spend a whole day crossing a swamp and a river to reach a tribe which has not heard of Christ; their frail, dugout canoes sinking with them four times while they do it. Then watch them as they preach the gospel to those naked savages for the first time, and then, entrusting their lives in the hands of God, roll up in their wet blankets, thankful for the privilege of enduring for Christ's sake.

Let me remind you of Dr. Dye going back for three long years among his dark-skinned people without his family; his noble wife, more heroic yet than he, who, on account of a frail body, stays bravely here and toils night and day with her pen for her beloved people; of

Dr. Zenas Loftis, a young, fun-loving, healthy school lad, after four months of perilous travel across all China, saying, "I am so glad I did not stop on the coast, but came up here where the people are so much more the bondservants of sin." Christian men, I call that heroism. In the name of God let us stop soft-soaping young men into the ministry. Let us pause in our argument that large returns in personal joy, or even in souls won to Christ, come to the ministry, and let us *challenge* men to preach. Let us speak of lonely fields and sin-steeped cities; of stubborn idolatry and pagan walls to be razed. Let us recall Paul's heroic words: "A great and effectual door is open to me, and there are many adversaries."

And I am not so sure that these of whom I have spoken are the most heroic of the missionaries. I take off my hat to the quiet, unobserved workers, who in the idolatrous monotony of India and China, with all the dead weight of an enervating heathenism about them, toil patiently, faithfully on, sowing the seed and patiently watering it with their lonely tears as they await the reluctant harvest.

And we call this great, heroic work *our* work, and we glory in it. And we call these noble, heroic missionaries *our* missionaries, and are proud of them. Have we any right to claim the work as ours, or call the missionaries our own, unless we put the same earnestness into the support of the work that they put into its prosecution? The hardest kind of heroism is the heroism of self-denial, and that is just the kind that our Lord demands in this tremendous enterprise.

IV. *The challenge of a masculine task.*

The twelve apostles were *men*. Christ gave the great commission to eleven *men*. The Holy Spirit in initial power fell upon *men*. The first deacons to serve the multitudes were *men*. The missionaries set apart and sent forth by the church at Antioch were *men*. The greatest indictment resting against Christian men to-day is the fact that they have left the largest, hardest and most heroic task in the world largely to the women. Men, it is a shame! Jesus Christ was a man. Jesus Christ gave to us a manly gospel. He never said to men: "Go in out of the storm." He always said: "Come out into the storm."

Brothers, the reports that our women are making this very day in this Convention are, I believe, as wonderful as the world has ever heard! And this very thing should bring a blush of shame to our faces. Are we men to tag on behind? Are we to follow in the dim and misty distance while our women and children lead the way? God forbid!

V. *The challenge of soul-breadth.*

No movement ever succeeded without a big job on hand. Secretary Macfarlane knew this in the beginning and on the threshold of his office sounded a clear, stern battle-call. His ideals for this Brotherhood are high and noble. The Young Men's Christian Association succeeds when it makes its chief end the difficult task of winning men to Jesus Christ. It fails when it forgets its end in its means and is content to simply sharpen men's wits with night classes, strengthen their biceps with dumb-bells and cleanse their bodies with needle baths.

Christian Endeavor wins when it struggles with jail services, street meetings, vital charities and world evangelization. It loses when it is content with testimonies, sociables and consecration meetings.

As a Brotherhood of Christian men we need a master passion. Something to save us from the commonplace and the selfish. Something marked with the stain of our Master's offered blood. Something that calls for red corpuscles and heroic endeavor.

VI. *The challenge of attainment.*

The watchword of the Brotherhood of Christian men is, "A Man's Work in a Man's Way." What is a man's way of successfully doing a big job? The digging of the Panama Canal is a man's job. It is the biggest single physical task ever undertaken by men. How was this task initiated and how will its prosecution be continued? Well, the first thing was to determine whether the canal would be worth while or not; the second step was to measure the work already done and count the cost of completion; the third step was the arousing of favorable public sentiment; the fourth step was the authorization of the task by Congressional enactment; the fifth step was the securing of the right of way; the sixth step was the levying of the appropriation for the cost; and the last step is that in which our country is now engaged—*making the dirt fly.* That is the way men do big things in these days. Men, we are not digging a little ditch to connect one sea with another, on which the commerce of two continents may float. We are linking a lost race to God. We are digging a system of spiritual canals through the stubborn hardpan of heathenism that shall penetrate every remote land, ramify every pagan field, and carry the healing water of life to the last famishing, unsaved soul. What a call! What a challenge!

We need no legal enactment—both God and our Saviour have authorized the world's evangelization. To question whether the undertaking is worth while or not is to question Christ and contradict our own salvation. The right of way has been secured and the last remote nation is open to the gospel.

World-wide conquest is a practicable and possible task. President Taft said: "I used to rest content in a smug provincialism until I went to these foreign fields; now I know that their only hope is in Christianity." William Jennings Bryan said: "I have always been proud of my country, but I am ten times more proud now since I have seen the white line of churches, schools, orphanages and hospitals with which American Christianity has belted the globe." John Wanamaker, on his return from his trip to the mission fields, said: "The sad part to me is that I did not visit the fields earlier, that I might have given more and devoted a longer period to this greatest and most fruitful work in the world." And then he wrote out his check for $100,000.

The gift this year of $10,000 from R. A. Long, the president of this Brotherhood, indicates how the work of Foreign Missions appeals to business men. G. H. Waters, of Pomona, Cal., who gave $5,000 for a new station in Africa this year, besides supporting his own missionary, was in the office the other day. He said: "This foreign missionary enterprise is about the most tangible and practicable Christian work I ever supported. Wife and I are not so young as we used to be, but we want to live long and work hard and make lots of money to put into this."

One hundred years ago our world, for the most part, was a vast, mysterious and unexplored globe. Its distances were unmeasured and the peoples unknown. To-day the last land has been surveyed and its most remote tribe brought to light. Transoceanic liners traverse its seas; cable lines link up its continents; highways of commerce penetrate its jungles.

One hundred years ago the Bible was an unheard-of book to seven-eighths of the population of the globe. To-day it has been translated into 466 languages, and is accessible to seven-eighths the population of the globe, as far as the translation is concerned.

One hundred years ago Foreign Missions were an experiment. To-day we have a scientific basis for our work and a century of experience to back it up.

One hundred years ago there were barely one hundred lonely, poorly equipped foreign missionaries in all the world. To-day there are nineteen thousand. And they have gathered about them and in turn have trained eighty thousand native evangelists and teachers, who preach the gospel of Christ every day to their people in their own dialect.

One hundred years ago there were practically no native Christians in heathen lands. To-day there is a native church of over two million. The medical missionaries are treating a million patients each year. There are a million pupils in the schools in heathen lands.

Christian men, if we are to take our share of the world's conquest, we must, within the next ten years, increase our yearly offering by $1,000,000 a year and raise the average gift to $1.25 per member. Who says we can not do that? Who dares say we can not? I am almost ashamed to-night to mention that meager standard to men like you. The Presbyterian men, in convention assembled last year, voted unanimously to increase their contributions for Foreign Missions to $5 a member. The United Presbyterians have undertaken to increase theirs to $8 per member. They are already giving an average of more than $1 each for this great cause. The Protestant men of Canada, gathered in a great missionary convention in Toronto last year, started a campaign to raise the gifts of all Protestant Christians in Canada to $3.50 per member.

In this great Brotherhood we have the men and the machinery. Let us face squarely this mighty issue. Let us tackle honestly this big job. Let us make our great Bible classes, our social clubs and our splendid banquets, stepladders on which to climb to this lofty aim. Let us infuse our great, rich Brotherhood with a campaign of sensible, manly missionary education, until our men are compelled to face the challenge of facts; and while we are doing this, brothers, let us "*make the dirt fly*."

When Chicago wished to free her vast population of the vile contamination and health menace of the sluggish, sewage-choked Chicago River, what did she do? Did she fill that awful, putrid channel up? No. She *made the dirt fly*. Her engineers dug the channel deeper and wider. They connected her headwaters with the headwaters of the Illinois and turned her current the other way. Then it was that old Lake Michigan, with her unending resources of clear, crystal water, elbowed her way into the mouth of that stream and pushed its putrid tide out into the Illinois and on and on into the Gulf of Mexico. They made the dirt fly and the Chicago River was purged and purified.

Christian men, let us *make the dirt fly*. Let us cut deep and wide in our lives the channels of world-wide benevolence. Let us go deep down and send out a worthy stream of money and men into God's far fields. Then, and only then, will God unlock the tides of his unmeasured grace and flood our lives and our churches with his purifying and satisfying waters of life.

Men! Have we heard God's challenge, and as a Brotherhood of Christian men will we accept it?

The Aroused Manhood of the Church of Christ in America

Robert Johnston, Montreal, Can.

Luna Park, Tuesday Night, October 12.

Mr. President and men of the Christian Church of America: In rising at the call of the Chair and in response to your hearty greeting to speak to you in these moments that mark the close of a century of splendid service, and mark, too, I am convinced, the opening of another century that is to tell of still more glorious conquests for Jesus Christ by those whom you represent, I do not hesitate to confess to a sense of responsibility that, were it less inspiring, would be overpowering. To bring to you at the close of this, your great Convention, a message appropriate to this pregnant occasion and in any measure worthy of your splendid hundred years' of service, and of the still more glorious vision toward which you are facing as it fills your wide horizon, I could wish were the task of one with eloquence less halting, and with a spirit less straitened, and an experience less circumscribed than my own. I rejoice to think, as you, I am sure, will with me in sympathy, how often God in his infinite grace has magnified himself through weak instruments so that the glory may not be ours, but all may be his.

If I were to search for an excuse, may I say, sir, for my temerity in undertaking this service, to bring to you from another great church a message of greeting, I would find it of course first of all in the kind invitation of your committee, an invitation couched in such generous terms and altogether so attractive and appealing that it was absolutely impossible for me to refuse it. And, secondly, I would find that excuse in the fact, which I remember with pleasure, that the illustrious founder of your church, Reverend Thomas Campbell, was himself cradled in the arms of the Presbyterian Church and nurtured on her strong doctrine.

And it may not, therefore, be inappropriate that a Presbyterian should bring to you a message of greeting and of goodwill. It will at least, sir, serve to show how far that church has progressed since those days one hundred years ago, and left behind her those differences which seemed to Thomas Campbell to make the continuance of his ministry impossible within her communion.

One hundred years of history behind you, and these hundred years close a period not alone great for you, but great for the world. Indeed, I take it that you who stand with this splendid history behind you—this inspiring history—and facing the great opportunities of the future, stand at an epoch-marking stage with all the world today. For behind us is a century marked by progress unparalleled in all the preceding centuries of the world. And before us, as we face them, are conditions every one of which spell for the church of Jesus Christ opportunity.

One hundred years! Think of what they mean in every realm of scientific research, of social reform, of the subjection of the powers of nature to man's control. During that century geology has deciphered the earth's surface and read for us upon the rocks the story of the earth. Astronomy has invaded the heavens and let us see the place that our little world holds in the universe of suns and in space. Steam harnessed by man's might has been forced to drive our vessels across the ocean, and electricity captured from the lightning flash has been made to carry our whispers around the girdle of the earth in a moment of time. We have even allenged, as has been suggested tonight, the dominion of the air, and rightfully done so, for God truly gave us dominion of the firmament as well as over earth and sea, and to-day we are challenging the eagle in his flight from cloud to cloud. And these steps of progress are paralleled by others in the fields of social reform. These hundred years have seen the shackles of the slave and the whip of the taskmaster broken in Christian lands. They have seen little children rescued from the coalpit and the mine and the unsanitary factory and the deadly chimney flue. They have seen the organization of the world's forces for the advancement of conditions that make life bearable among all mankind. They have seen the transformation of prisons oftentimes from holes of death into places of rescue and reform. They have seen war become at least something to be undertaken by the nations with great difficulty and with greater unwillingness. They have heard the first faint notes sung forth of the great anthem that shall yet tell of the true and universal brotherhood of man.

R. JOHNSTON.

But if there have been vast steps of progress in the fields of science and in the fields of reform, what shall I say of the advancement within the visible church of Jesus Christ? This occasion, as I have suggested, marks the cause and communication of one child of advance: one hundred years ago, the scattered camps of the army of God; to-day, a spirit of unity and of true brotherhood in Jesus Christ, one Lord and King joining us in a common allegiance to him, and drawing us ever closer together in the great work that has been so eloquently presented to you by the former speaker. Progress, too, in other lines: the organization of women's work, the rallying to the call of Christ of great multitudes of young people with consecrated lives and effort, and, last of all, and, in a sense, best of all, the awakening and arousing of the majestic might of the manhood of the church, and the realization, as we have been told, that the work of the kingdom of Jesus Christ is a man's work to be done in a man's way, and the response of the manhood of the church in a pledged allegiance to Jesus Christ.

We have seen that these are the conditions to which we are aroused tonight. These are the splendid forces organized for a forward march which wait for leadership as we look towards the coming century. Now we may view these advances and these forces from different viewpoints, and all of these may bring us profit. But I am chiefly concerned regarding the motive—the motive that is to inspire our movement, that is to give it permanence and enthusiasm, and that is to maintain it with a great, loyal enthusiasm in the work that is going to be no mere dress parade, but a campaign that is to call us to the uttermost of service and a sacrifice that may be even unto death. I say I am concerned as to the motive. And the message that I bring to you men of the Christian Church of America to-night is this: that the only motive, the only motive sufficiently electric to arouse the manhood and maintain that aroused manhood in an earnest, unswerving loyalty in the face of all opposition—the only sufficient motive is the motive that finds its impulse in a personal devotion to the living, reigning Christ of God, the Christ of Calvary, the King of the hearts of men.

And, my brethren, had I the tongue of a seraph to-night, I would aspire to depict to you the need of this earth: the untold scores of little children homeless and houseless, the burdens of womankind, the agony of strong men in Christian lands or in heathen. And, having shown you the picture, I would show you another, the picture of the Christ of Calvary, toiling up new Calvaries, that burden his burden, that agony his agony, every tear that rolls down the cheek his tear, and every heartbreak his, still going to his Gethsemane, still going to his Calvary, bearing the awful burden of a world's woe. And, men of the church, you and I who call him King and Lord, it is for us to press close to him and put our hands beneath his, put our shoulders close to his, and lift if we may the burden from the heart of the Christ who still suffers in the world's need, and sorrows in the earth's sorrows, and take from that brow, scarred for us, the crown of thorns set there by scoffing hands, and place upon his head the crown of the kingdoms of the earth. That is the work that must arouse the manhood of the church. Men, Jesus Christ needs us! It is his sorrow, it is his mission, it is his work to which he calls us, and he points us with scarred hands to the pathway marked by his own bloody feet and bids us tread it with him. Men, will you do it?

I say that the only motive that will sustain the aroused manhood of the church of Christ is the motive born of a compassionate, personal devotion to the living, reigning Christ who died for us and calls us with him into service. If I want proof of that position, and if I have time to raise it briefly, I would turn to history. Turn for a moment with me and recall that with which you are so familiar, that heroic period of the church's history known as the age of the martyrs, those three long centuries during which in ten great persecutions, culminating in that of Diocletian, all that the art and cruelty and might of world powers could do was done to wipe out of existence the faith of Jesus Christ. Recall, I say, these scenes with which you are familiar, and if I read the story of these times aright, I read this: that that which sustained the church through those long centuries as they dragged wearily on; that which made the women heroines unequaled, and sent little children and beautiful maidens to the amphitheater and to the stake rejoicing in their suffering for their Lord—that which sustained the church was this: a passionate, personal devotion to the Lord of their life. With them through all that furnace of fire heated seven times over there walked one like unto the Son of man, and for him, Redeemer, Lord and King, they suffered, and in their suffering they wrote in letters of flame that have never been extinguished this message, "Christ is King."

Come down the centuries to the age when that strange movement among the Teutonic peoples took place, known as the Crusades. I will not say that all those who thrilled beneath the appeals of Peter the Hermit, or rallied at the call of a Godfrey, or Richard of the Lion Heart, had a clear vision of the King, Jesus Christ, or were moved by a personal faith in him; but this I will say, that underneath the man and behind the Crusade as its inspiring and impelling motive, underneath it all ringing in their battle-cry, flaming on their banners, and sobbed in passionate tears as they wept when the Holy City broke upon their view—was this: the desire to enthrone the Christ, the desire to make him King who had the right to reign. I say, they did not understand it all, but this they understood: the sword was the arbiter of dispute, the battle-ax and the spear were the best tribute that they could bring; all these they brought and laid at the feet of their Lord that with them and by them he might be enthroned as best they knew how to enthrone him.

I stay but for a moment and mention the Reformation, that great movement that struck from the millions of Europe the thralldom of tradition and gave to men consciousness of their liberty as sons of God and heirs of heaven and the right of approach to Jesus Christ. But that great movement had as its heart and the secret of all its movement this: the determination that upon no head but on Christ's should be the crown; that to him, and him only, in all matters of conscience and of creed, the hearts of men should bow. It was the movement to enthrone the Christ in the conscience of the world.

And, if I may mention one other, it is that evangelistic revival which found England in a condition indescribable to us to-day. With the brilliant Marlborough corrupting court life both at home and abroad; with Horace Walpole making of politics a game of bribery; with drama that was poison, and literature that was without exaltation, and courts of justice where Justice wept—with conditions prevailing in England unimaginable to us to-day, you know what changed those conditions. That which the philosophy of Berkeley could not accomplish; that which the ethics of Butler failed in its attempt; that which the caricatures of Hogarth and the satire of Swift all failed to do—John Wesley, with the flaming zeal of an apostle, with the love of God in his heart, and the adoration of Christ in his soul, and Charles Wesley, with his hymns that sobbed forth in penitence and sang forth in the battle-cry of that man, did accomplish, and made of England again a land to be lived in. And the secret of it all was what? Not in doctrine, though those of you who know the literature of that period will not deny that there was doctrine in that movement; not in ethical teaching, though there was ethical teaching in it; not in social reform, though there was that; nor allegiance to a great cause; but at the heart of it all was the passionate devotion of the souls of men to a living, loving, reigning Christ. But in the heart, in the life of the whole church, and in the hearts of the people, and in the life of society, they sought to make him King.

Brethren, we are called to-day to no martyrdom of stake and fagot or to amphitheater with bloody beasts. We are called, it may be, to no great doctrinal controversy, nor to any crusade with arms and sound of battle. We are not called even to face an atheistic irreligion such as Wesley faced. But what we are called to do is this: We are called to carry into the life of the world as we know it; into commerce in all its ramifications so powerful to-day; over all lands in all the world; into society in all its variety of relationships of whatever kind; into the athletic field so capturing the hearts of men and women in their love for pleasure to-day; into every department of life, home and social; into the government of our cities and the government of our States and Provinces and of our empires and republics—we are called to carry the life and the spirit of Jesus Christ, that, his teaching and his life being enthroned and lived out in the lives of men, he may come to his kingdom, to the crown of all the kingdoms of the earth: the kingdom of intellect, the kingdom of commerce, the kingdom of politics, the kingdom of sport—that the crown of all the kingdoms of the earth may be placed on his head. Men, that is the work we are called to do. That is the work that calls. Is it inspiring? Is it imperative? Is it worthy of your best and your truest?

Oh, how men have rallied to a personality! How much your Lincoln counted for in the days that are gone! How much Napoleon meant to his legions and to his marshals! How much Cæsar meant to his conquering hosts!

The Moravian Church stands conspicuous in that great work that my brother has presented to you. One it has from every fifty-eight of its membership in the foreign field. One out of every fifty-eight of its membership! And what is the motive and the keynote of that church's missionary zeal? This—this: to give to the Lamb that was slain the reward of his suffering. It is the love of Christ which is the devotion to the King. It is the compassionate taking of the soul to him that has won us to himself by his measureless love.

Oh, men, have you heard the call? Have you felt it? What we could do for Christ if we were one and loyal! They used to say that if your country and mine, the United States and Great Britain, were only united, they could whip the world. Men, in the name of the Lord of hosts, and in the name of Jesus Christ, the Prince of peace, I ask, What do we want to whip the world for? I challenge you—yea, in the name of the empire that I bear—I would challenge the men of this republic to a nobler cause and a nobler achievement. If your Christian hosts and our Christian hosts were one in Jesus Christ, with united front to stand against the enemy and to advance against the legions of darkness—my brethren, could we not, in the might of the omnipotent Spirit of God, where the spirit of peace dwells, where peace reigns—could we not win this world to the Christ and bind it by golden chains to the throne of the Most High?

I have stood at that great gorge where your land and ours divide, and where the rushing, tumultuous tide of our great lakes pauses for a moment ere it leaps into Niagara's gorge in its way to the sea, and I have noted that as the waters from your American falls tumble into the gorge beneath and they are joined with the waters from our Canadian falls, there rises from the tumultuous tempest below a cloud of spray that as it seeks the clouds is kissed into a rainbow's beauty by the sun. One end of that rainbow rests upon your American shores and the other end rests upon the shores of the great Dominion. And I have thought—and, may I speak a prayer?—that the Christian hosts of these great lands might thus out of the times of turmoil and division and restlessness be cast into a union by the all-uniting Spirit of God, and that together we would go forth in blessing to the world. Men, it is more than a picture. May it not be a prophecy? Is it possible—possible—possible? [Cries: "Yes!" "Yes!"] Why, in imagination I am back one hundred years, and I picture the gathering of those men who stood at the inception of the movement that has grown from little to this mighty host: Thomas Campbell, Walter Scott, Barton Stone, Alexander Campbell. May it not be that their spirits are here to-night? And as I think of what has transpired in one century, as the little stream has become a river, and the river has swollen to a mighty torrent bearing the messages of God's love to all the earth, as you are doing to-night, imagination fails as I endeavor to picture what another century—yea, less than a century—may have in line for you and for the world with these thousands of Christian hearts pledged to Jesus Christ.

Oh what an opportunity! And, may I say this word in closing? Obstacles sometimes seem hard. Does your heart cry, even with dread sometimes, as the world seems careless, as we hear of the ever-increasing hosts of heathenism, as greed and graft and strife and war make their horrible visions and appear in our land? Sometimes do you feel that the conquest can not be Christ's? Do you remember that scene long, long ages past, when the spies returned from the promised land? "What did you see?" "Oh, we saw giants, giants, and we saw cities walled to the heavens, and we saw great armies, and the sons of Anak were there, the sons of Anak were there, and we felt as grasshoppers in their sight—grasshoppers." "Anything else did you see?" "But that was enough. It was terrible, and we felt that we could do nothing." "Joshua, did you see the cities?" "Yes." "Cities walled to heaven?" "Yes." "Did you see the giants?" "Yes, we saw the giants." "Did you see the sons of Anak, Joshua, the sons of Anak—did you see them?" "Yes." "Did you see anything else, Joshua?" "Yes." "What else, Joshua?" "We saw God, God; and if

God be with us, we are well able to go up and possess the land."

Men! Men! That is the secret of conquest. Jesus Christ waits for his crown. Hasn't he waited long enough? Will you help to give it him? Will you help to lift from his heart the burden of earth's woe? Will you help to crown him King of kings?

Oh, I love to hear you sing "America." I sing it, too—"My country, 'tis of thee," and I love it. And you will not wonder that I love a little better the old, old cry of the empire,

"God save our gracious King,
Long live our noble King."

But, men, better than "My country, 'tis of thee," better than "God Save the King," I love the national anthem of the kingdom of heaven. Will you sing it? Stand up, men. Stand up, every right hand lifted. Every right hand up. Sing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all.
Oh that with yonder sacred throng
We at his feet may fall;
We'll join the everlasting song,
And crown him Lord of all.
We'll join the everlasting song,
And crown him Lord of all."

(Song, the audience standing with right hands uplifted.)

Prayer: O Lord our Father, and Jesus Christ, thou Son of God, our loving Saviour, hear us as we pledge our hearts and hands to thee. Grant us now and ever thy Holy Spirit's power to keep us faithful, to keep us loyal, and to bring us in thy grace into the victory. For Christ's sake. Amen.

Education

Tuesday Night, October 12, 1909

Christian Education

Pres. T. C. Howe, Indianapolis, Ind.

Luna Park, Tuesday Evening, October 12.

"Christian Education"—not religious education. But the term "Christian" is unnecessary. I know no true education that is unchristian. That discipline which leads the child, the youth, the young man, the mature man, out of weakness into strength, out of darkness into light, out of ignorance into knowledge—into the whole truth—out of helpless dependence into a fuller and more perfect service among his fellowmen, into a better relation with his God—is that not ever the true education, the education whose greatest exponent was God's own Son, as he walked manlike for a time among mortals? Is this not the education which we all have in mind, whether it be in public school, in college, in university, where truth is sought and taught?

Surely to no people more than the Disciples ought to come the longing for a knowledge of the whole truth. If we speak where the word of God speaks and would do his will, we must foster and further every means of knowing his will, as it has been revealed in olden times, and is being revealed in these latter days here, there and everywhere. We must, indeed, be an educational body, quickly sympathetic towards the very spirit of truth and eager to extend its sway.

The account of the beginning and growth of the American system of education forms a most amazing chapter in our national annals. This may be said of our public schools, on the one hand, and, on the other hand, the colleges, universities and technical schools—the institutions of the so-called higher education.

Until 1800, some twenty-five institutions of learning were chartered in this country. The first of these was, of course, Harvard (in 1650), followed by William and Mary's in 1693; then the collegiate school of Connecticut (Yale University) in 1701; the College of New Jersey (Princeton), 1746; King's College, now Columbia, in 1756. Others among these first colleges were the University of Pennsylvania, Brown, Rutgers, Franklin and Marshall, Dartmouth, Bowdoin, and lastly, in 1798, Transylvania University at Lexington, Ky.

These were our beginnings during a period of 150 years. Feeble, perhaps, they were then, but as we look back, what a promise of great things in the nation's making and maintaining during the years to come! What have we to-day? In a report of President Pritchett, head of the Carnegie Foundation, we read of some 950 colleges, universities and technical schools in the United States and Canada, of which about 850 belong to the States. A late report of the Commissioner of Education shows

T. C. HOWE.

143* institutions of higher education for men; 321 for both men and women; 109 for women, 16 of these being such colleges as Radcliffe, Vassar, Wellesley, Bryn Mawr; while 93 include numerous female colleges and seminaries. These institutions of higher education had a total teaching force of 24,489 (women, 4, 71). The total enrollment of students of all classes was 292,760. In these colleges and universities, aside from the 93 female colleges and seminaries, we find the collegiate and graduate departments enrolling 150,187 students—106,445 men and 43,242 women.

The property statement seems most imposing:

Library and apparatus	$ 44,203,650
Buildings and grounds	272,926,458
Productive endowment	259,769,234
Total	$576,899,342

Although figures are not particularly interesting oftentimes, these few facts just cited may afford us some idea, in a tangible, material way, of the intense activity in this country during the past century, so far as the building up of a higher educational system goes.

I have spoken of this great educational activity as since the beginning of the nineteenth century. In fact, the principal movement has been much more recent; that is, since the close of the Civil War. President Eliot became Harvard's head in May, 1869, and his wonderful life-work spans a period of educational growth and achievement the like of which the world has never seen. Just think of the development of the elective system, the graduate schools, the founding of Chicago and Leland Stanford, Jr., University, and the other stupendous sums given to colleges and universities in general; $15,000,000 for professors' pensions, and $43,000,000 by Mr. Rockefeller to the General Education Board, the income of which is to be devoted to the general educational interests the whole country over. The Commissioner of Education reports that, in the eight years beginning with 1900, the productive endowment increased from $166,000,000 to $259,769,234, or nearly 57 per cent. If we should add the $58,000,000 given by Messrs. Rockefeller and Carnegie to their two great foundations, which foster the same interests, we have an increase of more than 90 per cent., and yet the need is by no means supplied. This phenomenal growth is the visible manifestation of a great awakening to a national need—the need to keep America at the forefront of civilized nations, which can only be accomplished by the widest possible spread of high-grade training for all lines of human activity.

The United States Congress marked an epoch in 1862 when it passed the Merrill Act, by which it granted thirty thousand acres of land for educational purposes for each Representative and Senator in Congress. This was perhaps the greatest gift ever made to education, and the great number of our agricultural colleges to-day owe their origin to that act.

If we go back to the origin of educational institutions in America, we see at once how dominant was the church influence. We hardly think of Harvard, Yale or Columbia now as denominational universities. Yet during Harvard's first period (1638-1692) it was conducted as a theological institution in strict coincidence with the nature of the political constitution of the colony, having religion for its basis and real object. In 1722 President Cutler and one tutor of Yale were dismissed for theological reasons.

And Columbia's first advertisement stated: "The chief thing that is aimed at in this college is to teach the children to know God in Jesus Christ, and to love and serve him in all sobriety and godliness, and righteousness of life with a perfect heart and a willing mind; and to train them up in all virtuous habits, and of such useful knowledge as may render them creditable to their families and friends, ornaments to their country, and useful to the public weal in their generations."

When we speak of denominational colleges or denominational control in a slighting or disparaging manner, it would be well for us to recall how deeply our educational institutions are rooted in this sort of soil. We know of course that the great institutions just named have developed entirely away to a non-sectarian control, and indeed if we examine closely we shall find that in most cases now, especially in the colleges which really stand for something, this control is only nominal.

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*Com. Educ. Rep. 1908, Vol. II., p. 613.

Mr. Pritchett has given us a most interesting table showing the connection of colleges and universities with religious organizations. In his table he shows 509 such institutions. There is surely variety enough. He shows 188 institutions controlled by Roman Catholics; seven varieties of Baptists, with sixty-four colleges; four kinds of Friends, with eight colleges; seven kinds of Lutherans, with fifteen colleges; seven kinds of Methodists, with ninety-four colleges, and seven varieties of Presbyterians, with sixty-eight colleges. These facts more than suffice to show how the great religious bodies regard the problem of higher education. They in their wisdom and great success have directed most zealous effort to establish and properly maintain colleges and universities. From these church colleges have gone forth men of the best minds that have blessed the nation with service. From these same colleges will come in the years before us increasingly those who with trained minds shall lead and direct the community's affairs.

What now has been our part in this as a people? It is needless here to argue the need or desirability of fostering to the utmost these our colleges. The number we can claim may not as yet be particularly imposing. Turning to the report of the Commissioner of Education last issued, we find something like the following facts:

	Students.	Endowment.	Buildings and Grounds.	Totals.
Eureka	200	$ 52,000	$ 98,000	$150,000
Butler	411	430,000	210,000	640,000
Palmer (Ill.)	51	....	....	....
Transylvania	422	239,588	458,200	697,788
Christian College	115	20,000	75,000	95,000
Hiram	274	100,000	127,000	227,000
Milligan (Tenn.)	178	....	25,000	25,000
Texas Christian	386	21,000	185,000	206,000
Virginia Christian	221	....	85,000	85,000
Bethany	297	140,000	300,000	440,000
Total	2,670	$1,002,588	$1,563,200	$2,565,788
Cotner not represented.				
Drake (Non-sect.)	1,846	400,000	375,000	775,000
Grand Total	4,516	$1,402,588	$1,938,200	$3,340,788

In our Centennial program we find thirty-six educational institutions of all kinds listed, with a total of 7,658 students, and property amounting to $6,004,053. This is an official showing approximately at our Centennial. Some might say that we have, all told, not more than enough of assets to make comfortable one good, strong college. However, I do not so regard the matter. We are a young people as yet; we have had to find ourselves, to learn our strength, to get together. We have been growing and possessing the land, sending out missionaries, establishing ourselves. This is a vigorous people, believing in itself, proud and with high spirit. It means to serve the day and age, and when it recognizes all through, as it will, as it is doing—its full opportunity, it will seize that opportunity. It recognizes that in this rushing, competitive age, that which serves no useful purpose is cast off, rejected. Institutions as well as machinery find their way to the great American scrap-pile when they are no longer of use. There are signs in plenty that we are awakening to our educational need and opportunity. Not long ago that keen and sympathetic observer, Mr. Bryce, spoke of the small colleges, such as ours mostly are:

"They get hold of a multitude of poor men, who might never resort to a distant place of education. They set learning in a visible form, plain, indeed, and humble but dignified even in her humility, before the eyes of a rustic people, in whom the love of knowledge, naturally strong, might never break from the bud into the flower but for the care of some zealous gardener. They give the chance of rising in some intellectual walk of life to many a strong and earnest nature who might otherwise have remained an artisan or storekeeper, and perhaps failed in those avocations. They light up in many a country town what is at first only a farthing rushlight, but which, when the town swells to a city, or when endowments flow in, or when some able teacher is placed in charge, becomes a lamp of growing flame, which may finally throw its ray over the whole State in which it stands."

We have every reason to take courage. Our colleges, although not large, are on a fairly sound basis. They have faculties with well-trained, devoted men; they have a host of alumni and friends who believe in them—a great asset for any kind of institution. They have a good reason for being. Let us join efforts to greatly strengthen them and extend their usefulness; spare no proper means to better equip and standardize them. Give them more of your money, your interest. Make them good enough for your own children, then in good conscience you can ask others to send their treasures to the same keeping. Your children trained in the school you foster will find there just as good equipment, just as sound learning, as are offered anywhere. Remember, your colleges must fit into the general educational system.

Think you not this will have no after influence on the church you love! And think not those colleges are merely for the important function of training ministers. What of the lawyer, physician, and the 50 per cent. of college graduates entering into commercial activities? Do you mean to hold these also? We must indeed. Leave university work for the few great institutions to which the preacher, lawyer, doctor may well go after a sound academic training, if you please; let us turn our efforts on the small, strong college, where the girl and boy can find the more direct attention, the closer contact with Christian men and women—and no college faculty has any place for one who is not reverent, earnest, Christian, even though in the nature of the case he does not happen to be of your own household of faith. Encourage these college men. Let us remember, too, that in the spirit of Christian statesmanship we must choose the best and brightest men to take our college chairs—men who will be, what Dr. Butler calls for, "great personalities." Let us be generous toward them and not fear them too greatly, if sometimes they are seemingly overzealous for certain ideas which may be new to them, although old to others of us. It may be these young men who are to lead in conserving the truth.

So let us go along together in good fellowship, all inspired by love for a common cause. Let us welcome the very best training to be found, for only thus can we make our institutions fit. We do not wish our sons and daughters to tell us we have handicapped them for life's course by giving them other than the best opportunity. For we and our institutions must be tested in the crucible of the years to come, and only the pure gold of the real will endure; the dross will surely be found and cast out. Let us attack our educational problem in this spirit, for it is the great work of the church now upon us.

The Layman's Relation to Christian Education

Charles H. Watson, Boston, Mass.

Luna Park, Tuesday Night, October 12.

What is your relation to Christian education? Speaking of some of the fundamental weaknesses among the intellectual classes, Whitelaw Reid, our ambassador to the Court of St. James, said: "It is the consciousness of the decay of faith within the man who outwardly denies it, inwardly feels it." Speaking of the effect of modern secular intellectualism, Thomas Huxley, the great agnostic scientist, said: "It makes the cotter child subtler than the beast of the field and infinitely more dangerous. The first centuries of the race struggled against ravenous beasts and venomous serpents; the future generations must struggle against the devils incarnate in men. The natural man is a beast; the natural man educated without faith is a devil." Now, brethren, these two statements I should be very reluctant to make if they had been made by preachers or theological professors, but one of them is made by a man of the world, a diplomat, an editor, a politician, and the other was made by perhaps the foremost agnostic of his day. It is well for us, then, to post them at the front of our discussion; they may point to the imperative task that is laid out for Christian men in the removal of that doubt of which they speak by making secular education Christian.

We are distrustful of that expert training that throws away all moral considerations and sells itself to the highest bidder, and in courts of law under oath will do injustice and will defeat the best with the worst if the tariff for that service be only revised upward. When our outlook takes a wider sweep we are not reassured, notwithstanding our boasted common school system, our vast university plants and endowments, and our swarms of specialists "made in Germany." Winds blowing from the Pacific Islands, from our teeming city tenements and from the Standard Oil sheds cool our fevered, happy optimism in the grapple with enlarging political problems, growing social ferments, and unmanageable industrial developments. A certain conquering moral quality in our very nerve and tissue is missing. The whole fabric of modern society seems sometimes to groan and creak like a ship strained by a storm at sea. And never so much as now do we need educational guides who are in league with the heavens. Is it the sense of that need that is making the educational interest outside of the church ready to welcome St. Paul in education instead of Mephistopheles? We are beginning to send to the rear the highly trained rascal with the system that produced him, and to bring to the front such enlightened experts in righteousness and truth as Charles E. Hughes, for instance, and the system that produced him.

What was that system? This: he first drank in manful power on his knees before God with his sweet Christian mother. He was trained for college by his devoted, scholarly Baptist father; four years he breathed the Christian atmosphere of Colgate and Brown. That is Christian education. Knowledge and power come through Christian parents, teachers and schools, and it is that for which I am pleading.

"The light of the world," says the Lord, "may become darkness." "The salt of the earth may lose its savor wherewith it has been salted." And Christ himself exclaimed, "How great is that darkness!" The word "Christian" is not only the emphatic word in our subject, it is its cutting edge. Without that word you are lost in educational indefiniteness that neither finds you nor grapples with you. With that word this subject of ours becomes a kind of wrestler with an undergrip.

If Christian education be the educational interest outside of the church and family, it will be inside of the church and family. I doubt not that there are rare Christian families in all the churches that you represent that will prove this to you. Now, then, here is the condition facing us. We are shut out of the State schools by statute and law. What then? This: the obligation to plant and nourish Christian schools. The State schools far too often are only cemeteries where thousands of our brightest youth bury their Christian hopefulness and come forth spiritually barren. As a nation we are a conglomerate of races and religions. These religions presented great difficulties in the solution of our educational problem. Out of these difficulties we chose the easiest way: we took the secular route, shutting out the Bible and silencing the Christian teacher. That secular education has now become our great difficulty and danger. Brethren, the influences that will meet that difficulty and that will beat it must be Christian. If you can not demand the Bible and the Christian teacher for your State school, you must build the Bible and the Christian teacher into your Christian school and into your children.

You must make your Christian schools to differ from the State schools in their vital religious atmosphere and in the Christian character and influence of every teacher whatsoever his subject. Now, I grant you that there may be no such thing as Christian chemistry or religious biology, but there must be such a thing as enlightened disciples of Christ teaching both of these sciences to your sons and daughters. Worldlings and skeptics, tobacco-smoked and beer-soaked, should have no place in your faculties, though they wear the degrees of Berlin or Leipsic. Your demand for Christian education will be challenged by your own families unless you go thus far to show that you mean it and that you will not have the mildew of infidelity breathed upon the fresh, hopeful souls of your children.

But you must go further; you must see that Christian schools do not become religiously colorless and become robbed of their godly birthmark and inheritance. Our schools must be the brooding nests of the highest enlightenment and the sanest morality. These have never had but one source—an ever-living, vigilant, energetic faith. That is the bedrock of everything precious in the State. We have had nothing worthy to perpetuate that has not come to us through Christian education in family, church and school. The entire history of all that is best in this nation is terse and graphic. You may run and read it thus: Holy men and women believed in the existence of God, in the authority of Christ, in the responsibility of man, in the value of prayer, in everlasting life, and acted accordingly. Their homes, their churches, their schools, their institutions became a sort of social structure compassing truth and faith and life. Make the church like the school. Make the school like the church. Make the home like both. Make the Christian parent like the old-time Jewish father, spiritual head of his house, caring most for a present blessing from heaven upon his family, and for the transmission of that blessing to children's children. That is the picture of the ideal of the Old Testament. Shall ours be lower in these New Testament days? His faith laid that care upon him. What does your faith lay upon you? Is it to make the home, the church, the school, society—Christian? Is it? That is what the whole sweep of Christian worship and work everywhere most needs to-day—and must have.

Brethren, it is the masculine element, the rescue of all Christian endeavor and work from excessive femininity! Surely God has given us many women. God bless them, he could not give us too many; but even the godly women will join us in this prayer: God give us men, men who are Christian, and men who care for Christian institutions and Christian obligations. When we have such men the prophecy of John Milton will become realized to us, and we through our open eyes will see what he saw four hundred years ago through his blind eyes, as looking into the future he exclaimed: "I seem to see in my mind a great nation, a great nation, entering the glorious way of truth."

The Church College

Frederick Owen Norton, Drake University

Bellefield Church, Tuesday Night, Octobsr 12.

The college is the child of the church. The first college in America was named for a minister of the gospel, who gave half of his property for its endowment and his books for its library. On a large pillar at one of its gates may still be read this inscription: "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship and settled our civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

One of the "rules" of this first college well expresses its object: "Let every student be plainly instructed and earnestly pressed to consider that the chief end of his life is to know God and Jesus Christ, which is eternal life, and therefore to lay Christ as the only foundation of sound learning." This purpose is still more tersely expressed in the legend on its seal: "*Christo et ecclesiæ.*"

For nearly two hundred years from the founding of Harvard College in 1636 there were no other institutions of higher learning but church colleges. At the opening of the Northwest Territory in 1787 an ordinance passed by the Continental Congress contained this statement: "Religion, morality and knowledge being necessary for good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

It may thus be seen that the church college is the original American college and that its encouragement was guaranteed by the national government, for the ordinance just quoted is in the nature of a compact between the government and the States to be established. While our Revolutionary fathers were opposed to the union of church and state, they had no thought that religion should be excluded from the colleges, but rather that it was a large and fundamental part of education.

It was largely due to the lethargy and weakness of the church, by reason of its divided condition, that the State finally undertook to establish colleges without its direction or support, and, owing to the generally accepted doctrine of absolute separation of church and state, religion was not admitted to the State college. Its promoters confused Christianity with sectarianism. They could not see how to teach religion without being accused of teaching the tenets of some particular sect, and so they did the easy thing—left it entirely out of consideration.

The first church colleges established in the East were so well supported that to the present day the State has seen no need of trying to supplement them. But in the West, by reason of the division of its forces into many denominations, many small and inadequately endowed institutions have been established, some of them not deserving the name of college.

Education is more than the training of the intellect. Herbert Spencer's definition has, in my opinion, never been improved upon: "Preparation for complete living." A complete education is one that develops all of a man's powers, and these are, popularly speaking, threefold—of body, mind and spirit. Modern psychologists divide the mind as to its functions into the intellect and the will, the latter including the source of action good or bad—of doing righteousness or iniquity. The charter of Harvard was psychologically correct and in accord with common sense, when it stated that the college stood for the education of the youth of our land "in knowledge and godliness." Pres. Woodrow Wilson has well said: "The argument for efficacy in education can have no permanent validity if the efficacy sought be not moral as well as intellectual." No man has secured a complete education the higher part of whose nature has been left to chance for its development. A man may be honest without any knowledge of political economy; he may be a skilled economist and a rogue. He may be a good and useful citizen without any knowledge of logarithms or of chemistry; he may be a skilled mathematician or an expert chemist and a private scoundrel or a public vampire.

F. O. NORTON.

This truly liberal or Christian education is admirably defined by President Hyde, of Bowdoin College: "To be at home in all lands and ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of one's own; to carry the keys of the world's library in one's pocket, and feel its resources behind one in whatever task he undertakes; to make hosts of friends among the men of one's own age who are to be leaders in all walks of life; to lose one's self in generous enthusiasms and co-operate with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are Christians—these are the returns of a college for the best four years of one's life. Are they not abundantly adequate?"

A debt which the college owes to the church is to supply religious leaders for church and state—men of liberal or Christian education for professional and business life. It is inadequacy of preparation more than anything else that has caused the much-deplored inefficiency in the ministry; which has led a well-known student of educational conditions to say recently that, "meager as are the salaries paid (to ministers), they are in many cases equal to the services rendered."

It has been the custom of those who would decry the value of a college education for preachers of the gospel to assert that the first preachers—those who established Christianity and gave it the momentum which sent it on its conquering career through the ages—were uneducated peasants and fishermen of Galilee. But these unlettered fishermen were trained in the field of active service. They were taught daily for three years by Him who "spoke as never man spoke;" by one who at the age of twelve years was in the temple listening to the doctors of the law and asking them questions, and who in the twenty years from that time until his public ministry certainly did not neglect to prepare for his "Father's business." Another fact often overlooked is that only three of these unlettered fishermen are ever heard of after the crucifixion, and these are within a few years completely overshadowed by a man who had the best education his country could afford; a man who was schooled in the literature and history of his people from the age of five years; who was sent by his parents away to college a distance of over five hundred miles, to sit at the feet of the greatest scholar of his nation. Saul of Tarsus studied with the view of becoming a rabbi, a Jewish doctor of the law, corresponding to the most highly educated university man at the present day. His course extended over many years and was most thorough and searching. This is the man who has influenced Christianity far more than all the other disciples of Jesus. It is his writings that form much the larger part of the New Testament, and that have engaged the earnest and devoted study of learned and pious men for centuries.

It must be remembered that the preacher is to teach men—men who have graduated, it may be, from school and college and university—the physician, the lawyer, the politician—the teacher will sit at his feet. Surely the best preparation is none too good for such a work! This is an age of freedom of thought and speech. The scientific spirit is abroad in the land, the spirit of investigation. The preacher of the gospel must as a teacher of truth reckon with this spirit. He must get his knowledge first-hand.

A large majority of those who enter the Freshman classes of all colleges have not decided upon their life-work. The church college should make religion so attractive and the call of the church so urgent and persistent as to secure many of these for the Christian ministry.

And it should not for one moment be supposed that the college has discharged its full debt to the church when it has done all that lies in its power in the way of supplying it with educated ministers, important as is this service. What is perhaps of even greater importance is to send forth men and women trained for complete living in every walk of life; men to become the bone and sinew of the churches; men to become church officers, women to be their wives; men and women for Sunday-school teachers; men to become leaders in the city and the county and the State government; men to become, as true lawyers, defenders and advocates of righteousness; men as true physicians following in the footsteps of the great Physician who went about doing good; men to become great merchants who scorn dishonest gain.

We may now ask, What is the duty of the church to the church college? This is well put in our Centennial aims: "The college for the church, and the church for the college—both for Christ." I think it will be generally admitted that while the college during all of its history has realized to a greater or lesser extent that it has existed for the church, the church has frequently forgotten or ignored its obligation to the college. There are many churches all over our land in which it is never mentioned. The members are as well acquainted with the State university as with their own college, and when they come to send their sons or daughters to college it is often a question of finance whether they will send them to their own church college or to an institution where Jesus Christ and his place in history is ignored.

The Church and the College—A New Emphasis Needed

Pres. E. V. Zollars, Enid, Okla.

Carnegie Hall, Tuesday Night, October 12.

That is the wise, efficient church that recognizes the fundamental work and seizes the opportunity and meets the obligation of the hour courageously and effectively.

To do the right thing at the right time is the soul of wisdom and the secret of success.

I. *The Fundamental Work of Every Christian Man.*

The great commission of our Lord is the center movement from which all Christian activity must spring. It is the focal point at which the converging lines of divine purpose, providence and preparation meet, and from which the diverging lines of human aim, effort and achievement must proceed in order to the fullest realization of the divine plan in the creation and redemption of man. Here the individual Christian, the local congregation, the church at large must stand in order to look out upon the world with clear vision and see all human activities in their proper perspective and true relation. The carrying out of this commission is the real business of the Christian man.

II. *An Ever-changing Emphasis Necessitated by Ever-changing Conditions.*

To accomplish the fundamental work committed to our hands emphasis must needs be laid at different times on different things. One hundred years ago Thomas Campbell saw that in order to accomplish this all-important work emphasis must be laid on Christian union. Subsidiary and tributary to this Alexander Campbell exalted the divinity and lordship of Jesus, clearly recognizing that in this way alone could all rival authority, whether of persons or councils or creeds, be set aside and the consequent divisions healed. Walter Scott magnified the Scriptural law of pardon in order that the bewildering mysticism and conflicting practices that had invaded the church by way of Rome might be displaced by the simple, logical, psychological and Biblical process of conversion that obtained in the apostolic day, thus bringing harmony out of discord and peace out of strife. Barton W. Stone held up the sacred Scriptures as the supreme rule of faith and practice as opposed to all authoritative codes of discipline, human creeds and confessions of faith, whatsoever.

E. V. ZOLLARS.

III. But the time has come for a new emphasis, unless I misunderstand the conditions that have arisen and misread the signs that seem to point to a crisis moment immediately at hand. *We must now place the emphasis on education if we would meet our great responsibilities and have a worthy part in carrying out the commission of our Lord.* I argue this because education must be dominated by Christian principles and saturated by Christian sentiment, in order to meet the varied needs of its complex subject, and consequently accomplish the highest and best results for the human race. The Christian college is the institution that must now arrest and hold our attention as it never has before in order to save our education from becoming completely secularized and provide a ministry adequate to meet the imperative needs of the church in sustaining and building up its multitudinous local organizations, and in the accomplishment of the world-wide task laid upon it by its divine Head. That Christianity is the true foster mother of Christian education many considerations show.

1. It was the founder of Christianity that gave us the dominant thought that makes popular education possible.

Christianity is the parent of modern education. Under the fostering care of Christianity the education known to the world before the advent of Christ has been so modified, supplemented and enlarged as to its purpose as to be a new thing. Christ is the author of the free school; Christianity is the foster mother of education. She is the founder of colleges and universities of every rank and degree. One basal, fundamental thought underlies the whole superstructure of popular education, the thought given to the world by the great Teacher whose cradle song the angels sang; namely, the infinite value of the human soul.

2. The founder of Christianity has also given us the true method of education and the secret of successful work. Christ recognized the fact that human character is formed not by means of abstract, ethical or religious teachings, or the inculcation of philosophical principles, but through the concrete presentation of the highest ethical, philosophical and religious truth. With divine insight into the nature of man he saw that he was essentially an imitator, and that what was needed was not abstract dogma, no matter how true or important, but incarnate truth, for man can not imitate an abstraction; hence he said, "I am the light of the world."

A great personality is necessary to a great school. What the teacher is is of more importance than what the teacher knows. The personality of the teacher does more educating than the subject he teaches. The thing taught is largely an excuse for bringing the student into contact with the personality of the teacher. I care not how much the teacher may know; if he is not an incarnation of the highest principles of religion and morality, he can not be a true teacher.

3. The founder of Christianity has incidentally revealed to us the true purpose of education in teaching us in what the true greatness of man consists. All must admit that the true aim of life is to fulfill the divine purpose in giving us a being in the world. We are not mere creatures of chance. We are not here by accident. Each man is a calculated part of God's great plan. To glorify God is to accomplish his purpose in our creation. This is the *summum bonum* about which the philosophers talk. When his disciples contended as to who should be greatest, the Master said, "He that would be greatest among you let him be the servant of all;" and, to emphasize the dignity of service, he girded himself with a towel and washed his disciples' feet. Service was not reproach, but the mark of highest dignity, in the eyes of the Master. Service is the end of being. Education is for the sake of power, and the end of power is service. The aim of Christian education is to make efficient servants of men.

In this country the student pays in tuition one dollar for every five that his education costs. The four dollars is the gift of benevolence. On what ground can a young man or woman accept as a gift the four dollars out of every five that goes into his or her education? Only on the ground of service. Only when this gift of power is used for the end for which all of God's gifts are bestowed; namely, for service to mankind. The great apostle to the Gentiles said, "I am debtor to all men." He felt that whatever God had put into him was not for his own sake, but for the world's sake. Hence he delighted to call himself "Paul, a servant of Jesus Christ;" which means "Paul, a servant of needy men."

4. Christianity has given us the true analysis of man. Which is the basis of true education.

All education is based on an analysis of man, either consciously or unconsciously. If the analysis is imperfect or incomplete, the education is necessarily faulty. Savage tribes have an education, but it recognizes only the body. He who develops the best body is the best educated man. I would not, however, be understood as disparaging physical education. The body is a very important factor in man and should be recognized. He is the best man who has the best body, other things being equal. The time has passed for sending young men and women out into the world with highly developed minds and poorly developed bodies.

True education not only makes its subject think right, but also feel right; and this is necessary in order that he may do right. A man with well-developed body, if his education stops there, is at most but one-third of a man; if he also has a well-developed intellectual nature, he is then two-thirds of a man; and a more dangerous animal does not walk the earth than this vulgar fraction of a man. God save us from such education, which, alas! is the education offered in many of our schools.

It has been reserved for Christianity to give us the true education. In her analysis of man she has discovered three things—body, intellect and heart, or sensibilities—and she regards the last as of equal importance with the other factors. In her education she seeks to cherish and direct the feelings or desires. She seeks to cause her subject to love right things, to be in sympathy with the good and the pure. She seeks to develop heart power, than which there is nothing greater, and, above all, she seeks to bring the student into sympathy with men, to create in him "the enthusiasm of humanity," to destroy all class or caste spirit and kindle a deep, consuming love for mankind akin to the love of the infinite Father.

5. The Christian college is the only source for an adequate, well-prepared ministry of the Word. It is no accident that the church has laid a strong hand upon education. It is a necessity. Her very life demands it. A few exceptional men of striking and peculiar native ability may come into the ministry and do effective work without collegiate training, but the great majority must come from the college. This has been, and ever must be, true. As a people, what do we owe to our weak, struggling colleges? Subtract the influence of Bethany, Hiram, Butler, Transylvania, Drake, Canton, and a few others that I might name, from the forces that have made us, and where would we be? We would have had but little to celebrate in this Centennial year. And yet, what is our appreciation of these colleges as measured by the money we have given to their endowment and support? But now a crisis is upon us. Our growth in numbers has far outrun our ministerial supply. Much as our struggling schools have done, they have fallen far short of giving us an adequate ministry. It is safe to say that we ought to have five times as many men in training for the ministry as are now attending our schools. Look at the change in a quarter of a century. Cities that twenty-five years ago had four or five churches now have from fifteen to twenty; towns that then had no church, or, at most, one or two, now have half a score. Territories that then had no churches are now great States with churches numbered by the hundred. Cities that then had five or six hundred Disciples now have as many thousands. More than twelve thousand churches, about four thousand five hundred preachers. Eight thousand more churches than preachers. Churches dying by hundreds, especially in the country and in the smaller towns, is the result. We are losing at the rear nearly as fast as we are gaining at the front.

Surely the time has come for a *new emphasis*. Here is the place to lay the stress just now, if we would save our cause from irreparable loss. To neglect this is not less than a sin before almighty God. To fail here is to crucify our Lord afresh. He who loves the church as the apple of his eye asks us as Christian men, as business men, as loyal sons and daughters of the Lord God almighty, to recognize the crisis and act accordingly. Here is now the point of emphasis, if we would have a worthy part in carrying out the commission of our Lord.

Foreign Christian Missionary Society

Wednesday, October 13, 1909

The Convention met in three sessions: one in Carnegie Institute, and two in Duquesne Garden. After the devotional services the Annual Report was read in all three places. The gist of it is as follows:

The Annual Report

"Not where Christ was already named."

Paul's ambition was to preach the gospel, not where Christ was already named, that he might not build upon another man's foundation. He could not be content while any territory remained unoccupied. The Foreign Christian Missionary Society has the same ambition. In thirty-four years its workers have reached all the great fields and the most remote and inaccessible part of the globe.

The work at home is divided among seven societies: One carries on evangelism; one, church extension; one cares for the orphan and the aged poor; one ministers to disabled ministers and their families; one is devoted to Christian education; one, to the promotion of the Bible schools. The Foreign Society cares for all these interests and several besides, such as medical missions, industrial missions, translating and publishing the Scriptures and other works, the care and support of lepers. The Foreign Society is a pioneer and must do everything that needs to be done. Its agents are evangelists, teachers, physicians, authors, teachers of music, nurses, translators, printers, carpenters, blacksmiths, tailors, builders, farmers, navigators. Because so many things are done, it is impossible in this report to do more than touch on the salient points.

In India the gospel has been preached in the chapels, in the bazaars, at melas, and in the towns and villages. Epidemics of cholera and smallpox have given the medical missionaries all the work they could do. Patients have come from near and from far. Schools were taught at the stations and outstations. Every building and veranda was crowded and many were turned away. In the Lathrop Cooley Bible College twenty-three young men are studying for the ministry. The orphanage is a hive of busy workers. Many trades are taught and much good work done. Earnest efforts were put forth to reach the women—the most ignorant and degraded part of Indian society. The youth are gathered into Bible schools and into Endeavor societies. The press has been kept busy printing books ad Bible-school helps and weekly papers . Something was done in the way of famine relief.

A. McLEAN.

The mission in Japan celebrated its twenty-fifth anniversary. That was a joyous and profitable occasion. The missionaries did not confine their activity to the chapels, but went out into the towns and villages of their districts. Two churches have built houses of worship for themselves. A Home Missionary Society has been organized, and one of the Drake Bible College graduates has been employed to open a work in

Tokyo. Many classes in the English Bible were taught. The kindergartens have been crowded. In the Women's College forty have been enrolled. The attendance at Drake College was about the same as the year before. Already some have been graduated and are preaching the gospel.

E. W. ALLEN.

China has had a year of great blessing. Several churches have had gracious seasons of revival. The believers are growing in knowledge and in devotion. Four new outstations have been opened; four day-schools have been started; the Bible College has been inaugurated. The medical work has been much larger than ever before. The Union Christian College is pronouncedly Christion—80 per cent. of the students being believers. The press has sent out a great number of periodicals, reports, tracts and cards. The reading-rooms are filled with intelligent men who come to read the papers and magazines. The women are received in the mission homes and are taught of God.

The mission in the Philippines has continued to prosper. Large numbers have been added to the saved. The gospel was preached at a great many points; Bible Institutes were held; classes were taught in English, in music, in the life of Christ, in outlines of the Gospels, Christian doctrine, apostolic history. The sick who went to the dispensary were treated; outside towns were visited by the medical missionaries and the suffering of the people relieved. Books and pamphlets and papers were printed in three languages. Churches have been organized and chapels have been built.

The work on the Congo has been greatly blessed. Many, hearing, believed and were baptized. The missionaries and evangelists have covered a large field. Schools for boys and girls have been carried on. The orphans were gathered in and taught. Classes have been organized for the Christian women. The press has printed Gospels, text-books, hymn-books, and the *Congo Christian.* In addition, 15,000 feet of lumber were sawed, and 90,000 bricks were made. A new station was opened at Longa, a place seventy-five miles from Bolenge. The present membership of the Longa Church is 102. A tabernacle seating three hundred people has been built. Mud houses have been built for the missionaries and the workmen. Monieka is two hundred miles from Bolenge. At that point there are fifty Christians. The Monieka Church has sent out ten evangelists, or one member in five.

In Cuba work has been carried on at Matanzas, Union and Cidra. In spite of unfavorable political conditions, progress has been made. The churches have grown in numbers and in knowledge. God has been honored by the lives and faith of the Cuban Christians. The Bible school in Matanzas is one of the best in Cuba.

The Tibetan mission has moved from Ta Chien Lu to Batang. The missionaries are now five hundred miles nearer Tibet. They are cutting lumber, making brick and preparing to build homes, a chapel, a school, and a hospital. Meanwhile, they are preaching the gospel, healing the sick, and teaching the people. The death of Dr. Loftis has been the only sorrow and drawback in the year.

Good work has been done in Denmark, Sweden, Norway and England. As a result, souls have been won and built up in their most holy faith. Owing to the prevailing financial depression, churches have lost members by emigration to the United States, to Canada and to Australia. But these are not lost to the kingdom, though lost to the local churches.

A summary of the work is as follows: Stations, 47; outstations, 148; missionaries, 165; helpers, 634; churches, 128; membership, 11,053; Bible schools, 152; teachers and pupils, 9,657; under instruction in sixty-six day and boarding schools and colleges, 4,270; treatments in the twenty-nine hospitals and dispensaries, 131,770.

Fourteen new missionaries were added to the force; five resigned and one died. Never before did the society do so much to bring the claims of world-wide missions to the attention of the brotherhood. The *Missionary Intelligencer* was issued each month. Over five thousand missionary volumes were sold. Leaflets without number were published.

Special attention was given to three things: The college in the Philippines, the college in Africa, and the S. S. "Oregon." Schools are needed to train evangelists and pastors and colporteurs and others. Fifty thousand dollars was raised for these two colleges—R. A. Long giving $10,000. The brethren in Oregon raised most of the money to pay for the steamer for the Congo and its affluents.

One event of unusual significance was the employment of E. W. Allen as a third secretary. He will visit churches and conventions, hold institutes and conferences, solicit handsome gifts from men and women whom the Lord has prospered, look out for suitable workers, and keep the claims of the work before the public through the press. Another event calling for notice was the dedication of the G. L. Wharton Memorial Home, in Hiram, O. In this home the children of the missionaries will be cared for while they are receiving their education.

The society needs two physicians—one for Tibet and one for Africa. A Belgian officer is ready to support the man that goes to Africa. The place left vacant by the death of Dr. Loftis should be filled without delay. A score of well-equipped evangelists are needed. The church should pray the Lord of the harvest to thrust forth laborers into his harvest. The society could use $100,000 to advantage in providing hospitals, chapels, schools and homes.

Thus far the churches have thought chiefly of giving money. Those that give enough to support a missionary think they are doing very well, but there is one thing better than money, and that is life. The churches that send their own children to the field are the churches that have the deepest and most permanent interest in the work. Every church should be looking out for promising young people in its own membership, who should be trained for the service. No church should be content to give money only if it can make the greater gift. To raise up a great missionary is a greater achivement than to train a man for any political position whatsoever.

Prices are rising in all parts of the world. This means that missionary agents must be paid more than formerly. Evangelists, teachers, nurses, colporteurs, Bible women, require more to live as comfortably as they did five or ten years ago. With the most rigid economy they can not live and meet their just obligations without an increase.

The time has come when offerings should be made on a much larger scale than heretofore. Thirty years ago an offering of one hundred dollars was considered generous. Now an offering large enough to support a missionary, is considered liberal. Individual gifts of five or ten thousand dollars are sometimes made. The growth of the work demands a marked increase all along the line. Chruches that have been supporting one missionary should support two or three. Individuals should support a whole station, or build a hospital or a chapel or a home.

F. M. RAINS.

In view of the white harvest-fields and the lack of laborers, the one specific direction given by our Lord to his disciples was, "Therefore pray ye." The greatest evidence of answered prayer in the history of the church has been given in connection with aggressive efforts to evangelize the world. Doors long closed have been opened in answer to believing prayer, and hostile rulers have been overthrown. Men and women for the fields have been raised up and the funds required for their support have been secured in answer to prayer. A praying church is an omnipotent church. "Pray ye the Lord of the harvest."

The receipts for the year amount to $350,681.21. This is an increase of $76,-

360.82 over the previous year. The churches, as churches, gave $146,081.60. This is an increase of $17,733.79. The Sunday-schools, Christian Endeavor societies and individuals gave more than any year before. There was a falling off in bequests of $4,358.42. The Foreign Society has never received much in the way of bequests. It never received but one handsome bequest, and that was twenty years ago.

It is interesting to know that so much money is being raised on the fields. One friend of the work in China, not a Christian, gave $1,100 for the medical work at Nanking. One Christian Chinese gave $1,600. The Viceroy of Nanking gave $250.

More than fifty years ago Alexander Campbell said: "The church of Christ is in her nature, spirit and position necessarily and essentially a missionary institution. Until the whole world has heard the glad tidings of great joy, the missionary cause will be the paramount and transcending work, duty, privilege and honor of Christ's own church." These words should be repeated with new emphasis as we enter our second century. The times call for an uncommon service and for such an outpouring of gifts as the past has never witnessed. It is for us to do all in our power to give the gospel to all the nations, and thus hasten the coming of the King in his glory.

Introduction of the Missionaries

The missionaries present were introduced and spoke briefly. These were as follows: R. R. and Mrs. Eldred, A. F. and Mrs. Hensey, Mrs. R. J. Dye, R. S. Wilson and Miss Edna V. Eck, all of Africa; F. E. and Mrs. Meigs, H. P. and Mrs. Shaw, Dr. and Mrs. James Butchart, Miss Edna P. Dale and Miss Kate Galt Miller, all of China; C. S. and Mrs. Weaver, F. E. Hagin, Miss Bertha Clawson and Miss Rose Armbruster, all of Japan, G. W. and Mrs. and Norman Brown, of India; H. P. Williams and W. H. Hanna, of the Philippines; Melvin and Mrs. Menges, of Cuba; and E. W. Pease, of Norway. W. D. Cunningham, of Japan, was introduced also.

Remarks of the Missionaries on Being Introduced

AFRICA.

R. Ray Eldred: I bring you greetings from Africa. I wish to talk half a minute about Bolenge. From the beginning of 1899 until now Bolenge has grown to be a marvelous land. The first convert was baptized in November, 1903. Since then 757 have been baptized. And from a small beginning of a few cents given, a very poor people have grown in liberality until in one single year they have given $969 for missions. Last year it was our opportunity as a mission to begin the new station at Longa. This was through the generosity of Mr. and Mrs. Lascell, who gave $10,000 to make this great work possible. In October it was our privilege, with Dr. Jaggard and others, to go in canoes four days up to Longa. Seven months have passed since we left the Congo, and they have to-day a membership at Longa of 102. Thirty-eight have been baptized in Longa and Longa Territory. And they gave in that seven months ove $57 for missions. Christian friends, you do not know the good it is doing. Perhaps you never can know. I wish to state one thing, that the field is great.

Mrs. R. J. Dye: We only do what is our duty to do and our great pleasure to do. If we did not do what we could, whether in writing of books or in healing the sick, or in preaching the gospel, or in teaching school, we would be afraid that while we are preaching to others we ourselves might be castaways. What do you think? Has each one of you in this great audience to-day done your share? If you have not, then you will be called to account. While you may be preaching the gospel at home you yourself may be a castaway. Think of the scores of young people in this great Convention. How many of you will lay your lives on the altar during the sessions of this Convention, that you may go forth and do likewise in this most great, glorious service? And how many of you older ones love the Lord's work, and with your hands and the Lord's money in your pockets—how many will send them forth?

Mr. A. F. Hensey: The true test of any missionary work is not the kind of missionary which it turns out, but the type of native church. And so I come this morning only to remind you of the splendid apostolic church at Bolenge, the most apostolic in all the whole brotherhood. And I come to remind you of that splendid band of native evangelists sent out and supported by that church who go through swamp and jungle at the risk of life in order that their brethren in the region beyond may have the precious word of our God. And so this morning my only word to you is that you may give a larger support to these men who have wrought so nobly and suffered so splendidly that our Christ may be exalted in the Congo land. I thank you.

Mrs. Hensey: The message I would like to give you this morning is very short. Do you know as much about Bolenge as Bolenge knows about you? You ought to know all you possibly can, and there is just now a broad means of informing yourself, and with the broader information will come a great inspiration. And then follow it out consistently and pray for the work there. Do everything you can do. At least, every person can pray for that work. The information you have will give you the inspiration of these prayers.

Mr. R. S. Wilson: I am to tell my reason for going to Africa. It is this: Jesus Christ in his inspired Word has commanded that we should go and make disciples of all nations, and as God has blessed me with health and strength, and as he is providing the means, what excuse can I offer for not going and devoting my life to the salvation of those who sit in darkness? And as I stand here this morning, my great desire is that as I go into the new field I may do nothing that will bring shame upon the church which so loyally volunteers to support me and the society under which I shall labor, but that my labor shall be blessed of God, and that as I labor there from time to time the many of those who to-day are bowing the knee to idols of wood and stone may by my labors soon bow the knee down to the true and living God. I thank God this morning for the privilege of this. Dear Lord, I offer my life upon the altar of service. Let me live, let me labor and let me die, if need be, that the name of Jesus Christ may be extolled in the dark continent of Africa.

CHINA.

Mr. Meigs: Now is our opportunity as a people in China if we expect to preserve our identity, or, what is better, if we expect that the plea for which we stand shall find a permanent entrance among the Christian people in China. It has come to be recognized by missionaries in China as a fact, that modern denominationalism can never meet the same degrees of success that it has attained in this country. There are many evidences of that. First and most important of all the evidences is, that the people are beginning to unite. Missionaries are beginning to say all over China, among all the denominations, that it is futile for us to attempt the establishment of our modern denominationalism among the Chinese. The Chinese are beginning to demand independence of thought and independence in government, I mean in church government, and already they are organizing to bring about that condition of things. The missions themselves have begun to organize and unite. So that at the present time all of the denominations in China representing the same kind of government and the same faith, have already united, so far as organization is concerned, and federation is universal or coming to be universal in China. This is the day of our opportunity.

Miss Edna P. Dale: There is one message to-day which helps the heart of every missionary from China, and that is the message of her great awakening and the wonderful possibilities of Christian work because of this awakening. The changes are coming rapidly in

China to-day, for China no longer is asleep. She is no longer the sleeping giant; she is awake and she is moving. Mr. Clinton, of the Y. M. C. A., says China has changed more in the last five years than any other nation in all history has been known to change within a quarter of a century. Great material changes are coming all over China, railroads are being built, telegraphs extended even to the Thibetan foothills. The Chinese are sending abroad their students to all the countries of the world, that they may study politics, that they may study public-school systems, that they may prepare themselves by taking courses in schools of techincal training to go back to China and give to China the best the world has. What does it mean, dear friends, to us that China is thus awake? It means this: the greatest responsibility, the greatest opportunity that the church in her whole history has faced. God has opened China to us, she is before us, we can reach her, we can give to her to-day the gospel of Jesus Christ. It is possible for us to undertake on a large scale the evangelization of China to-day as never before. Shall we be true to the opportunities and the responsibilities which rest upon us? A few years ago Japan was at the same critical stage in her development that China stands in to-day. She was reaching out for civilization, for enlightenment, and she got these things, but she did not get Christianity as she should have done, and the result is to-day that Japan is largely atheistic, and Japan is making it harder for us to win China to Christ.

H. P. Shaw: Down in Shelbyville, Ind., some time ago, I heard a man say that he would not give twenty-five cents for the preaching of the gospel in heathen lands. But I thank God that we have Grandmother Lee, whom God has used for the salvation of three hundred souls, and that is the difference between the Lees and twenty-five-cent species of such a man. Jesus Christ is writing his name on these heathen lands. What are we doing to help him?

JAPAN.

Mrs. C. S. Weaver: It is wonderful to be a woman now and over across the seas to have a threshold of your own, a little kingdom over which you are head and queen, all yours, in the villages with vast scores of people who know not Christ. I would let my life so shine that by it my Father in heaven may be glorified. I hope all the mothers and fathers here will take this little Centennial gift home to your children, and thereby remember Japan and the missionaries in Japan. Pray that, with the knowledge of American food and dress, for which they seek, we may give them Christ.

Miss Rose Armbruster: While we are celebrating this glorious Centennial, over in the Sunrise Kingdom our friends are celebrating the jubilee, the fiftieth anniversary of the arrival of the first Protestant missionary in Japan. And when you look over the work that has been done in Japan in the last fifty years, you may appreciate what the Japanese people mean to this world. As has been said on this platform, Japan is influencing China. Japan is now strongly atheistic. The students in her schools have given up the worship of the old gods because they do not harmonize with the scientific knowledge that they have received, and so they are in despair. Every year there is a roll-call of from one to five hundred suicides, mostly young men students, who despair of the life in which they find themselves. Others are coming to the missionaries and asking the way of truth and life, and there is a great need for us to go there and teach them the way of the cross.

W. D. Cunningham: "As goes America, so goes the world," may be true, but, "As goes Japan, so goes the Orient," we know to be true. I had no choice in going there; that is, I blame no one, because I was compelled to choose between going as an independent worker in Japan or remaining at home. I believe the Lord has blessed me in those seven years in Japan, and I am going back this month for another seven-years' term, and I want to thank all here who have helped to support the work that has been carried on there.

Miss Bertha Clawson: A father was exhorting his son to greater efficiency in service and to higher nobility of character. Emulating the poet Longfellow, he quoted in stilted terms and stately measure:

> "Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints—"

"Why, father," said the twentieth-century son, "who wants to leave footprints in this day and age of the world?" "And what do you want to leave?" said the father, in rather subdued tones. "Tracks," bawled the son. "It is my ambition to leave tracks of my ninety-horse-power motor on the sands of time." My friends, in the interest of the Christian religion in the Far East, I stand before you this morning. I tell you that I sympathize with that son and appreciate his ambition. The day is passed when we as a people should be content with leaving mere footprints. The day has come when we must begin, not to make tracks, but to leave tracks in the wake of our work.

I present before you this morning the cause of Christian education among women in the Sunrise Kingdom of Japan. And it is our burning ambition to leave behind us tracks in the wake of our work. Let me tell you a little about our girls' school. The school was begun four years ago in a little eight-room dwelling-house that accommodated us for two years. We now have a new building, a fine new building that is heated by gas and lighted by electricity, and we can accommodate in our dormitories one hundred girls. Our class-rooms will accommodate twice as many more day pupils. We have a fine laboratory and a fine gymnasium with no equipment, but we do not despair, because this must come. And we have a chapel which is the joy and delight of our hearts.

Mr. Hagin: Dear friends, I have come from Tokyo, a city of two million, the center of the universe, the very soul of things diplomatic and commercial and educational in all the Orient. We have representatives from India and Siam and the Philippines and China, and they come up to Tokyo to see how to do things, and we teach them how. We have a hundred thousand students there in our schools.

Things are greatly changing in Japan. They are teaching the English language in Japan. Children are studying the English language in the primary grades. It is sometimes bewildering and amazing to see them talk and study in English. I heard of an engineer one time who introduced himself as a locomotive. Another man had on his laundry sign, "This is where we wash ladies inside and out. Fifty cents a dozen." They are studying English in Japan, and especially in Tokyo.

We think Japan is a Christianized nation. They tell me in its policies it is as Christian as any of the so-called Christian lands. But when you consider that there are two great temples to every believer in the land and one idolatrous priest for every two Christians in the land, there remains much land to be possessed. We are going to send our youngest as a medical missionary some day to China. We came here with her from Japan. She has been doctoring her dolls for years, and I forewarned the secretary that she will make application. She says that when she grows up to be big she is going to marry a preacher and he has got to promise that he will go out as a missionary.

CUBA.

Melvin Menges: We come from a part of the world that is frequently afflicted with revolutions. And we have learned to believe in revolutions. Since we went there we have become revolutionists ourselves. We are trying to effect a revolution. Revolutions grow slowly, but we are trying to produce a revolution that will mean something and will be lasting. Cuban people, above all else, need the gospel of Jesus Christ. Civil and political liberty is a failure unless it is founded on Christianity, and we believe in the revolution of the missionaries in Cuba. They are the true revolutionists, and their work is worth more than interventions and troops and all the other political machinery that our Government has sent there.

ENGLAND.

J. H. Versey: I bring to you this morning greetings from England. And we are delighted to have the Restoration movement in that country. We are but few workers there, but I want to say that we are moving all England, and that soon we shall see the work of God united, which we are praying earnestly, working faithfully and seeking to bring about. For twenty-five years I have longed to come to one of these Conventions. When W. T. Moore brought me to Christ, he told me of the great work in this country and of these great gatherings on this side, and I said: I want to see one. For I believe they forecast the grandest movement in the world, and I believe the American people know that movement, and I believe it is so great that they know and believe that the whole world is indeed to be brought into that oneness in Christ Jesus our Lord.

INDIA.

G. W. Brown: I am glad to be here, and I am glad to be able to go back and tell the people of India how you have turned out in this immense gathering, inspired by the love of Christ, to encourage us to go back to our great work. We have more than twice as many people in India to preach the gospel to as we have Disciples of Christ in America, and nobody else preaching to those people. Every one of you is responsible for these two souls in India, and I am trying to do my best along with others to bring the gospel to these people. I have charge of our Bible school there, and my work is to prepare the Christian young men and women of that country to carry the work to their fellow-people. I wish you would come over into our booth and see a picture of a young man and a young woman, who are now going out to preach the gospel after they have been through the college of Jubbulpore. And one interesting thing is that this young woman was baptized by Mr. McLean, when he was in India some years ago on a visit. Now, she is out there teaching her fellow-countrywomen, and in that way Mr. McLean is in one more way carrying the gospel to a heathen land.

NORWAY.

E. W. Pease: Jesus told us in the parable about sowing good seed in good ground. We know that good seed will bear good fruit. Much depends on the soil. But He also said, "Go preach the gospel to every nation," which command not only includes China and Africa and Japan and India and the Philippines, but also the little new-born nation of Norway. When I was over at the other hall, Mr. Rains asked me to speak a little of the difficulties of Norway. In Norway we have a state church, and if you are not baptized in infancy into that state church you are called a heathen. Therefore I am a heathen and my children are heathen. Therefore we have heathen missions. And I think it is a pretty good place to preach, because when we come to preach heathen missions we are going to strike something.

I want to say that there are difficulties. The state church on the one side, and many theories and dogmas on the other. But I can say that the state church is breaking away more and more. The door is being opened wider and wider, and in another decade the doors will be opened and the best entrance to Europe will be through Norway. But there are difficulties. Tongue-speakers on the one side, people that are spiritually raised with Christ on the other. The people that are spiritually raised with Christ say they are no more in the body, they are no more upon the earth, they are resurrected, they have no feeling of any sort; they say they can cut themselves and they do not feel it, and everything is spiritualized and no more in the body. Other people go around and preach against organization, and preach that we should be free of all these things. So that we have to contend with all these difficulties, but the gospel is the power of God unto salvation to every one that believes it. Pray for Norway. I do not want this assembly to forget that little nation there, but I want you to pray until you get, not only what you give, but ten times as much.

PHILIPPINE ISLANDS.

H. P. Williams: I feel like taking advantage of this occasion to assume a *quasi* representative status, and thank the American brotherhood, on behalf of some forty Filipino churches, for their magnificent gift of $25,000 to establish a school for evangelists at Vigan. That you may know that the Filipino people appreciate any efforts in their behalf to bring to them the advantages of civilization and the treasures of truth, I would say that at the present time in Drake University, Des Moines, there are six of our young brethren, who have come at their own charges to America, by way of the Vigan College, to perfect their education in America, that they may return to be evangelists and doctors and professional men among their own people.

Now, there are a great many things that I could say. As an illustration of what the gospel does along all lines of human progress, I may say that I was visiting the justice of the peace, who is not a member, but is a friend. He took me out to his Manila plantation, far up on the mountains. He said that formerly that plantation could not be developed, because the people would not come out and work; they were afraid of the evil spirits that were supposed to inhabit the trees and mountains and streamlets, but as soon as the Protestants had come to the town, they were not afraid of the evil spirits and would come out and work. One of the preachers in that town was formerly a bandit, and a devotee of the cock-pit. He took his favorite cock rooster, killed him, plucked him, and invited the brethren to enjoy eating him.

Fraternal delegates who brought greetings to the Convention are as follows: A. C. Rankine, D. A. Ewers, G. B. Moysey, Thomas Hagger and Mrs. Margaret Bagnall, all of Australasia; Prof. K. Ishikawa, of Drake College, Tokio, Japan; Alexander Ying Lee, of China; Canuto Farinas, of the Philippines; Frank and Mrs. Coop, Eli Brearley, J. H. Versey and Leslie W. Morgan, of England.

The Fellowship of Missionaries

W. T. Moore, St. Louis, Mo.

Carnegie Hall, Wednesday Morning, October 13.

Doubtless the committee, in assigning me this subject, had in view the fellowship of missionaries in the foreign field, for it is there where the need of this fellowship is more certainly felt than perhaps anywhere else. Those who have never been away from their loved ones, and especially from their associations in the home church, can not very well understand the supreme need which missionaries, on the foreign field, feel with respect to the fellowship of the saints. Nowhere do men come to understand how truly dependent they are upon one another and how closely associated they are with respect to all matters of the present life, as when they are engaged in missionary work in foreign lands. It is then that we come to realize fully that—

"Like warp and woof
All destinies are woven fast,
Linked in sympathy like the keys
Of an organ vast.
Pluck one thread and the web you mar,
Break one of a thousand keys, and a paining jar
Through all will run."

We can not isolate ourselves from one another, even if we wish to do so; but there are few persons that would be satisfied without a reasonable amount of personal association. The farther away we get from home and all of home's hallowed associations, the more we feel the need of this very partnership which compels us to recognize a common sympathy, a common interest, a common life of struggle, a common joy, a common faith, a common hope and a common love. These missionaries, who are present here to-day, understand, as no one else does, the truthfulness of what I now say. At home, we have so many other concerns, that our religious life is not the whole thing with many of us. On the foreign field this is different. There, religion is not

W. T. MOORE.

only important, but we care for little or nothing else, and the imperative duties of every hour are so great, so all-compelling, that there is little time for discussing the contemptible shibboleths which divide Christians in the home land. The missionaries have reduced Christian union to practice.

The denominationalism of our homeland Christianity prevents the fellowship of many earnest souls the moment they reach the limit of their own denomination; and this fact serves to emphasize the character of sectarianism, for the reason that sectarianism is essentially, always and everywhere, opposed to that broad fellowship of which I have been speaking, and in which all Christians should participate by a common service.

From this point of view it is easy to see that our foreign missionary work is essentially a protest against a divided Christendom, and is a constant appeal to Christians everywhere to become helpers in the great work of saving souls, building them up in faith, hope and love, and leading them to the delightful joys that come only to those who are followers of Christ Jesus our Lord. May it not be that, in the providence of God, the greatest work which shall be accomplished by foreign missionaries will be the final union of God's people through the very fellowship which these missionaries realize, and which they all want the home churches to realize? But whether this shall ever be so or not, of one thing we may be fully persuaded, and that is that the church will never become strong enough for the conquest of the nations until it shall enter fully and heartily into the great and comprehensive meaning of the word *koinonia*, the partnership of God's redeemed people.

The More Abundant Life

J. E. Davis, Beatrice, Neb.

Carnegie Hall, Wednesday Afternoon, October 12.

The more abundant life is the kernel of the teachings of Jesus. The Father's law of life on creation morn, that life should multiply and fill the earth, was the principle Jesus applied to moral force. According to Jesus, "except a grain of wheat fall into the ground and die, it abideth alone."

J. E. DAVIS.

The rich young ruler was taught to sell all he had and give to the poor, and come and give his life in wholesome service for the salvation of the world. The inheritance of eternal life in him was to become the fruitfulness of the kingdom in behalf of others. Nor would Jesus suffer the eye of a disciple to be turned aside from this fruitfulness, but each one must leave all to follow him. A man who would put his hand to the plow and look back can not fruitfully abound in the kingdom of God, and is refused by Jesus.

The abundant life is the fruitful life. Spiritual, mental and bodily force once spent in temporal lustful pursuits is now spent in zealously extending the kingdom. Such is the true mark of discipleship. "Herein is my Father glorified that ye bear much fruit: and so shall ye be my disciples." Again, "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." And yet again, "He that abideth in me, and I in him, the same bringeth forth much fruit." Barren trees are cursed, and fruitless branches burned. Thus fruitfulness, evangelism, missions, giving, is the true ear-mark of discipleship.

John Wicklif was a disciple of the abundant life, and the fruitfulness of his labors leaped from isle to mainland, found good soil in Prague, the Bohemian capital, and brought forth John

Huss and Jerome. Martin Luther was a disciple of the abundant life, and his disciple spirit turned Wittenberg into a Jerusalem, and set all Germany singing the songs of a Protestant evangelism. The fruit of his discipleship was a saved Germany. John Wesley and George Whitefield were disciples of the abundant life, and their soul-winning spirit was the fruit-bearing power among Kingswood colliers, the London rabble at Moorfields and Kennington Common. Alexander Campbell, Walter Scott, Barton W. Stone, "Raccoon" John Smith, Knowles Shaw, and others who labored with them, were disciples of the abundant life, and their passionate zeal for the salvation of men kindled the mightiest evangelistic company of either Old or New World fame since the days of the apostles. Their hope of uniting the religious forces of Christendom on the New Testament basis for the salvation of the world was a stupendous undertaking and a vision of the larger life.

And such disciples, rich in the abundant life, were Morrison, Judson, Carey, Wharton, Livingstone, and others. A life overflowing, poured out for others, an evangelistic, a missionary life, an abundant life in Jesus Christ our Lord, was theirs. In all these, the abundant life flowed out profusely, watering barren continents and races, and bringing forth bountiful harvests to the Lord. Theirs was passionate living. Men who have been enlivened by the spirit of Jesus no longer live themselves, but Jesus Christ lives in them. Persuaded by the personal example of Jesus, they present their bodies as a living sacrifice to God. Their biographers bear them record that first of all, in their abounding life, they "gave themselves" to the Lord.

Nor is this abundant living to heralds of the gospel alone. The rope-holders, the supporters of missionaries, have it to their record that "beyond their power" have they succored the laborers and the needy. Deprived of the privilege of giving "utterance" to their hope, they "abound in faith, knowledge, and in all earnestness, and in love to one another," and also in the grace of giving. They have labored and believed that it is His will that the abundance of the Christian life in everything shall become a supply at this present time to minister to the need of others. They have joined the great cloud of missionaries, evangelists and martyrs in presenting their bodies a living sacrifice, holy and acceptable unto the Lord, counting it only a reasonable service. Such are not in bondage to the tithe system. They may give, not less, but more, than a mere tithe to God.

William Carey, when superintendent of an indigo factory at Mudnabatty, at a salary of $300 per year, gave $100 to missions. Later, when Professor of Bengali, in the Government college at Calcutta, he received a salary of $3,000 per year, $2,800 of which was given to missions. When he finally assumed the labors of three languages in the same school and his emoluments rose to $7,500 per annum, he still lived on $200 and gave $7,300 to missions.

When John Wesley's income was $150 he lived on $140 and gave $10 away. When his salary was increased to $600, he still lived on $140 and gave $460 to missions. Like the Corinthians, "in a great trial of affliction the abundance of his joy and his deep poverty abounded unto the riches of his liberality."

Some years ago a young man graduated from Princeton. He volunteered for the foreign field. The physical examination proved that he would not be able to endure the strenuous life of a missionary in a tropical land. He went into business and has been successful. Since he began to acquire competence, he has set apart a certain portion each year for foreign mission work. Last year he not only supported a missionary, but gave, in addition, in the neighborhood of $2,000 toward a house in China for his sister, who, inspired by his example, went out a few years ago as a missionary. In this man, "the more abundant life" entered the money markets of the world and compelled base things to declare the "more excellent way."

Alpheus Hardy in youth had a burning desire to train himself in college to be a minister. His health broke down and he was forced to give up even his pursuit of a college education. The painful cry of his crushed heart was, "I can not be God's minister." In his distress he threw himself on the floor and wept aloud. But ere long, through his tears, there appeared to him a new vision. It was clear to him that he could make his business life a sacred calling, and that he could make money for God. With this new idea of life he joyfully arose and went to Boston and engaged in the merchant-marine trade to make money for God. God worked with him and his profits were abundantly increased. During the sixties a young Japanese lad, having heard of Christianity, his soul burning within him for a Christian education, fled from his native land and was in hiding at Shanghai, China, waiting for a chance to escape to America. Hither the Father brought a ship owned by Alpheus Hardy, on which young Neesima hid himself, revealing himself and offering to work as a sailor after the ship had put to sea. The desire of Neesima's heart was made known to Mr. Hardy, who persuaded the young Japanese to enter Phillips Academy, the very school from which he was driven by reason of ill health, for an education at his expense.

It was God's open door to Mr. Hardy. He was not permitted to complete his education in Phillips Academy, but he could give such training to another. He could not prepare himself to preach God's word, but he would support and train one who could do such work. After nine years of thorough college training, fully educated and prepared for his work in Japan, prominent persons in this country and the "Sunrise Kingdom" contributed large sums for the establishment of Doshisha College in Kyoto, Japan. Hundreds of pupils were soon thronging its halls of learning. One of the most remarkable revivals of the Japanese renaissance spread from this school. The work of Joseph Hardy Neesima and his school in Japan is an agency for the multiplication of heralds of the gospel, made possible by the more abundant life in the bosom of a layman, who went forth into the business world to make money for God.

In a modest Kentucky home, a half-century ago, there resided a gentle-natured family, mothered by a woman who desired that her son should walk in the footsteps of Jesus in his ministry of calling men to repentance. For some good reason this son was never able to fulfill his mother's desire to become a minister, but was thrown upon his own resources in the business world. But even here his heart and his plans were for the kingdom of God. He seems to live for but one purpose—to make money for the support and service of the church of Jesus Christ. The heavenly Father has generously blessed his business increase until to-day the unnumbered gifts of R. A. Long have enriched and made possible the enlargement of almost every benevolent and missionary enterprise carried on by the brotherhood.

A soul goes forth on mission bent, touches and quickens another. The one quickened, touches and makes alive still another. Heaven alone will be able to measure the abundance of the increasing life of that initial laborer. Even so the zealous layman through his money possesses a multiplying power and shares in the glory of the redemption. Money speaks all languages, possesses the gift of unknown tongues, laughs at discouragements, never breaks down in health, climatic conditions do not weary it, claims the world as its habitat, and preaches the gospel in tracts and books long after the hand of the translator has crumbled to dust. The word "abundant" is taken from the Latin word *unda*, meaning wave. The great ocean is the home of the wave. There it was born when God made the seas. There it was when great heroes of commerce or discovery sailed forth to conquer its baffling power. There it is this moment—the boundless wave. There it will be when Gabriel calls us home. And this perpetual motion, this ceaseless wave of the sea, rolling on and on through the ages, never ending, and rebounding only to rise and express its power again, is Jesus Christ's picture of the abundant or "boundless life."

Such is the abundant life. Abounding in joy and happiness; in sacrifice and service; in life and in death; in earning and giving; in the tears of the sower and the songs of the reaper; in fertility and fruitfulness; in prayers and in preaching; in the Word and in the Holy Spirit. And from such a state "shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

"Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

Our Missions in the Orient

John T. Brown, Louisville, Ky.

Carnegie Hall, Wednesday Afternoon, October 13.

I have spent almost two years in visiting all the mission stations of our people in the Orient, and am to try this afternoon in twenty minutes to give you some idea as to the work.

Before the ascension and coronation of Christ as the King of glory, he said, "All authority in heaven and on earth has been given to me; go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." This great commission, as we call it, was not understood by the disciples of Jesus until eight years after Pentecost, and is not fully appreciated and understood by the disciples of Christ at the dawn of the twentieth century.

Last year the Christian world raised twenty-one million dollars for Foreign Missions. We have to-day on the foreign field fifteen thousand missionaries, with eighty thousand helpers. Had Carey said one hundred years ago, "In one hundred years we will be raising twenty million dollars for Foreign Missions, and will have one hundred thousand converts annually," as we did last year, the world would have said, "Carey, you are a vain dreamer, and this is an utter impossibility."

My friends, I hope to see the day, and am satisfied that many in this audience will see the day, when America and England alone will be giving one hundred million dollars to Foreign Missions, and when we will have a half-million converts every year instead of one hundred thousand, as to-day; when we shall have in China a revival with a thousand converts, and our religious papers will give one page to it; when over in India we will have a thousand converts in three weeks' time, and only half a page will be given to them, and India will become offended because we have not given as much space to them as we have given to China.

I want to mention one of the results of our foreign work. In Japan they all use the same song-book, and they all speak of the church of the living God on earth as the church of Christ. It is universal. Every single denomination speaks of the church as the church of Christ. Every single foot of land and every house that is owned by the Presbyterian Church in Japan is deeded to the "Church of Christ of Japan." That is the legal name of the Presbyterian Church. But because Alexander Campbell and Barton W. Stone desired one hundred years ago to call it the church of Christ, it was necessary for them to get out of this church, and the people who were called heretics one hundred years ago are looked upon as being the most orthodox people in the world today, and the very church out of which this great movement of ours originally came, in Japan has adopted the very thing for which we fought one hundred years ago. In China they use the same song-book. In China they call the church the church of Christ. They said, "We have to do this." In Japan a few years ago some of the people said, "You have seventeen gods in your

JOHN T. BBOWN.

country." And they asked, "Why, how is that?" They thought every missionary society doing work over there represented a different God, and they said, "We have one God here, and we do not want your religion." The same thing is true in China, so that it was absolutely necessary for those missionaries to adopt the same name, and to adopt a Christian name, and they called themselves Christians, and they call the church the church of Christ.

But a little further. Our fathers fought and died for Christian unity; the heathen people, as we call them, are going to teach us a lesson in Christian unity. The Presbyterian Church and the Christian Church have united their schools in Nanking, China, the ancient capital of that far-away land, and F. E. Meigs, who is here, is president of this united school. The three churches wanted to go together in their school work and raise one hundred thousand dollars. The Methodists and Presbyterians and our people wrote to their boards in the United States and said, "We want you to raise one hundred thousand dollars. We want to have a great university in China, because if we don't build a university the Chinese people will build universities in a few years, and they will be heathen universities, and we haven't the money to build alone, and we propose to have this university, and propose for each church to have a theological seminary."

And what do you suppose our boards wrote back? They said, "We are in sympathy with the plan, and if we can raise the money we want to do it; but we recommend that, instead of three theological seminaries, you have one Bible college, and teach the students the Bible, and the Bible alone, and let them go out and preach it to the world."

I will tell you, brethren, what we need is to have the same song-books, and to call the church by the same name, and we will soon have Christian unity.

Secular Contributions to the Evangelization of the World

I. J. Cahill, Dayton, O.

Carnegie Hall, Wednesday Afternoon, October 12.

I. J. CAHILL.

The secular also is sacred; it can not evade nor eliminate God. In the fullness of time God's hand is plainly seen in things as they are. The course of events does somehow achieve God's will. Secular contributions to the evangelization of the world are as inevitable as they are unwitting. "The things that have happened unto me have fallen out rather unto the furtherance of the gospel." Who was it said that? Was it the imprisoned Paul of the first century, or the inventive Gutenberg of the fifteenth century, or the infidel, licentious Sultan of the twentieth century? Paul's new-found experience is the truth of all the centuries.

It was the lust for conquest and not zeal for God that led forth the Roman legions. But they conquered the earth and established peace and provided the nick of time to usher in a universal religion.

It was no attempt to glorify God that led the Jews abroad, but stern persecution; and in every city were synagogues and places of pray·- and the knowledge of the one God—pulpits ready made and audiences ready assembled and instructed for the first heralds of the gospel.

Roman soldiers and Jewish traders had their own petty plans and personal ambitions, but all the power of their achievements converged to the one point of speeding the gospel.

Again, in the opening of our modern

era the trend of events converged with tremendous power to the furtherance of the gospel. The intellectual Renaissance and the mechanical printing-press were the secular instruments by which the Spirit of God created the atmosphere in which the dull ears of men would hear the timely voice of Martin Luther calling the church of God back to the word of God; and when the reformer had his new-old gospel of liberty and purity ready for the blessing of the world, the same Spirit of God had made use of the new mariner's compass to give man the courage to conquer the high seas, and had already led Columbus to America's shores to provide a virgin soil for the planting of the renewed seed of truth.

But those things were in the mystic and romantic past. What of our own time? Can the great God of our spirits use this businesslike generation in his ongoings?

The pages of the very newspapers are, in spite of themselves, a daily revelation of the doings of God. The busy, unthinking happenings of the workaday world further the gospel. The kingdom is coming. It is the only thing worth while that is happening in this teeming age.

The inventions of man have brought us a new earth. Railroads and steamboats, telephone and telegraph, printing-press and linotype, the weaver's loom and sewing-machine, and all that wide range of machine work that has displaced hand-work and delivered the race of men from bondage to the flesh and released them to the higher life of the mind, have broken up old methods of life, and made the world all new.

The transformation wrought in our own land in the past century, with its marvel new every morning and fresh every evening, outran our apprehension. Still less do we appreciate the sacred ministry of invention to the dark places of earth.

Benighted Africa has fourteen thousand miles of railroad to-day. Steam transportation will soon be provided for twenty-five hundred miles up the Congo, and the Cape to Cairo Railroad will be in operation in three years, the longest in the world.

Since so much has been done in Africa, it will not occasion surprise that invention has done even more for Asia. She has forty-two thousand miles of railway, three times as much as Africa. China alone has over four thousand miles, and the amount is increasing rapidly. China has fourteen thousand miles of telegraph and twenty-five hundred post-offices.

Travel and commerce are no less busy handmaids of the gospel. Trade calls for a condition of peace, and so promotes the friendship of nations. The interchange of commodities is almost universal, and binds the whole world together in the bonds of reciprocal service. The members of our church in Lu Cheo fu burn oil from the wells of members of our churches in western Pennsylvania. Our brethren in Bolenge wear goods woven by our brethren in England from cotton grown by our brethren in Mississippi.

The Universal Postal Union is a servant of God. By its sacred ministry a missionary at Pak Hing Chan in South China sent to a Chicago mail-order house for a phonograph, by means of which the family and neighbors of the missionary could enjoy the rendering of Handel's "Largo" by the Theodore Thomas Orchestra, and be thrilled as Sousa's Band gave them "The Stars and Stripes Forever." And, marvel of marvels, the official of Tak Hing sent his private secretary with his wife and children to call on the missionary and his phonograph; and under its witching spell the secretary broke over the Chinese wall of custom and sat the afternoon in a room with women other than his own family! Thus do invention and commerce, supplemented by the Postal Union, combine with manly curiosity—and common sense—to the breaking down of the middle walls of partition.

The world's breakfast-table lays the wide world tribute, and all nations feed every people. Tea, coffee, rice, tapioca, spices, sugar and fruits come from the ends of the earth to mingle in delicious fellowship upon our tables. In them China, Japan, India, Arabia, Brazil are bound together in one. The parlor levies on sixteen different countries for its piano alone.

Thus is the whole world bound together by the golden chain of commerce, that by the golden chain of prayer it may be bound about the feet of God.

Invention and commerce illumine benighted nations, and so help to evangelize them. Chinese students who ride over railroads to schools of western learning can not be held to the worship of the dragon, who could not prevent the tearing up of the earth to build the road. Scientific knowledge of nature's processes drives out superstition, and makes way for the delight of tracing the ways of God in nature. Knowledge of bacteria is a sure antiseptic to the bacillus of witchcraft.

Cuvier, the naturalist, is said to have been visited by a ghost with horns and hoofs that came to his bedside and muttered, "I'll eat you!" The great comparative anatomist quietly noted its construction and said: "Horns and hoofs! Humph! gramnivorous, never carnivorous. That beast feeds on grass and grain!" And so he turned over and went to sleep. Knowledge of things as they are is a splendid introduction to the knowledge of the God of things as they are.

Illumination means aspiration. The rapid rise and victorious progress of Japan is known and talked of in Chinese tea-houses, in the bazars of India; it could not be censored out of Persia and Turkey, and has roused even Arabia and the Soudan.

Invention has dwarfed the world. We touch elbows to-day with the farthest man. The newspaper brings me the news of the fire in our Osaka, Japan, the same day it occurs, because the editor thinks I ought to know about my neighbors.

The brotherhood of man is being forced upon us. Whatever may be our contempt for the lesser breeds without the law, cupidity will not allow even the unsanctified to disfellowship the yellow man's dollar, and our constitutional limitations absolutely decree us his brother in our splendid qualifications as a culture medium for his germs of cholera and plague and fever. If in stubbornness I will not learn from my Master the truth that the farthest man is my neighbor, be it so. Then God, by the sacred ministry of secular enterprise, will bring that faithful man to my side, and by commercial and sanitary self-interest force me to own him as a brother and to care how he fares. The world is dwarfed and the farthest man is my neighbor, whether or no.

The world is dwarfed, and you who have cherished the hope of some day visiting heathenism in the raw, and feeling the thrill of being the first white man ever heard of by the gaping natives, will have to search long and travel far.

There is a railroad, already old, from Joppa to Jerusalem. The king of Siam rides in an American automobile. There are electric cars in Tokyo, taxicabs in Peking, a telephone exchange in Canton, electric lights in Tientsin, twelve Chinese newspapers in Shanghai, municipal waterworks in Seoul, a telegraph line surveyed across the Sahara and one-third of it already in operation. You can not wire the chief of the village that you are coming, ride into town in a Pullman special, be whirled up to his residence in an automobile, and then expect to pose as the original white man! He already knows about you, and he knows something about your religion.

If invention and trade have thus joined hands to further the gospel by making the world one neighborhood and flooding with light all its dark places and darkened minds, politics and diplomacy have rendered no less wonderful contribution to the same divine end. A single instance in American history suggests the volumes that might be written.

The romantic purchase of Louisiana Territory is a perpetual contribution to the evangelization of the world. The romance of it is that it was made without instructions by an embassy of an administration that did not want the burden of useless and unwieldy territory. They were simply forced to it by the logic of events. Its contribution to evangelization is that it started us on a policy of expansion that, however unwilling, has step by step led us westward to the Rockies, to the Pacific, to Hawaii, to the Philippines, until America, that intended to avoid all foreign entanglements, is, in spite of herself, a foremost factor in shaping the destinies of the new-born Orient. America, with her liberty that is Christian, with her diplomacy dominated by Christian honesty and unselfishness, could not hide from the Orient her Christian gospel if she would. And now you know why the Louisiana Purchase had to be made, even by the helpless envoys of an unwilling Government.

And what shall I more say? For the time would fail me to tell of the religious significance of all the political and social movements of this pregnant age.

Sad India has found hope, and tingles with a new sense of power. China is rousing from the sleep of ages, and the old *regime* is doomed. Tibet is open, Persia is in transition, Turkey is born again, and the beginning of the end has come to Islam.

The mind grows dizzy with the sweep of events just now. It is only fifteen years since the war between China and Japan. Fast following that the Spanish-American war, the Boxer uprising, the establishment of western learning, the Russo-Japanese war, the perfection of the aeroplane, the Panama Canal enterprise, the political awakening in India, and the revolutions in Persia and Turkey, come with bewildering rapidity and divine significance.

The converging of all these events in so short a time is as the focusing of all the light of heaven on our day, and blind indeed are the eyes that can not see in them the clear revealing of the eternal purpose of God.

The net of history has been let down into the deeps of the world's distress, and by this concourse of events is even now filled with a bursting burden of gospel opportunity.

"Why do the nations rage,
And the peoples meditate a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against Jehovah and against his anointed?"

The kingdom is coming. No power in heaven or on earth can thwart the eternal purpose of God. Neither life nor death, nor principalities nor powers, nor height nor depth, nor any other creature, can undo his work.

Not the faithlessness of the chosen nation, for God is able of the very stones to raise up children to Abraham. Not the corruption and degeneracy of the rich and powerful Romans, for a white-skinned and stout-hearted people of the west are ready to subdue the earth and serve our God by the sturdy Anglo-Saxon integrity and spirit of service. Not the gross materialism of the free church of America—so mighty in power, so rich in purse, so blessed in leadership, so enlarged in vision—for if we fail him, God can use the redeemed opium devotee of China, the enlightened witch-doctor of Africa, the quickened, inspirited Hindu; He can subdue the Moslem and use him; He can reinstate the Jew and use him; He can lift up the Hottentot and use him. He can raise the dead, and his will shall be done.

If man shall thread the earth with railways, it is that they may become highways for our King. If his steamships defy the storms of the mighty deep, they that go down to the sea in ships bear with every cargo the precious message of God's love. If by his cunning the telegraph has been set clicking round the world, it is the lightning accomplishing its Creator's purpose, tamed and docile in his hands. If he dares the marvel of wireless communication, it is but the whispering of God, of which the heavens have always been full for receiving hearts attuned to his. If his ambitions reach out and up to dizzy heights of self-aggrandizement, it all ends somehow in God's disposing. If he let loose all the diabolism of his perverted nature and stir up the terrible turbulence of war, the shock of battle and the upheaval of revolution with their devastation and death become in the magic of the divine alchemy but the blasting of a channel through the hard rock of materialism through which is to flow, unchecked and unpolluted, the water of life.

All the momentum of history's progress, all the power of human achievements, all the significance of ambition's dreams, all the light of all the ways of God's self-revealing, converge to this one end of carrying to the ends of the earth and making known to the last man the supreme fact of the universe, that God's glory is his love, that his love is revealed in Christ, and that God is in Christ reconciling the world unto himself.

The Pioneers and Missions

H. W. Elliott, Sulphur, Ky.

Carnegie Hall, Wednesday Night, October 13.

If, as has been charged by those within and without, the pioneers of the Restoration movement were opposed to missionary work as now prosecuted by us, a celebration such as we are now holding is scarcely appropriate. The history of the Baptists by Dr. Spencer abounds in statements to the effect that the anti-missionary heresy of Alexander Campbell and his followers was causing strife and division among the Baptist churches of Kentucky. Along with the charges that these pioneers were teaching baptismal regeneration, denying the operation of the Spirit, repudiating heartfelt religion and discrediting the authority and work of the ordained ministry, they emphasized the charge that they opposed the missionary work of the church.

H. W. ELLIOTT.

Some of our own brethren who oppose the methods now being used claim that the pioneers were utterly antagonistic to such organizations for carrying on missionary work. Such a celebration doubtless appears to them, as relates to the pioneers, wholly out of place and inappropriate.

It is in order, then, to discuss this subject in the light of the question as to whether they were really missionary.

I. *Their fundamental teaching was missionary.*

Their contention that the Bible, and the Bible alone, must be the only rule of faith and practice; that where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent—was regarded by them as a means for the conversion of men and the salvation of the world. To discard all creeds and confessions of faith of human origin, and take the thus saith the Lord for all things, would remove a great stumbling-block out of the way of men who were at heart rebels against man-made creeds—ironclad declarations of faith. Their plea for Christian union upon a New Testament basis could have no ultimate end save the bringing of all men to Christ. They contended that the conversion of the world waits on the union of God's people.

Can any man read the "Declaration and Address" and fail to understand that the spirit of missions—and that is the Spirit of Christ—dominated its author and those who indorsed it and united in carrying out the program inseparably connected with it? Let us consider—

II. *The spirit of our pioneers.*

These men, to whom we owe much, gave themselves unremittingly to the great work of preaching the gospel—proclaiming it as God's only power for the salvation of men. Not only the recognized preachers did this, but all who accepted these principles felt that they must tell the good news to all with whom they came in contact. In 1824 Mr. Campbell said: "I do not mean to say that every man and woman who believes the gospel is to commence traveling about as the popular preachers do, or to leave their homes and neighborhoods or employments, to act as public preachers. But the young women are to declare to their coevals and acquaintances, the elder women to theirs, the young men and elder men to theirs, the glad tidings, and to show them the evidence on which their faith rests. This, followed up by a virtuous and godly life, is the most powerful means left on earth to illuminate and reform the world." The influence of this teaching was early felt throughout all who accepted these principles.

We have only to consider the sacrifices and toils and struggles of these men of God to know that they were thoroughly in earnest about the matter of seeking to save a lost world, and hence were in spirit missionaries—

though in a large measure self-sent.

That unique and indescribable pioneer of Kentucky, "Raccoon" John Smith, whose labors reached far beyond the borders of that State, may be given as an example of how men suffered for the sake of the truth, and how unceasingly they gave themselves to the age-long task assigned by our Lord.

After he had seen and heard Mr. Campbell and had learned the more excellent way, he was rejected by his former brethren. He ceased to preach, and, in the language of the author of his life, "he took up his ax and went out to work. Day after day he toiled alone in the woods, with maul and wedge and handspike, from early dawn until the stars came out at night. He thus worked on until the close of the year 1827, when God, who had called and prepared him to preach the gospel of his Son, now by one of those mysterious, but not uncommon, impulses which move like inspiration, took him away from his log heaps and brought him to stand before the people once more.

"His preaching was setting the son against the father, the daughter against the mother; for he sometimes immersed children of parents who looked on him as an enemy to religion, and regarded his doctrine with unaffected abhorrence. 'What shall be done with him?' asked Mr. Jameson one day of a Presbyterian elder and physician. 'He is distracting society, sowing dissensions in families, and overturning churches; yet the law will do nothing with him.' 'You need not give yourself the least uneasiness about John Smith, sir,' replied the doctor. 'I know something of the human constitution; no man on earth can continue to do the amount of work that he is doing without breaking himself down. He will not live six months.' "

His biographer says: "His labors, however, grew daily more and more exhausting. He constantly borrowed time from sleep, never resting during the day, and seldom retiring until after midnight. His hair rapidly turned gray, and his robust form at last began to show the effects of his incessant conflicts and toils."

John T. Johnson was the embodiment of the same spirit of service and sacrifice. He was a rich man for those times—probably worth a quarter of a million dollars, and used it all for the establishment of the great plea he loved. "He saw in the principles which he had embraced the true basis of the union of Christians and the only means for the conversion of the world; and he resolved to devote all his powers to the work of reforming the church and saving the world."

That all the pioneer preachers of every State, and all the believers everywhere, were filled with the same spirit will hardly be questioned. Like the disciples of old, who were scattered by the persecution, they went everywhere preaching the Word. The great leader is described in "Western Reserve Reminiscences," a publication by the *Christian Leader*, in a way that stamps him as being filled with the same spirit, and it is not surprising that the men of humbler talents working with him should have been filled with a consuming desire to tell the story to all men everywhere.

III. *What about their methods?*

All this simply indicates the spirit of these men, and as yet we have discovered no missionary—for one must be sent to be such.

They went, but, as far as we have discovered, they were not *sent*.

IV. *A more excellent way.*

It became apparent to these pioneers that the burden was unequally distributed; that the heft of the load was on the shoulders of the preachers and their wives and families. They saw that something must be done to equalize this burden, and so, as early as 1827, when the Mahoning Association was dissolved, a co-operative effort began in Ohio for the support of Walter Scott—probably the first evangelist ever sent out among us by such a plan. Mr. Campbell was present and gave his approval. Such efforts were at first, of necessity, for limited districts, or at most for a State. The first effort at State co-operation belongs to the history of the work in Kentucky. In 1832 those who had been led to accept simple New Testament teachings under the ministry of Barton W. Stone and his colaborers were assembled in company with such as had been led to similar ground by Alexander Campbell and his fellow-workers in the town of Lexington, Ky., having adjourned a meeting held in Georgetown, Ky., with the object of reaching an agreement as to a basis of union upon which these two bodies of believers could become one. They agreed upon such a basis, and to a very large extent the union was effected.

Who but the pioneers launched the American Christian Missionary Society? Who but the truly great Campbell presided over the destiny of this first general organization during the first sixteen years of its history? Without the sanction of the pioneers, this would never have been undertaken. The words of H. C. Garrison constitute a fitting conclusion to this attempt to show that these men of God laid broad and deep the foundations for our present-day activities on home and foreign fields, and that our fathers have left us a goodly heritage: "Because He said, 'Go ye into all the world and preach the gospel,' they went everywhere evangelizing, regardless of compensation, and also organized these co-operative methods of world-wide evangelization." It is to their evangelistic and missionary zeal that we owe the splendid victories which we are celebrating. Our Centennial stands related to the missionary spirit of the fathers as effect stands related to cause. Had they not been true to Christ's will in the matter of missions, we should have had no Centennial to celebrate. Instead of a great Centennial service attended by tens of thousands, there would have been perhaps a memorial service held by a few students of church history at the tomb of a buried brotherhood.

Foreign Missions in the Next Generation

Charles T. Paul, Hiram, O.

Carnegie Hall, Wednesday Night, October 13.

CHARLES T. PAUL.

It is surely not without significance, dear friends, that the origin and history of the career of the Disciples of Christ are entirely contemporaneous with the great period of Foreign Missions which fairly opened with the nineteenth century. In the year 1761 in England was born William Carey; in 1763 in Ireland was born Thomas Campbell, and the time has come for the historian, it seems to me, to link the names of these men together. For although probably the relation was not consciously recognized by either of them, the movements which they have inaugurated have turned out in a wonderful way to have been complementary the one to the other.

William Carey was gathering his first converts and building his first chapels on the banks of the Hoogli in India, while Thomas Campbell had already appeared as the advocate of Christian union before the synods of Glasgow and Belfast. Both of these men were great Christian, pioneer prophets. Campbell was the prophet of restoration, and Carey was the prophet of expansion. And I think if you read the subsequent history of the church correctly you will find that the very soul of all true Christian progress has been gathered up in these two words, restoration and expansion. "The church is one," said Campbell; "let her integrity be restored." "The church is for all," said Carey; "let her advance in every land."

As were the beginnings in England, so in the United States. In the year 1806, just a few months before Mr. Campbell's message was first heard along the banks of the Allegheny, what happened in America? The fire of American Foreign Missions had already been kindled in the hearts of Samuel J. Mills and his associates at the famous

Haystack Meeting in Williamstown, Mass. It would seem that the note of restoration could not be sounded in America apart from the note of expansion. In that reinterpretation, that rediscovery of true Christianity which began in different parts of the world, which they were feeling after, there could be in the providence of God no historic separation between the fundamental unity of the life and faith of Christianity and the universality of its message. And thus it transpired that while the newly awakened missionary conscience in America was expressing itself in the formation of the American Board in 1810, in the sending out of the first foreign American missionaries, Judson and Newell, to India in 1812, and a little later the formation of the American Bible Society—while these things were going on, these old Pennsylvania hills were ringing with the voice of the Scottish preacher who was pleading for the unity of all believers in the name and in the love and in the service of Christ alone.

I have been asking myself during these last two or three days what, after all, were the two leading events of the nineteenth century, so far as their fundamental and far-reaching influence on the history of Christianity is concerned, and I must in my own mind answer that question for myself in a word, and it is this: I think they were the coming of Thomas Campbell to America and the landing of Robert Morrison in China. My friends, these two events took place the selfsame year, 1807. Put that down in your notebook as a remarkable year in the history of Christianity.

If one of these events resulted in all that is indicated by this splendid Convention, and a great deal more; if the influence that the Disciples of Christ have exercised in all branches of the church all around the world; and if the other of these events has resulted in the awakening of that great empire which shall bulk so largely in the future history of the world, I am going to show you how all down the years the developing of our movement has been inextricably bound up with the great missionary century.

The year 1909, for instance, is not only the centennial of the publication of the "Declaration and Address," but it is also the centennial of the publication of William Carey's completed translation of the Bible in Bengali. Such is the historic, simultaneous emphasis upon the importance of the church's adherence in fidelity to the Scriptures, and then upon her duty to give the Scriptures to every man in his own tongue.

My friends, this is true. Let us learn to Orient ourselves in the past history: The Disciples of Christ were born in a great missionary age. They have been nurtured and have come to their present maturity in a great missionary evironment. Herbert Spencer, you will remember, has defined life as correspondence to environment, and I think I am safe in saying to-night, that as Christendom fought the Disciples of Christ then and we are this evening a live people, a growing people, and a prosperous people, and that is only another way of saying that some of us have not been very much alive—some people never wake up to the reality of their environment. They remind us of some who call themselves Disciples, but have never realized just what sort of environment they were born in. Here we are, then, as regards our past relation to this great missionary age, and it is a vantage-ground from which we should look out to the future.

I am sure time would not permit me adequately even to attempt to state to you this evening what are the possibilities in our great fields. Just two or three things I want to indicate in these closing moments of to-night's session.

In speaking of the future of our missionary work, of course we are thinking especially of the missions conducted by our Foreign Christian Missionary Society. The first great outlook upon the future generation of our missionary activity, I think, is the great possibilities of missionary education. It seems to me that the great work of the society from this time forward is to carry on that splendid work of missionary education which has already been so auspiciously begun. It must be done thoroughly and in a systematic way. I believe it would be a good thing for the society to get into close touch with the colleges and seek to encourage the study of missions in the colleges, then out through the churches, until our whole brotherhood is well informed on the great missionary enterprise. It was a custom of Napoleon, as he went out on his great campaigns, to instruct his soldiers in those wonderful discussions as regards the meaning of the campaign. If we are going to make great advances in the future, it is necessary that the entire brotherhood should become acquainted with the real facts of the campaign, with its methods, with its principles, with its problems, and with its opportunities. One of the ways, in fact, the best way, in which this result can be obtained, is by launching a great campaign of mission study. There should be mission-study classes in all the churches. We must not go along any longer under the impression that the Foreign Society can handle alone this great enterprise. If we are to make an advance, every member of the church must co-operate intelligently with the society. We can not turn over this work to the society as such; we must learn to co-operate with them. If our own enthusiasm is to be what it ought to be, we ought to put ourselves thoroughly abreast with the facts. Did it ever occur to you, my friends, that the duty of systematic mission study is involved in the entire mission of Jesus when he sent us out to evangelize the whole world? Do you not suppose he wants us to be well acquainted with the world into which he sends us? But yet many of us would have to-night to confess our ignorance of God's great world.

Dr. Zwemer said, not long ago, that you might fire a shot-gun into an average congregation, and, unless the gun scattered tremendously, you will not hit anybody who could tell, for the life of him, whether the city of Madras is on the east or west side of India, unless he has taken a course in mission study. We can test ourselves in our missionary facts and in the great facts of history that bear upon the development of missions. Test yourself for a moment: What bearing did the Treaty of Nanking have upon missions in China? What was the effect of the Battle of Plassy upon Christianity in India? The reply of Gregory to the Great Mogul? The journeys of Marco Polo? The church does not know about these great men and these great events. We had a college student not long ago, in one of our classes, who told us Marco Polo was a great man who discovered both the North and South Poles. That was before Cook and Peary had come on the ground to dispute the honors with Marco Polo and with each other.

If we are going to understand and advance this great campaign in the future, we must become interested in every part of this God-created world upon which the human race is living. It seems to me that when I remember that every spot in this earth is literally consecrated and purchased with the blood of Jesus Christ, that every spot of the earth has become indescribably precious. I was looking upon a picture of Mecca the other day and the gathering of the great Islamic hosts. There was the city of Mecca, with the great quadrangle of the mosque containing the Kaaba stone, filled to its utmost capacity, and away out over the streets, across the surging way, and away over the encircling hills, were great crowds of pilgrims who had come from all parts of the Islamic world, hundreds and thousands of miles, that they might set foot upon that spot precious to them, the birthplace of their prophet. The whole world ought to be precious to us. We ought to be desirous to know the course of every river, the contour of every mountain, the position of every plain where men are found. And do you not suppose that Jesus Christ wants us to be acquainted with the people to whom he is sending his church? When he commands us to evangelize the nations, don't you think he wants us to become acquainted with those nations?

How much, after all, do we know today about the Chinese people? I wonder how many of us know the name of the Emperor of China? How many of us have read a dozen pages of the sacred literature of China? How many of us are really acquainted with the social developments and problems of the Chinese people? How many of us know the workings of the Chinese mind? We do not know the great people that God has placed in those great countries, and the time has come, my friends, when we must make acquaintance with them. Conscience and self-respect require it.

Perhaps some day you will have the pleasure of visiting the philological museum, and you will come along to the Samoyeds, and you will say, "Oh, you are a Samoyed, are you? How are things going over there in Samoa?" And he will then give you a blank stare, because he doesn't come from Samoa at all; he came from the northern, arctic shore of Siberia, but you don't know anything about the beautiful, romantic story of his people. If we are going to send the church forth to the conquest of the world, we can do it systematically only as we become acquainted with the history and the problems and the hearts of these people to whom Jesus Christ is sending us. And so I am pleading to-night for a great campaign of mission study in our churches, and I would like to see all the colleges co-operating in mission study. When we get the information rightly diffused to the churches, all the other problems will be solved.

No trouble about prayer, my friends. If you study the history of prayer, study the prayers of John Knox, of Scotland; the prayers of William Booth, of London; the prayers of Thomas and Alexander Campbell for the great movements they inaugurated—you will find that those prayers all compassed superior knowledge of the problems of their day, and the great movements by which they were surrounded. And so, back of prayer for missions is information on missions, and when you get to praying for missions, and when you get well informed, there will be no trouble about the financial side of missions.

Missions a Partnership with Christ

C. R. Hudson, Frankfort, Ky.

Duquesne Garden, Wednesday Morning, October 13.

Jesus said to the twelve, "Ye did not choose me, but I have chosen you." And his interest from the hour of their appointment until the close of their career continued to deepen. When Simon Peter was being consumed with ambition for a high place in the kingdom of God, the Master said to him, "Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee, that thy faith fail not." When James and John had lost their temper and wanted to call down fire from heaven upon the Samaritan village, Jesus rebuked them and they went on their way.

The last six months of his ministry was spent for the most part in company with the apostles. He took them upon a journey far toward the north, through Phœnicia, by Tyre and Sidon, and over the Albanian Mountains to Cæsarea and Philippi. He walked with them and talked with them; he ate with them and slept with them; he rejoiced with them and wept with them, until their very hearts had been knit together by the strongest ties of love. And when they reached Cæsarea, Jesus said, "Who do you say that I am?" It was a personal question. When it came his time to die, having loved his own that were in the world, he loved them to the end. And so, when they went out to the Mount of Ascension, Jesus having loved them and having died for them, and they in turn loving him and being willing to obey him, he said, "Go ye into all the world." They reached out their hands through the darkness, took hold of the hands of Christ, and said, "Lead, Master, we are willing to go wherever you lead." The only question is, Will you go all the way?

When he wanted another partner to help to carry the gospel to the Gentiles, he came all the way from heaven and met Saul in the Damascus road, and said to him, "Saul, Saul, why do you persecute me?" A personal question. And he said, "Who art thou, Lord?" And the answer came, "I am Jesus whom thou persecutest." Did you ever count the personal pronouns in that experience of the apostle Paul? It was a personal relationship that existed between the Master and the man; and from the day that Paul met Jesus on the Damascus road to the close of his splendid career, his one ruling passion was the love of Christ. Before Christ met him he was an advocate of the law; after Jesus met him he was an advocate of a Person. Before Jesus met him he was an advocate of a religious system; after Jesus met him he was an advocate of the wonderful personality of the man Christ Jesus. For straightway in the synagogue he preached Jesus that he is the Christ, and he continued to preach Jesus and to pray Jesus and to work for Jesus and to suffer for Christ until he could say, "I bear about in my body the marks of the Lord Jesus;" until he could say, "I no longer live; the old tenant of soul has moved out, and the new tenant, Christ Jesus, has moved in and has taken possession."

Paul was a great missionary, but the secret of his power as a missionary was due to the fact that he made converts, not to an idea, not to an institution, not to a doctrine or to a dogma, but that he made converts to a person. For the ones whom Paul turned to the light believed in Jesus Christ, and they confessed their faith in Jesus, and they were baptized into Christ; they had their conversations in Christ, and their lives were hid with Christ in God. No wonder the disciples were first called Christians at Antioch, where Paul preached Christ.

The great center of our plea is the living Christ, and the exaltation of Jesus as Lord. The missionary that goes out to preach a doctrine or to establish an institution, or to carry forward some peculiar ideas, will find that his work is not permanent; but the missionary that has a passion for souls, to win them to Jesus, will find that his work will abide.

We have learned in the past century something of the commission, all but the last clause; we have not fully got the spirit of it as yet. We have learned to go, and as a result we have missionaries in every country. We have learned to baptize, and a million and a quarter of people have been baptized into Christ. We have learned to teach, and we have belted the globe with our schools. We have yet to learn, "I am with you always, even to the end of the earth." And when we learn that in its fullness, every young man having a passion to win souls to Christ will reach out his hands through the veil and take by the hand that Silent Partner, who will go with him in the way. For he must reign till the last enemy be put under his feet.

The Reflex Influence of Missions

E. M. Waits, Ft. Worth, Tex.

Duquesne Garden, Wednesday Afternoon, October 13.

In our eagerness to make the most of life, we must never forget the paradox that we get by giving; that only he who loses his life shall indeed save it; that the door between ourselves and heaven can never remain open so long as a door between our fellow-men and ourselves remains shut. The real difference between men and churches is not so much the difference in the resources at their command as in the command of their resources. There is enough latent power in the world and in the church to-day to regenerate society, revolutionize government and evangelize the world in a single generation.

Do good, do it freely, do it without much overconcern as to the reward, and it shall be bread found again. "Cast thy bread upon the waters, and it shall return unto thee after many days." Commit yourself to generous endeavors, to noble sympathy, to kindly actions, and it shall be gain, not loss. Commit yourself without asking the sordid question, "Will it pay?" "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall wax fat, and he that watereth shall be watered also himself." We should understand that giving is an investment; that a man gets rich in this world, not by holding, but by investing.

The church to-day is not suffering from poverty. The Protestant churches possess thirty billions of dollars in assets. They have nine hundred and thirty-six millions of dollars invested in church properties. They give seventy-five millions of dollars annually to the support of the home work, and yet but nine million dollars a year to world-wide evangelization. This is but a crumb cast upon the waters. Our croaking of poverty is but the old serpent of selfishness. We need to understand that local work is not everything. We have become overloaded with baggage. We have become religious plutocrats, crawling in wealth and in wantonness, giving ourselves upon the Lord's Day to pyrotechnical displays, fine form and fine music, and little preachments of sweetness and love. Heathenism, one billion strong, lifts its horrid head above the profitless waste of our discussions, a challenge to our manhood. Moody says, "Many of us are crying out, 'Away, my leanness,' and rather it should be, 'Away, my laziness.'" We should realize the fact that the true Christian is a man in whom there are no geographical nor ethnographical boundaries. When Jesus Christ gave his great commission, he gave it to all the world; and when we fail here, we thwart the divine purpose and we thwart the divine plan.

But the highest word, perhaps, on the reflex work of the missionary movement is that of our Master in the parable of the talents, where he says explicitly, "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath." We must use or lose, and we must go to the lost as churches, or else we must go to our death. The organism that ceases to grow, oscillates for a moment around a given point, and then harks back again to some outgrown form. It can be shown that missions has never taken 10 per cent, out of the world's pocketbook of that which it has placed there. It cost us two hundred thousand dollars to convert the Sandwich Islanders, and our annual trade amounts to from five to eight million dollars, with a net profit equal to all of the investment. It has been estimated that every missionary sent out from England to the South Sea Islanders has been worth to England ten thousand dollars a year. Missions do more to create trade than all the propaganda of statesmanship. Missions do more to conserve peace than all of the ironclads and the diplomats. Create within the pagan heart the desire for the refinements, and he also wants the necessities of life. He asks us for our clothing, and then for our plows, and then for our locomotives, and by and by he will ask for our aeroplanes, our wireless and our automobiles.

E. M. WAITS.

If we are to consider this reflex influence upon church life, we find how true is this principle. Let the church cease to save its own life, and let it give itself passionately to the love of the race, and then witness the result. Let your church join the living-link family, and then watch the growth and development of that church. It will broaden its horizon. It will deepen its spiritual life. It will stir life beneath the ribs of death. It will give form and definiteness to its activity. It will remove those activities from the plane of the abstract and place them in the plane of the concrete. The Christian Tabernacle in Ft. Worth found it easier to raise six hundred dollars for the support of Mrs. Garrett at Nanking, China, than we had formerly found it to be to raise sixty dollars for the heathen. We need form and definiteness in the work of the church. The best caloric for a cold and indifferent church is missions. The best dietary for a dyspeptic church is missions. The best tonic for a neuralgic and hysterical church is missions. The best solvent for church difficulties is missions. The one universal catholicon for the divided church is missions.

Once again, missions have a reflex influence upon the life of the individual. To be alone is opportunity; to remain alone is death. "He that watereth shall be watered." George Eliot, in a poem, "Stradivarius," puts into the mouth of the old violin-maker, "Had I withheld or slackened my hand, I would have robbed God." The sweetest music in the ear of God is that music produced by other-love. Man reaches his very highest in this life when his heart responds to that sobbing of the Lord Jesus Christ for a lost and ruined world.

When the man goes into the workshop, he gets the immediate reward of his labor; but, in addition to this, he gets back a great, deep chest; he gets back great, corded muscles; because the iron of the plowshare has entered into his own veins. This is God's highway to power, that as we give out, so shall we receive.

"Oh, may I join the choir invisible
Of those immortal dead who live again
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And, with their mild insistence, urge man's search
To vaster issues."

The Awakening of the Orient

W. C. Morro, Lexington, Ky.

Duquesne Garden, Wednesday Afternoon, October 13.

W. C. MORRO.

From ancient times to within less than ten years ago the one fixed conception of the Orient held by Western people has been that it changes not. The more cosmopolitan spirits may have known something of the new impulse which recently has been stirring the ancient nations, but even our educated men have been profoundly ignorant of any real progress in the Orient. Travelers and scholars have heaped up adjectives to describe its inertia and stagnation. It was immobile, unprogressive, unimpressionable, lethargic, stagnant, the same yesterday, to-day and forever, all of the expressions being but variants of our usual phrase, "the unchanging East." Nor was this conception wholly an erroneous one. Customs and manners which centuries ago were enshrined in the ancient classics and scriptures of the East, to-day regulate the lives and habits of its peoples. In 1905, Sir Robert Hart said that during the first forty-five years spent in China he seemed to be sitting "as in a vault into which not a breath of air bringing Western civilization entered. The Chinese were apparently unaware of the existence of foreign nations. They were seemingly as dead to modern civilization as if it were removed from them by a thousand years." But recently our one fixed conception of the Orient has been shattered. The East does change. Every month brings us news of revolution, and we know not what shall be to-morrow—except that it will be different from to-day.

What are the events which have brought to our consciousness this fact of present and impending change? First in the catalogue must be Japan's war with Russia. It is true that the transformation of Japan had partly prepared us to expect this transformation of the Orient, but Japan's victory was needed to convince us that her adoption of Western civilization was not superficial. The second event which told us of a changing East was the issuing of reform decrees from the throne of China. First the emperor proposed a program of reform. This was completely reversed to give place to the reactionary policy of the late Dowager Empress. In its turn this was overthrown, and we have seen the millennial-long policy of China swept away and reform decree follow decree as wave follows wave. The changes have been so numerous, so revolutionary and have followed in such rapid succession that Dr. W. A. Martin estimates that no country save Japan and France during the Revolution has seen so many radical changes within six months. A third event to arrest our attention was the revolution in Turkey. On the 24th of July, 1908, Sultan Hamid II., to save. his throne, yielded to the demands of the Macedonian patriots and issued an irade restoring the constitution. But the Sultan had been too long an absolute sovereign to share willingly his power with others. His scheming to restore absolutism was followed by an uprising which compelled him to abdicate, and a new day has dawned for Turkey. The recent history of Persia almost duplicates that of Turkey. Here, too, there has been revolution and counter-revolution, and within recent weeks the Shah has been deposed and the party of progress and enlightenment is in the ascendency.

These four events are the ones which have opened our eyes to the significant changes taking place in the ancient East. They have been of sufficient general interest to merit scare headlines in the newspapers. No reader of the daily news could remain ignorant of them. But, our attention being attracted by these, we have pushed our investigations further, only to learn of changes of similar significance in India, in Egypt, in Korea, and in every other country of the Orient, and, of more significance, we have learned the true import of these events. They have not come from thrones alone. They are not mere changes in governmental policy nor in dynasties. Kings and governors rarely institute policies which change the social fabric. One of the distinguishing marks between legendary and real history is that in the former the initiative in reform is always taken by kings, but in actual fact the impulse uniformly comes from the populace. It is not merely the crowned heads of the Orient that are undergoing and stimulating change, but the people. Dr. Martin says "the social movement in China has its origin in subterranean ,forces such as raise continents from the bosom of the deep." With a disgust that is to us almost inconceivable, they are casting away the customs and the habits which have hitherto been honorable, because they are immemorial. The spirit of reform took its origin among the people, and from them the ferment has worked upward to the very throne. In Turkey this fact is even more apparent. For many years the one obstacle to reform here has been Sultan Hamid II. Against all that absolutism, cunning and diplomacy could devise to thwart it, the modern spirit of progress, embodied in what we call the Young Turk Party, has arisen from among the people and shaken from his lofty throne the most venerable relic of barbarism in Europe. The populace of Egypt is stirred by a mighty spirit of unrest. Though recognizing the advantages of English rule, the spirit of religious zeal is strong within the peoples of this ancient land. In that great assemblage of races and religions we call India there is an awakening which threatens to duplicate the uprising and the mutiny of the early nineteenth century. Among all the nations that we call the Orient, in both the near and the farther East, from the Bosphorus to Yokohama, from Mongolia to Ceylon, there is a mighty stirring of the nations. A parallel to it can be found only in such movements as the Teutonic invasion of Europe, and the result of this may not be inferior to that. The Lord has prepared a ferment to leaven the kingdoms of earth. Nations are in commotion, and a spirit of unrest is swaying the people which in the population affected is in magnitude incomparable with any movement that has touched our globe since the dawn of history.

What is to be the attitude of Western Christianity towards this great awakening of the East? There is to be a new Orient. This is a certainty. It is written in letters too large and too deeply carved to be doubted. Are we to be mere spectators, or are we to have a part in this mighty drama? It is a privilege to witness it, but I can scarcely think that God has designed that we should be mere spectators. I take it to be self-evident that during these opening years of the twentieth century there is being opened a mighty door of opportunity, and month by month, and almost day by day, it is being opened wider by the insistent, clamorous demands of countless millions of awakening Orientals.

The dawn has already passed. How long has been the period of preparation no man can tell. We are too profoundly ignorant of the real significance of its history to tell how it was that through the slow march of centuries, through the proverbial Eastern torpor and lethargy, through the grinding oppression of Oriental despotism, God has wrought within the Eastern consciousness a yearning for a social regeneration and a political and religious transformation. This leaven has worked thoroughly. In the years of our ignorance and sleep it has worked till all is leavened. Now all of Asia cries for drink. We see its people devouring with an eagerness born of a centuries-long thirst whatever of Western ideas and civilization comes within their grasp. Everything which pertains to our external civilization they certainly will acquire. Our railroads, our telegraphs and our telephones, our automobiles, our flying-machines, our engines of warfare, our sanitation, our sciences, our systems of education, our ethical codes—they have or will soon appropriate. We can not keep them from obtaining these.

The lesson from the historical parallels which I have given is that we must act now, or God's open door will be closed before we have entered it. We talk of evangelizing the non-Christian world within our generation. So far as the Orient is concerned, if we desire our labors to be abundantly fruitful, we must evangelize it within this generation. Future mission work, if this is not achieved, will probably not be a complete failure, but the toil will be wearisome and the results meager. The virginity of the soil will be gone. The eagerness and the adaptability will be past. It is a startling fact that the dawn of this day is already at hand. Probably the zenith of mission work in Japan is even now past. The process of Westernization has gone so far, and the inclination towards a national church is so advanced, that we shall probably see our opportunities for mission work in Japan decrease rather than increase. In China the sun mounts high in the heavens. It is morning still, the golden morn of opportunity, but the night comes when no man can work. After a few years the statements just now made about Japan may be true of China also. Just to the extent that all of the Orient is astir with the spirit of a new life, to that same extent is God summoning us of this generation to redeem the time. Not to our fathers, nor to our children, but to us, has this heritage of opportunity been given. No generation since that of the apostles has had opening before it so wide a door of privilege leading into so magnificent a possession. To what extent the future of the Christian religion, and especially of its ancient promise that it shall have the nations for its inheritance, depends upon us, He who knows all things alone can tell. If for three thousand years China has lain practically dormant, if the customs of those ancient days still maintain their hold, how long, if this one be ignored, must Christianity wait for another day of opportunity?

The Debt of the English-speaking People to Missions

Ernest J. Sias, Frankfort, Ind.

Duquesne Garden, Wednesday Afternoon, October 13.

That branch of the Aryan family known as the Anglo-Saxon race occupies a unique position of influence among the world powers. A little over a century ago the historian was guessing what race was to set the world's pace for to-morrow. The contest seemed to be between the four great European states—Russia, Germany, England and France. England had but little prospect and the odds were in favor of France. But to-day the entire world acknowledges the supremacy of the English-speaking people.

England of old was known as mistress of the seas, and to-day her position is little, if any, short of that. She sends her ministers of state and messengers of commerce in every direction, and they return home laden with wealth from all the world, and yet England's commerce is not her greatest wealth.

Nature has been most kind to this island empire. Protected by rugged cliff and boisterous ocean which even the Spanish Armada could not defy, together with the stormy English Channel, her coast is almost impregnable against a foreign foe. And yet her natural boundary is not her greatest protection.

Standing beneath the majestic arches of Westminster Abbey, our souls are moved with profound admiration as we think of the men who are resting there —Chaucer, Milton, Shakespeare, and that long galaxy of the wise and great. As we contemplate these immortal personages our souls cry out with exultant rapture, "I, too, belong to the Anglo-Saxon race." And yet the immortals whose dust moulders in those hallowed confines are not England's greatest glory.

It is not her rich colonial possessions, her merchant marine, her unique position as mistress of the seas, nor yet her sages and poets and statesmen, that make England's greatest wealth and power and glory. But the supreme element in her national life which has given her leadership and shaped her destiny is England's religion. Westminster Abbey is the burying-place of her men of genius. But Smithfield, the death scene of her martyrs and heroes, is her crowning glory and the birthplace of her power.

That was a sturdy race formed by combining the blood of the Jute, the Angle and the Saxon. But the acme of race development was not reached even in this combination. However great was the strength of the Greek, the Latin, the Celt, the Slav, the Teuton and the Anglo-Saxon, yet greater still is the American in whom we have blended the sterling qualities of them all.

Look for a moment upon the unique position of power and influence held by the great English-speaking people. We now dominate one-third of the entire population of the globe. Our wealth has bought nearly all the earth's gold and diamond fields. Our banks regulate the money markets of the world. Outside the great English-speaking nations, our mother tongue is commonly spoken in Yokohama, Hongkong, Cairo, Capetown, Calcutta, Jerusalem, Constantinople, St. Petersburg, Berlin, Paris and Rome. It has practically become the court language of the world. With our incomparable navy and our unparalleled merchant marine we are able to dictate both the political and commercial policies of the earth. The swiftest ships laden with the freight of modern science and invention are ploughing the high seas in every direction, carrying sewing-machines, typewriters, ploughs, steam-engines, threshing-machines, trolley cars and automobiles to the farthest ends of the earth, to islands discovered in the last half century, and to forest jungle where a few decades ago the foot of civilization had never trod. The comforts and conveniences of our working people would have caused the Cæsars to turn green with envy, and the costumes and rich apparel of our poor women would make the wardrobe of Queen Elizabeth look mean and contemptible. Our public schools are unrivaled, and our great centers of intellectual culture at Oxford and Harvard and Yale are moulding the world's thought. Throughout the entire world men from English-speaking countries are held in preferment and are treated with the honors accorded to royalty.

ERNEST J. SIAS.

With our wealth unmeasured and our opportunities unparalleled, the ancient prophecy is more than fulfilled in us, that "they who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

It requires no strain of the imagination for us to see the great contrast between our present station and the condition in which Christianity first found our ancestors. As late as five hundred years after Christ our fathers were fierce barbarians roaming the primeval forests of northern Europe, untamed by even the civilizing influence of Rome. Human sacrifice and cannibalism were among their common practices. Living along the seacoast, they developed a race of pirates the fiercest ever known. A Roman poet of the day sang of them thus:

> "Foes are they, fierce beyond other foes,
> And as cunning as they are fierce;
> The sea is their school and the storm their friend,
> They are sea wolves that live upon the pillage of the world."

In the fifth century this race of wild men with long hair and shaggy beards crossed the English Channel, and with clubs and spears, the most primitive weapons, conquered the Britons.

We are horror-stricken to-day when we read of human sacrifice and human flesh-eating practiced by certain savage tribes, and we sicken at the appalling spectacle. But remembering that five centuries after Paul preached at Ephesus and Corinth and Rome that your forefathers and mine murdered their neighbors, literally drank their warm blood and fattened upon human flesh, we can form some idea of the wonderful transformation which has been wrought in the Anglo-Saxon race. If missionaries had not risked their lives to carry the gospel to our fathers, to-day, instead of meeting in this great missionary convention, inspired with the lofty purpose of making our civilization and religion universal, we would perhaps be met in the fastnesses of a forest jungle to feast our bodies upon the roasted carcass of a belligerent chief.

The time was when the church at Rome took up collections on Sunday mornings to send missionaries to savage England. One day Gregory, the great preacher of Rome, walking into the slave-market, saw some English slaves with white faces and golden hair. Asking the slave-dealer to what race they belonged, he was told that they were Angles. "Not angles, but angels," answered the preacher. "Who is their king?" he asked. "Aella," was the reply. "Alleluia shall be sung in Aella's land," said Gregory, who from that day was determined that England should be evangelized. It was Gregory's intention to offer himself in person as missionary to these people. But, being unable to carry out his plans, after he was made bishop of Rome, Augustine, with a company of missionaries, crossed Gaul and the English Channel and carried the Word of life to our fathers. From this beginning the small kingdom of Kent sprang into the Christian empire of England, which in turn has carried the gospel to Germany and North America, Australia, India, Africa, and all the islands of the sea.

To the liberality of the Christians of Rome, to the lives of the missionaries whose names in many cases are unknown—except to the recording angel —to their heroism and devotion, their homesickness and hunger, their prayers and tears and death, are we indebted for our civilization.

The New World-consciousness

J. L. Hill, Cincinnati, O.

Duquesne Garden, Wednesday Morning, October 13.

The great basic principle of true Christian missions is the universalism of the Christian gospel, commensurate with the ultimate purpose and reign of the kingdom of Christ. Until this bigness of the purpose and scope of the gospel is realized on the part of Christ's followers, this gospel can not gloriously triumph in the earth.

LIMITED SENSE OF PATRIOTISM.

This great principle rests upon the

universal Fatherhood of God and the brotherhood of man. In the New Testament, it finds its authority in Christ's own words in the great commission, and it finds its glorious example in Paul's own work in going as a herald of the cross to the heathen nations.

One of the greatest difficulties in the way of developing this "new world-consciousness" is the sin of "patriotism," using the word in its usual limited sense. So long as so-called "Christian nations" continue to have the biggest cannon and sharpest swords, maintaining international peace because these nations stand in mortal fear of one another, the deep-seated estrangement that exists between nations must continue.

There is a limited sense of patriotism manifested in local and class legislation, disregarding the legitimate rights of those beyond one's own community, State or nation. We find it in church life, when preacher and people revolve within a limited circumference whose center is their own congregation, county or State. We pause to ask whether this kind of patriotism and this kind of spirit in the church can endure, and unhesitatingly answer, "No; not if Christianity endures."

PROBLEMS ARE WITHIN THE CHURCH.

The greatest difficulties and problems confronting us are not without, but within, the church. Every honest, earnest, sincere disciple must from his heart ask again and again the question of Paul, "Lord, what wilt thou have me to do?" Every true Christian is anxious to do the Lord's will. This being true, the whole question resolves itself into a consciousness of what the Lord's will is, not alone concerning one's self with regard to personal conduct, but concerning one's relationship and obligation to the entire race.

The greatest need of the church universal to-day is the awakening to this great fact, and this awakening which is near at hand will be the "New World-consciousness" in Christendom.

This consciousness involves two things, viz.: That of the greatness, the vastness of the needs of the whole world, and that, commensurate with these needs and with this task, is the power of the gospel delivered through us, when, in obedience to the commission, we "go" unto its performance, for Christ has promised to go with us, until the task is done.

GREAT UNIVERSAL PRINCIPLE.

If our eyes are open, and our hearts are alert—if we are conscious of our true existence—we can not get away from the fact that being children of one Father, descendants of one common pair, all sinning alike, all suffering alike, all hoping and aspiring alike, we are forged together in the chain which binds every fallen son and daughter of the race into one inevitable brotherhood. "Am I my brother's keeper?" We may turn away from the flaming interrogatory, fresh from a brother's blood, but God and nature have thundered out the answer, and stamped the affirmative upon our brows. To become conscious of this fact will be the golden key with which the church of Christ will unlock the door of the heart of humanity universal, enter in, and take possession in the name of the King.

J. L. HILL.

OUR WHOLE WORLD FOR REDEMPITON.

That was a glorious principle of heroism, worthy of the tribe and the times to which he belonged, that caused the Jewish patriot to exclaim, "If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." But that patriotism and that Jewish consciousness of the need and rights of the race was not sufficient to meet the demands of the Christian era.

"There is neither Jew nor Greek," there is neither American, European, Asiatic, nor African, but one whole world for redemption through the blood of Christ!

In this world-consciousness of Christian universalism caste and social distinctions are done away. "There is neither bond nor free." The slave and his master are placed upon the common footing of equal rights.

While in a sense there must always remain those natural distinctions resultant from different degrees of intellect and natural gifts, yet, as participants in the benefits of the gospel, there can be no class distinctions. We are as deeply obligated to preach the gospel on the Congo, or in Tibet, as we are to preach it on the Potomac or in England.

As the saints gather around the communion board, the mighty leveler of the gospel makes all one, whether they be black or white, poor or rich, ignorant or cultured.

A CHRISTIAN PATRIOTISM.

The Christian patriotism will be associated with love for the whole world, manifested in peace. Christian heroism in times of peace is greater than national patriotism in times of war. This is shown forth in duty to human society. There is no thoughtful Christian with heart so dead as to remain unmoved when the sad, sad lot of millions of his fellow-beings is made known to him. For the amelioration of these conditions, we are to go forth fulfilling our obligations to human society.

DUTY TO CHURCH AND EVERYBODY.

It is only in this consciousness of duty universal that a disciple can perform his duty to the church. Duty to the church involves duty to all people everywhere, for Christ founded his kingdom upon universal truth, and "His reign no end shall know."

> "Our little systems have their day,
> Have their day and cease to be,"

but when all sects, systems, kingdoms and republics founded and briefly sustained by men have gone the way of the earth and are lost in oblivion, the universal empire of Christ shall abide. Christ, being lifted up, shall draw all men unto him.

National patriotism is great, but world-wide Christian patriotism is greater. Human history records in golden letters the names of the heroes, such as Kosciusko, Andre and Sam Davis, who gave their lives for their countries. But divine history writes upon the books of God the names of those who give their lives for the race. As the morning star fades from vision in the glory of the rising sun, even so are lost in glory the names of earth's heroes, as we see outlined against the eastern horizon the cross upon which died the Son of God to save all men!

The Missionary Significance of Our Plea

W. H. Book, Columbus, Ind.

Duquesne Garden, Wednesday Evening, October 13.

Our plea is Christ's plea; the significance of which is found in God's word. In the very beginning of our movement we adopted as our motto: "Where the Bible speaks, we will speak, and where the Bible is silent, we will be silent." The very heart and life of the plea is missions. Everything else is incidental. It is an invitation from the Father to his prodigal children to "come home." It is the waybill telling us the route. The first principles are not faith, repentance, confession and baptism; but "Go preach the gospel to every creature."

There are those among us who have unfortunately never discovered the first part of this commission; they have permitted it to be drowned in the depths of water baptism. They know every damp verse in the Bible, and imagine themselves sanctified and glorified when in a "'spute" with a pedobaptist. There is only one way to close their mouths and that is to ask them for a dime for missions, and they will disperse immediately. Has it ever occurred to you that ten times as much is said in this Book on missions as is said on baptism? We hear much about the pious non-immersed, and we wonder if they shall be saved? We had better be a thousand times more concerned about these non-pious immersed. The question it not, Can the heathen be saved without the gospel? but, Can I be saved if

I fail to give the gospel to the heathen? The Bible is not only a book that is filled with missionary texts, but it is a book full of missionary activities.

Christ was in the broadest and the deepest sense of the word a missionary. The first recorded sentence that fell from his lips is fraught with this spirit, when he says: "Wist ye not that I must be about my Father's business?" He had compassion on the multitude, and his exhortation is: "Pray ye the Lord of the harvest that he send forth laborers into his harvest." So great was his work when on earth that he sent forth the twelve with seventy others to evangelize the Jews. The composition of his parables is held together by missionary threads. Read the parables of the sower, the lost sheep, the lost coin, the lost boy! The epistles are nothing more nor less than letters from a missionary to churches begotten by the missionary spirit. After the resurrection of our Lord he gives the Great Commission: "Go ye into all the world, and preach the gospel to every creature."

The moment I became a disciple of his I became obliged to co-operate with him in the salvation of the world. A Christian is a miniature Christ—a human Saviour. Christ's mission was to give to us an introduction to the Father; the mission of the church is to give to the world an introduction to the Son.

When on earth he said: "Ye are the light of the world." The mission of light is to shine—to dispel darkness. What would you think of a man who would try to box in all of the sunshine? It can not be done. The moment he has boxed it in he has boxed it out. You had just as well talk about a man boxing in all of the sunlight as to talk about a church, an anti-missionary or o-missionary church, being a church of Christ. He said: "Ye are the salt of the earth." It is the business of salt to save; but it must come into contact with the thing needing salvation before it can save. God ordained that men should be saved through preaching, and he further ordained that men should preach. The plea that we give to the world is: "Faith comes by hearing the word of the Lord." To hear, there must be a preacher, and to preach he must be sent. It is the business of the church to send. The church is not only human, but divine. It is the child of the Holy Spirit. Every disciple that is evangelical must be evangelistic. In the early church we are told that the disciples went about preaching the Word.

Missions is the exercise of the saints. It is to be the final test of discipleship. We are very much frightened over Higher Criticism, and well we may be; think of wasting time discussing the two Isaiahs when millions have not heard of the first one! And yet, some of these who are so frightened, are going to be lost because of their lower living. At that day it will be: "I was hungry and you fed me; I was thirsty and ye gave to me drink."

W. H. BOOK.

The church of Christ not only contains the missionary message—it is the missionary itself. The moment it ceases to be, it forfeits its divine charter and becomes extinct. Its members can not pray the prayer given by the great Teacher, "Thy kingdom come," without committing themselves to the whole missionary enterprise. The man who *can* pay, and *won't* pay, has not the right to pray, "Thy kingdom come."

Down in Old Virginia, in the boom days, an old farm was laid off into lots, a few houses were built and all indications pointed to a young city. Some fellow started a newspaper and called it "The Goshen Blade." The city did not materialize; but from the car window you can see the sign on an old, dilapidated building out in the field, "The Goshen Blade." It is an everlasting falsehood. It advertises what is not there. Think of the churches claiming to be churches of Christ in this world which are nothing but a form with a name!

We are sometimes met with the following reasons for not doing missionary work: "We have heathen at home." If so, they are heathen in spite of the gospel. They have been evangelized. We are not commanded to Christianize the world, but to evangelize it. The business of a witness is to testify, not to convince.

When the Lord fed the multitude he commanded them to be placed in rows, fifty in a row, and he gave the food unto his apostles, commanding them to feed the people. Suppose Peter had started down one row and had found a man with a poor appetite, who refused to eat, and then Peter had gone back to the first one and come on down the row again to the sick man, offering him food, repeating this a number of times, leaving the large number who were begging for bread unprovided for; what do you think the Master would have said to Peter?

"But," you say, "charity begins at home." All of this I deny. Paul says charity seeks not her own. It begins away from home, and when it gets home and stops, it is selfishness.

Of all religious peoples, we are the least excusable for not spreading the seed of the kingdom. We reason that the Spirit operates through the Word, and further, that man is saved through the instrumentality of man. Man must preach this Word to man. If this is not done, man is lost, and we become guilty of his blood. We are peculiarly fitted to do this work. Located in America under the protection of the old flag; with a universal language; a membership whose veins course with the blood of Japheth, and with an open Bible, free from all human creeds and opinions of men, and with Jesus Christ our leader, we can not fail.

After all, beloved, the missionary question is a preacher question. A missionary church must have a missionary preacher. One who preaches missions, preaches it often and preaches it strong. Preaches it like he meant it. One who preaches it by his acts of self-denial. He must have the courage to tell the close-fisted, niggardly, covetous, narrow-hearted members who belong to the Get, Gouge and Squeeze Company they must let go or be damned. Why is it some churches are afraid of the contribution plates? Why are they not as important as the communion plates? The member who is afraid of the contribution plate has no right to handle the communion plate.

One time I was holding a meeting in a religious graveyard, trying to revive some of the dry bones, when two of the petrified officers went down the aisles with two poles. On each one hung a bag into which pennies were supposed to fall if they had a chance. Those officers went like they were ashamed, in rather an apologetic manner. After they had returned I said: "Go again; take your time and let the congregation sing:

"'When we asunder part,
It gives me inward pain,
But we shall still be joined in heart
And hope to meet again.'"

You can no more give for me than you can believe, pray and partake of the Lord's Supper for me. On one occasion I was called to baptize an old man who was sick. I suggested to his wife that she had better obey the gospel too. She replied that "if Matt. gets baptized it will do for both of us." You smile at that; but how many husbands give for their wives?

Dear brethren, let us stand by the missionaries and the missionary organizations. When we help these men and women we are helping in a grand and a noble work. We propose to carry the gospel, not only into every land, but to every creature. We have undertaken to explore every neighborhood, and to unfurl to the breeze the bloodstained banner from every hilltop, and to lift aloft the accents of redeeming love from every valley.

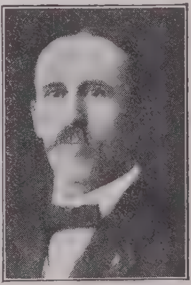
Yes; we propose by going round with this gospel message from land to land and from sea to sea, and by persisting in this God-ordained work from generation to generation, to redeem our wretched world from ignorance, superstition and sin and all of the evils that darken their train, and to win it back to God who loved it and gave himself for it. We have resolved to be a self-denying, self-sacrificing band, never to give up the battle till all the ranks of darkness are driven from the field; not till every throne of human despotism is overturned and every temple reared to paganism and antichrist is utterly subverted, the foundations upturned and the soil upon which they stood has been followed by the gospel plow and sown with the seed of the kingdom. When every fetter and chain and dungeon, every rack and stake and infernal machine of a grinding and unrelenting Papacy and priesthood is broken to pieces and that man of sin is destroyed by the presence of our coming Lord. We are determined, by God's help, to be discouraged by no difficulty, disheartened by no accumulation of defeat or disaster, until we have gained our purpose. No, we shall not retreat from our mission of love until the name of Jesus shall be as familiar as an household word in every land and tribe of earth; not until the wandering Scythian and the wild Arab shall have it in their tents and rejoice; not until the jubilant song of salvation shall go up like a shout from the whole earth into a sky that bends down to kiss and embrace a renovated and once more redeemed and rejoicing world.

The Achievements of the Foreign Society

G. L. Bush, Carrollton, Mo.

Duquesne Garden, Wednesday Morning, October 13.

The Foreign Society has borne an honorable part in the achievements of the century. Sixty-six of these eventful years had passed before its birth. At that time the Disciples of Christ did not have a single missionary in any heathen land. Like the Master, whom it seeks to serve, this society began in an humble way. He was born in a stable and cradled in a manger; this society was born in the basement of the First Christian Church in Louisville, Ky., and cradled in the storeroom of the Standard Publishing Company. It was a noble company of Spirit-filled men who gathered in that lower room thirty-four years ago. There was a sense of the divine presence, a conviction that they were helping to work out the eternal purpose of God. In the early years its policy was exceedingly conservative. The members of the Executive Committee used boxes and windows for chairs, and the clerk used his knee for a desk. Ten years passed before a secretary was employed for full time. While *money* came in slowly, it was a greater problem to find *men.* Seven years went by before workers were sent into the heathen field. In the meantime, work was begun in Europe, because men were willing to go there and the openings seemed providential. The first workers were sent to England through the influence of Timothy Coop, who was ready to contribute liberally to such a mission. H. E. Earl went over in 1876, and was followed by M. D. Todd and W. T. Moore in 1878. Other able men have served this mission. Twenty churches have been organized with 2,300 members, and valuable church property has been secured. These English churches have contributed to our American work a number of our best pastors and evangelists, and have furnished eight missionaries for India and China and a like number for the West Indies.



G. L. BUSH.

The Scandinavian mission was also opened in 1876. Dr. A. Holck was sent to Copenhagen. He built up a strong church there and led in the erection of the best Dissenting house of worship in the city. There are two congregations in Denmark, two in Sweden and twenty in Norway. The total membership is about fifteen hundred. G. N. Shishmanian and wife went to Constantinople in 1879. He taught the people publicly and from house to house. Churches were organized, schools were opened and the gospel preached extensively throughout the empire. Other men were sent into this field, but political conditions hindered this mission.

During the seven years of fruitful

service in Europe there was much dissatisfaction at home because no mission had been established on heathen soil. The Convention of 1881 urged the speedy founding of such a mission. The following year, 1882, marks the beginning of real heathen missionary effort upon the part of the Disciples of Christ. So it was not until after seventy-three years of pleading for Christian union among the religious bodies of America and Europe, that we were led to begin the evangelization of the nations where Christ had not been named. India was the first field of such endeavor. G. L. Wharton and Albert Norton and their families were appointed to open this mission. The Indian mission is located in the Central Provinces, and has grown until the force now numbers thirty-four missionaries and 140 native helpers. There are eight churches and 852 converts. The Bible schools are teaching 2,036 children and there are 1,383 pupils in the day schools. The eight hospitals treat 60,000 patients annually. The two orphanages are caring for 213 children, and there are ninety-four inmates in the two leper asylums. Twenty-three young men are in the Lathrop Cooley Bible College at Jubbulpore. The converts have a mission of their own at Kota, twenty miles from Bilaspur. They support and direct it, and are thus being trained for the task of evangelizing their own people. Japan was entered in 1883. C. E. Garst, G. T. Smith and their families were the pioneers there. The force now numbers thirty-one missionaries and sixty-eight native helpers. The gospel is preached regularly at forty-one places. There are nineteen churches and 1,620 members. There are 2,417 pupils in the twenty-five Bible schools. Thirty-three young men are in the Drake Bible College at Tokyo. The Woman's College was opened in 1906, and is proving a great blessing. Dr. W. E. Macklin founded the China mission in 1886. The force has increased to forty-three missionaries and 128 native helpers, making this our largest force in the heathen field. There are ten churches and 714 converts. The four hospitals treat about 50,000 patients annually. Fifteen young men are studying for the ministry. E. E. Faris and H. N. Biddle sailed for the Congo country twelve years ago. They located at Bolenge, seven hundred miles from the mouth of the river and exactly on the Equator. Dr. Biddle died before the station was opened, and Royal J. Dye and wife were sent out to reinforce Mr. Faris. This work has been the marvel of all our missionary enterprises. From darkest Africa, out of unspeakable heathenism, a church of Christ has been born that stands forth as a great light in the dense darkness surrounding it. This church has 561 members, who come from fifty towns and villages. There are fifty native evangelists. Every nine members support the tenth as a missionary in the regions beyond. The Bible school enrolls 1,500 pupils and the Endeavor society has 900 members. The missionaries had to give these people an alphabet. The Gospels and some of the Epistles have been translated. A hymn-book and some school-book have been prepared. There are seven hundred inquirers at one preaching-place. In one village the people threatened to tell God on the missionary if he passed them by. A new station has been opened at Longa. Oregon gives the much-needed steamer, and the Bible College is assured.

Cuba was entered in 1899. Work is maintained in two stations. The Cubans are nominally Christians, but have little of its grace and power.

Two families were sent to the Philippines in 1901. From the beginning this has been a most fruitful field. There are thirty-four churches and 3,000 members. One church with but *ninety members* has *twenty young preachers*. There are 171 native evangelists. While our colleges at home are praying for ministerial students, the young preachers in the Philippines are praying for a Bible College. This prayer will soon be answered.

In 1903, Dr. Susie Rijnhart and Dr. and Mrs. Shelton went to the borders of Tibet. The workers now number four and are located at Batang, the most remote mission station on the globe.

Our work goes forward on four continents and in thirteen countries. We have 167 missionaries and 594 native helpers in our forty-eight stations and 128 out-stations. The organized churches number 117, and there are 10,435 native Christians. Some have died in the faith, some have moved away, others have gone back to the old life. There were 1,314 converts the past year. The Philippines led with 550, Japan 244, Africa 216, India 162, China 92 and Cuba 44. There are 130 Bible schools with 7,789 pupils, and sixty-two schools and colleges with 3,669 students. The patients treated in the seventeen hospitals numbered 127,882. There are 149 students for the ministry. These converts gave for all purposes last year, $50,564. Of this amount, $10,368 was for missions. This was an average of almost one dollar per member. In the States where we are strong, only California and Ohio surpass this record. Bolenge's $609 for missions is equal to $6,000 from any American church of a like membership. The value of our mission property is about $500,000.

These figures give but a faint idea of what God has wrought through us in these waste places of the earth. It has been largely a time of seed-sowing. These firstfruits are but the earnest of the glorious harvest awaiting our reapers. The influence of the teachings of the missionaries and the example of their lives and homes upon these heathen communities can not be reckoned in the figures of the mathematician and defies recital by the tongues of men. Thousands who have not accepted Christianity have been leavened by its influences. Each one of these stations is a great radiating center from whence goes forth healing for the bodies and salvation for the souls of these people. New standards have been set for civic righteousness, for social life, for personal purity. The gospel leaven is working mightily in the meal of heathenism. Our missionaries are all optimists. They see the darkness, but they also see the light, and with one voice proclaim the coming of the morning in every heathen land. They are the prophets of the golden age, soon to be. They are the glory of the churches, the happiest children of the King. Twelve of these workers have been promoted to more glorious fields of activity. Some of their names were household words in our homes. All were well known in heaven. To this society has been granted the honor of adding their names to Paul's Roll of Immortals. Their graves mark these lands as the possessions of the church and call upon us to make haste and occupy them for the King. These stations are *great missions* and *growing greater every hour*. Our representatives are *great missionaries;* they are heroes and heroines of whom we have no cause for shame; they have far more ground to be ashamed of some of us and the churches we serve. This work has far exceeded all that its noble founders dared to hope.

The influence of this society has been no less marked upon our work in the home land. The receipts of the Home Society in 1875 were only $4,671. Many of its opponents "regarded the American Society as dead, and were eagerly and rejoicingly anticipating the funeral services." It was a period of bitter controversies over organization and methods of work. Under such conditions the Foreign Society began its career of education at home and conquest abroad. The great men who guided its destinies steadfastly refused to enter the arena of discussion, but resolutely set themselves to the task of persuading the churches that had gone into camp to pull up their stakes, to advance their banners, to resume the march! Our secretaries found difficulty in securing admission into many of our pulpits. The churches were content to remain in idleness and were not ashamed of their unfruitfulness. When A. McLean began his great crusade for a *going church*, some of the leading preachers received him with fear and trembling and almost tearfully besought him to "preach the gospel." These men were more careful about the *brand* of their *soundness* than the *measure* of their *service.* Missions were regarded as optional, and not as essential, in the life of the church. His voice has stirred the hearts of our people in hundreds of our conventions and churches. He has given us a vision of the lost in every land, and made us hear the myriad calls for help. Many of the churches have caught this vision and are alive to their mission as churches of Christ. Hundreds of the preachers have had their hearts touched, their souls fired, and with tongues of flame are preaching a world-wide gospel to their people. Thousands of the members have been lifted out of narrowness and selfishness into the brotherhood of men. All of our States and Territories have entered this movement and contribute to its treasury. England, Australia, New Zealand and Canada have joined hands with us in this divine enterprise. They are giving their silver and their gold, their sons and their daughters to the work of world redemption. During the first year only *twenty churches* sent an offering. The churches had not been taught to give to heathen missions. F. M. Rains was called to lead us into larger liberality. He began with broken doses and put the truth of Christian stewardship in capsules of wit and humor, so the brethren would swallow them and keep them down. He applied the lesson taught by A. McLean.

He waged a mighty warfare against baptized stinginess. Wherever he has gone, there is no excuse for one of our members dying with a full purse and leaving an empty missionary treasury. The twenty churches of the first year grew to 3,457 last year. The income increased from $1,700 to over $300,000. The children began to give before they were asked. Children's Day was first observed in 1881. Last year 3,742 schools gave $75,180. One hundred and ten churches support their own missionaries. A few individuals have taken this advance step. The University Place Church in Iowa gave almost as much last year as our whole brotherhood gave thirty-three years ago. The society has received $132,000 from bequests and $291,899 in annuities. The total income amounts to $3,448,659. Thus the tides of liberality are steadily rising and the *flood-tide* is surely coming for our missionary work.

With the growth of our missionary interests has come a desire for fuller information about the great world fields, the forces, the results achieved, and the prospects for the future. To meet this demand, a vast amount of literature has been created, missionary libraries and mission-study courses have been prepared. Mission-study classes have been organized in our colleges and in many of the churches. These classes are helping to stay the tides of worldliness and turn the lives of our young people into the channels of Christly service.

The Student Volunteer Movement is deeply intrenched in our colleges, and scores of our brightest and best young men and women are pledged to go wherever the church will send them. There has been a wonderful awakening. "The scandal of our apathy" is being removed, the awful hurt of anti-missionary sentiment is being healed and a "new spirit of conviction" with respect to missions has come upon our people. The great churches and the great preachers have come to regard missions as "their first concern, their supreme business."

Here is the answer to Spargo's wail in his "Modern Socialism." "Where today are the dreamers of dreams setting the hearts of men aflame with holy enthusiams, setting the feet of young men and maidens marching toward the vision? Where is there faith in mankind, faith in the future of the race, in the capacity of mankind to rise higher and higher, to complete the chain of evolution from brute to brother?" The answer is convincing. In all the colleges in Christian lands, in every mission station and missionary church in the world. There is no lack of dreamers of dreams; of hearts aflame with enthusiasm of the cross; of young men and maidens marching toward the vision of world redemption! During the recent Yale Commencement, memorial tablets were presented to the university of three missionaries—Bingham, of Micronesia; Harding, of India, and Mann, of China. In his address of presentation, Dr. Andrew D. White, recently Ambassador to Germany, said: "We have named them because their ideals were the highest, and because they sacrificed most to make those ideals real. . . . Men like these have given to the world something better than any material success in making savage races into twentieth-century men of labor and business. These classmates of ours gave to our land, to us, to all our thinking fellow-citizens, something more precious than this—noble ideals of self-sacrifice, of the spirit of St. Paul, something of the spirit, we may say reverently, of Christ himself. . . . These names, therefore, we deliver to our *alma mater*, for the inspiration of successive generations of students in Yale University during all of the coming centuries." Slowly, but no less surely, are the standards of the Man of Galilee becoming the standards of the men of America. There has been a marvelous change in missionary sentiment and remarkable growth in missionary activity during the life of this society. The mists are falling from beclouded eyes. The spirit of Christ is possessing his people. The churches are being filled with a new and lasting fragrance. The friends of the society rejoice in having helped to make possible this Centennial gathering. We come to celebrate our thirty-fourth birthday, bearing sheaves from many lands. We bring you reports from the flying squadron of the army of conquest. It is a wonderful story, of the best year of our foreign work. There has been enlargement and advancement on every hand. From every station comes the call for more reapers. We are standing upon historic ground and rejoice in the achievements of one hundred glorious years. We have climbed the mountain-tops and are looking back upon the land we have conquered. Well may we spend these glad days in praise and rejoicing. God has done great things for us and we are glad. But God is calling us onward and forward. Look upon the fields that are ripe and waiting. Gird up your loins for the conflict. The new century calls for *larger things*, more workers, greater liberality. Every church must be enlisted and the whole army be brought into action. Thus shall we make ready for the Golden Jubilee of this society in 1925.

The Condition of Christianity in Japan

Prof. K. Ishikawa, Tokyo, Japan

Duquesne Garden, Wednesday Morning, October 13.

Mr. Chairman, Brethren and Sisters: I thank you heartily for this great honor and privilege given to me and the church of Christ in Japan, which I represent here. My subject is the general conditions of Christianity in Japan.

In the first stage of the modernization of Japan, Christianity was also welcomed by the progressive and high-spirited young men and women, in spite of the desperate opposition of the older people supported by the priests and teachers of the old beliefs. The condition of Christianity until about 1887 was thus, to use the Japanese phrase, "Like hoisting sails in a favorable wind." Indeed, it was hoped that the whole nation would fairly be Christianized before 1890, and that a majority of the members of the House of Representatives in the first National Parliament would be Christians. But the tide changed, in 1887, when the so-called Europeanization plan adopted by Marquis Inouye, then Minister of Foreign Affairs, for the revision of treaties, proved a complete failure, and things commenced to take an opposite course. People now cried, "Nationalism," instead of "Universalism;" and "Nipponism," instead of "Europeanism." "Loyalty and patriotism" and "Preservation of the national characteristics," were the pet phrases with everybody. "Civilization is refined barbarism" was the saying welcomed wherever it was uttered. Cautious foreigners had to say "Nippon," or "Great Nippon," instead of Japan, so as not to offend the national pride of the listeners. The movement of the reactionary spirit was discernible everywhere.

Against this current of anti-foreign spirit, how could the Christian churches and schools patronized by foreigners hope to meet with the good feeling of the people? At this juncture the famous Imperial Rescript on Education was issued, and the conservative educationists used it as the deadliest weapon against Christianity, which they argued was fundamentally at war with the Rescript.

In addition to this external pressure of anti-foreign reaction, there arose an internal agitation. This was the uprising of the new theology. From about 1884 the new theology had been studied by several leading Christians, until, in 1887, there came from America Unitarian missionaries, and from Germany teachers of the Tubingen school, and a theological agitation was set on foot. Advocates of the new theology and free thought appeared from various quarters, especially from among the prominent Congregationalists, and filled the young and earnest Christians with doubt and uneasiness.

Within recent years commerce and industry have made wonderful progress, and put up the social position of business men from the lowest to the highest, so that the larger salaries and higher social positions draw all the young men of promising ability to the business world. Even pastors and preachers are taken away from the field of the Lord, and those who stay in the field are considered to be incompetent to go upon the world's living stage.

Within the last few years things have begun to take a better course. The signs of the times, which presage a bright future for the church, are discerned by the seeing eye.

First, there is an incipient reaction from overnationalism, especially in the educational system. Both teachers and students are beginning to feel dissatisfied, and to seek for something without realizing what it is. When, three years ago, we established the Middle School department of our Sei Gakuin, or Drake College, as it is called by American friends, we had an assurance from the Vice-Minister of Education that the Educational Department had formerly had some unfavorable prejudice against Christianity, but that it had all passed away.

The theory of the conflict between Christianity and the national character, which has long been hovering like a ghost in the air to the constant dread of feeble-minded Christians, has proved to be nothing but a mass of self-contradictions and old-fashioned bigotries, when crystalized into shape by the greatest scholar and the most formidable enemy of our religion.

'The second sign of the times is the reaction from overskepticism, especially among young men. The Kegon waterfall alone had been resorted to by more than two hundred persons in desperate straits, who committed, or attempted, suicide, since Fujimura Misawo, a noble youth of philosophical mind, leaped into the basin of the waterfall in his despair to solve the mystery of the universe. But now the young men who have kept away from the church are beginning to study the Bible, or to come into the church to seek for the truth and peace.

The next is the reaction against excessive industrialism. The rapid expansion of commerce and industry of late has caused a great disturbance in the economic world. Many an old family is losing its hereditary property, while the imposing mansions of upstarts are building here and there. The prices of things are going up higher and higher to get on a level with the prices in the foreign markets, and living is becoming more and more difficult. There is already heard a cry of dissatisfaction about the distribution of wealth. Some are so radical that they take to socialism or communism, but many are beginning to feel that there is something which is more important than bread for the life of man.

The next is the change of attitude towards Christianity as the result of the new international relations. Since Japan was recognized as a first-class power among the nations, she is trying to make herself worthy of the name, not only in military and naval forces, but also in commerce, industry, government, education, and every other respect in which the Powers in the Occident are great. Now, Christianity is the religion of all the civilized nations. What would Japan do with this religion? Would she become a Christian nation as all the other civilized nations are? Or would she dare to stand alone as an unchristian nation among them? As Japan has taken her position on the stage of the world as a champion of humanity, would she not adopt this religion of humanity? Hence it is an urgent necessity with men of patriotic blood to examine once more this religion of Jesus Christ.

The next favorable influence is the rapidly increasing importance of Christian women in society. Since the Japan-Russian war the social importance of women has increased with rapidity. Many societies of women, large and small, national and local, Christian and nonchristian, have sprung up and are working as active factors of society, and the most active members of them are Christian women, or at least what we call "sympathizers with Christianity," because until quite recently the higher modern education of women was done solely by Christian missionaries.

Let me tell you one more element which will eventually undermine all the religions and traditions of the nation, and cause a great revolution in the popular thought and sentiment. It is a scientific and critical study of our history. Many discoveries have been made.

First, that the so-called Shinto was not an original religion of Japan, it being established as a system of religion after the introduction of Confucianism and Buddhism, and that the original way of worshiping God was very much similar to Judaism.

Second, that the Nestorian sect of Christianity came into China in the disguise of a sect of Buddhism, and held a great power during the To dynasty, and that the hundreds of Japanese priests and scholars who were sent to China studied this disguised Christianity and brought it back to Japan, and that it is the cause of such a resemblance between Japanese Buddhism and Christianity.

Third, that it is probable that a Christian missionary came to Japan more than a thousand years ago.

The Challenge of the Opening Doors

Alva W. Taylor, Chicago, Ill.

Bellefield Church, Wednesday Morning, October 13.

We are living in a world era. The time of the tribes and the nations is nearing its end and the universal age is upon us. The Orient has lived its hoary life about out, and the Occident sits upon the throne of the morrow.

Prince Ito asked forty years ago for Christian science and art, but thought Japanese religion quite good enough for his people. In these last years he has paid Christianity the tribute of saying that without it the young manhood of Japan would have sunken into gross immorality.

Chang Chi Tung, who wrote "China's Only Hope," told his countrymen that they must either put vital moral power into their religion, or that Christianity would take the nation. His was the heart of an aged Confucian patriot crying out in despair, but his despair was prophetic, for Christianity is to-day taking China. China is the widest open door that offers opportunity to the living church to-day. The centenary has just been celebrated, and there are nearly two hundred thousand actual members of the church, with eight hundred thousand adherents.

It took five hundred years to make Britain Christian; Germany waited seven hundred years for the complete conquest of the apostolic faith; and these were small peoples. Shall we wonder if all vast and populous China is not converted in a century?

ALVA W. TAYLOR.

Japan is on transition ground. She has won her great war and is turning soberly to develop her new economic life. She is studying herself as never before and listing her securities. She finds great industrial prowess, resources that will need close cultivation and the application of genius, a patriotism that is unconquerable so long as her cause is just, and a religion that has served its time. Missions are reviving there, and Japan will see a Pentecost some day. Already it is claimed that a million young men take the New Testament as their moral code. To-day is the day of the open door into these deeps of Japanese life. There is a sweetening of the springs that will cleanse the stream in the course of time.

Korea is to-day the richest of all the rich fields of Christian conquest. Six years ago in northern Korea there were but one hundred Christians; the country was ruled by freebooters and anarchy reigned. To-day there is a church for every three square miles of territory, each one erected by the hands of native Christians, and fifty thousand confess the name of Christ. A quarter of a century ago there was not a native convert in all Korea, and the task looked hopeless to all eyes but those of missionary faith. There gathers at Pyen-yang a prayer-meeting of fifteen hundred; the chapels of Korea are crowded; they support nearly all their own evangelists and call for teachers. The churches have grown 61 per cent., and the schools 72 per cent., in a single twelve months' time.

Africa only challenges Korea to-day in its apostolic successes. We all know the story of Bolenge. It will yet rival Uganda. But a generation ago Stanley found Livingstone in the heart of the continent and begged him to return to civilization, only to be refused. His eyes were dimmed with fever and toil, but they were alight with the vision he had seen of a redeemed Africa. He had threaded her jungles and scouted her plains and he knew her suffering, but in the deeps of his soul there was a serene and abiding faith that a deliverance was coming. Stanley said he left London the greatest infidel in England, but that there in the wilds of the Dark Continent Livingstone converted him without a word. He sent his famous challenge to Christendom for missionaries to Uganda, and to-day the work of Mackay is glorified by a nation made anew, and the splendid young English statesman, Winston Churchill, who has recently toured that land, says a greater per cent. of the people there attend church regularly than in any place on earth. In that region four hundred thousand have heard the Christian evangel. Their response ought to point our feet to the wide-open doors of Africa.

All Islam is in a ferment. Turkey, Persia, Morocco, and even little Tunis, are turning from the old to the new. The Sheik-ul-Islam bids all good Moslems call the Christian brother. India has seen great revivals in regions far removed from one another within the past two years. Sir Edwin Arnold said you had as well try to sweeten the waters of the sea with cologne as to make India Christian; and even fervent and faithful Henry Martyn thought that the conversion of a Hindoo would be as great a miracle as the raising of the dead; but half a million Christians in India to-day answer the doubts, and the vastness of the leavening power of the evangel in these hundred years is best told by men like Chunder Sen, Mozoomdar and Lieutenant-Governor Frazer, all good imperialists, who yet testify that the missionaries have done more for India than has even the power of the British Government. The remotest regions of the world are open to-day, and from every corner of the earth the call of the cross comes unto us. We have the gospel of power, and but need the faith to enter in and take the world for our Lord and for his Christ. "The harvest is ripe, but the sickles are few."

The Pastor the Pivotal Man

P. H. Welshimer, Canton, O.

Duquesne Garden, Wednesday Afternoon, October 13.

Every church in the world to-day that moves and lives and really does things, must have, besides a number of personal workers, a pivotal man and leader. Every great missionary church has back of it, to guide it, lead it and inspire it, a missionary pastor. Missions is the work of the church. God has not called us to erect beautiful edifices, to ring church bells, to listen to pipe-organs, to sing and to preach sermons, simply to have something to do, and a place to which we may go. But in it all and through it all is the spirit of the conquering Christ, who said, "All authority is given unto me: go ye therefore and teach all nations."

If missions is the work of the church—as it is—what other man ought to be more interested in this great work and his own preparation for leadership than the preacher in that church? To-day he must have a vision, and he must be enabled to impart that vision unto others. Many a church that might be a potent factor for good in a community, and likewise send its influence beyond State and national lines, is to-day as dead as a mummy, because it has never been moved by a great vision. He who will inspire others to live and to work must first himself be inspired with his mission. The pastor's vision ought to be one of the imperative importance of missions. He ought not to think it a matter with which to play fast and loose, simply preach a missionary sermon now and then when an offering is to be taken, and then spend the first half of the time to be given to that service in making an apology. He ought to realize that the great work to which God has called him is to so lead and to so inspire men that they will be saviors of men. His vision ought to also see the great need in the heathen lands to-day. His people are willing to give and his people are willing to do when they realize the great need of giving and doing. If your Christian men and women in America to-day could make a journey through all the missionary fields and through heathen lands, and behold the darkness and superstition and need that is there, they would all come back home, and every one would be enthusiastic in the great work of world-wide evangelization.

The pastor must read, he must study, he must come in contact with men who are upon the firing-line. Eight years ago the *Congregationalist* asked sixty of the leading pastors of this country to name the series of books which they expected to read in the next twelve months. Out of those sixty leading pastors of America only two mentioned a missionary book in the list. The pastor who has this vision and this full knowledge must make these known to his people in his sermons, in his prayers, in his illustrations, in the missionary library, in the church, in the great mission-study class in the church, in the Bible school, and everywhere, in season and out of season, make that his chief and main work.

The pastor is the pivotal man in overcoming opposition to missions. Friends, travel around the globe, and you will find in every great missionary church there will be some men—not many, but some—who will be unalterably opposed to missions. They will tell you that missions do not pay. They will tell you that missions are a failure. They will tell you that it costs too much to send the money to foreign fields. They will tell you that if God wants to save the heathen he will save them, and he is saving them without our help. I read the other day of a man down in Tennessee who had a great sawmill. The boiler burst and the mill was scattered all over that end of the woods. He wrote to the manufacturers and said: "How much will it cost to come down and repair my sawmill? It is all blown to atoms." And they replied: "We will come down and rebuild your mill for ten thousand dollars." And the owner of the mill wired back: "If I had ten thousand dollars, what under heaven would I want with a sawmill?"

P. H. WELSHIMER.

Now, friends, if God is saving men to-day without the aid of the church and without the instrumentality of the gospel, what does he want with the church, and why has he given us the gospel? The gospel is the power of God unto salvation, and that gospel has been committed, not to the hands of angels, but it has been placed in the hands of men—real flesh-and-blood, living men—and they are commanded to go to all the world and tell the story unto all people.

The pastor as a pivotal man must therefore never waver. And while his chief elder, or his chief deacon, or other members of the official board, for that matter, may say, "Go slow on missions," it is his mission, it is his business, to preach it in season and out of season, and by his earnestness and by his faith and by his enthusiasm, if he only keeps at it long enough, he will create a change of heart.

The preacher must himself be a giver, for by his own giving he sets the example and inspires his men and his women to give. The preacher must also be searching for recruits to the missionary field. All around us comes the cry to-day, "Come over into the field and help us." The commercial spirit of the times has seized the young men. Their ideal to-day is not the man upon the mission field, but he is the captain of finance. And it seems to me that by preaching the Word, by personal interview, by prayer, he is to turn young men and to turn young women into the field that leads to the saving of the world. And when he does this, and when he feels the heart-throb of the great Son of God, and prays to the Lord of the harvest to send forth workers into the field, then possibly within this generation the people of the whole round world will be led to the foot of the cross, and the servant of God will receive the praise of the pierced hands.

Missions a Man's Job

O. W. Lawrence, Decatur, Ill.

Duquesne Garden, Wednesday Afternoon, October 13.

This is not the first or only men's age. The age of Paul was a men's age. It was the age of one man at least, and you can scarcely think of his gigantic accomplishments without realizing that he had associated with him a sturdy company of men, even though the names of but a few of them have found their way into the records. Paul was not only the apostle to the Gentiles—he was *an apostle to men.*

O. W. LAWRENCE.

How masculine is the vocabulary he uses; how it teems with figures and illustrations of the military life. "Put on the armor of light." "Put on the whole armor of God." "Fight the good fight of faith." "Endure hardness as a good soldier." Even Paul's great benedictions reflect the battlefield. "The peace of God which passeth all understanding, garrison your hearts in Christ Jesus" (Phil. 4: 7). And finally, as he neared the close, "I have fought a good fight."

The life of the soldier has always appealed to strong men. It is a hard, rough and restricted life. The military discipline is the severest known to man. It is alike in all nations. It knows no democracy. The general in chief has no question as to the right of the war he wages; he belongs to the state as the cannon do.

The private soldier is subject to his general. The army is a closely compacted machine. Its wheels and limbs of motion are men—the bodies and minds of men. It moves with exactly timed and measured step. It is wheeled into the cannon's mouth as if on dress parade. The soldier must have no more question of self-preservation than does the rifle he carries. He must wade through swamps and rivers, sleep on the ground, keep sentry watch in the rain, live on the roughest food, stiffen in the cold. If he has wife and children, they must for the time be forgotten. If he has fields to cultivate or harvests to reap, they must be as nothing, for he that warreth entangleth himself not with the affairs of this life.

That masculine element and spirit which makes war possible should be used in other channels. A modern educator says, "We need a moral equivalent for war." Let the church of Jesus Christ furnish that moral equivalent.

Too long have we treated the church as if it were a social club, a debating society. The church is an army. "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

No real man joins a social club with enthusiasm; he does not throw his hat into the air, unfurl his flag and shout his joy at the anticipation of sitting on a soft seat or rocking in an easy-chair. Men join the army with the wildest enthusiasm. It brings out the spirit of the heroic masculine life at its best. That is what the church needs. Men are needed in the kingdom for just such a time as this.

Woman has always contributed her part to the church's life; her ministry has been faithful and constant. Whenever sickness has needed a nurse, or charity a sister, or the orphan a mother, she has been present. Her tears have never ceased to flow for the church's sorrow since once they bathed her Master's feet. The alabaster box of precious treasure has always been broken with joy to do honor to her Lord. On the mission field she has always borne her share of the burden and not always received her share of the honor. The body of David Livingstone lies in Westminster, but the bones of his faithful wife are left in the jungles of Africa. Let every man of this generation who loves the cause of his Lord rise up and call the Christian woman of all ages blessed.

But, men, there are some things the women can not do. The women can not sing bass. What would music be without its bass? Convention music is good because the men sing rugged and powerful. What would the great pipe-organ be without its pedal? Music would lose its diapason without the bass. Its roundness and strength would be lacking.

So Christianity needs its masculine note, a man's testimony, a man's experience, a man's voice where only men are found, a man's zeal, a man's pocketbook.

The one great enterprise of the church to-day that calls for men is the missionary enterprise. It is a man's job. The church is an army. An army is at its best in conquest. The world is the empire we seek to conquer for our Lord. "To save the world"—that was the errand of the Christ; that is the business of his church. It is not merely to save a certain number of people out of the world, and to get them safely away to another world, but it is to save the world.

Commerce, education, culture, civilization herself, wait upon the church. These must be content to go where she has first gone. To save the world is to save the men of the world. What is it to save a man? Salvation is not something metaphysical or legal or sentimental. It does not consist in the belief of certain propositions, simply, or the experience of certain emotions. The belief that it consists in this is puerile. "It is with the heart man believeth, and he believeth unto righteousness." What is righteousness but right relation? Right relation toward God. Right relation toward our fellowmen. Where a nation is saved, where a man is saved, right relationships are established and brotherhood with all its privileges is brought about.

What a great business we are engaged in when saving the world. Our little enterprises of building houses, digging coal and managing railroads sink into insignificance in comparison. We have treated the subject of Christian union academically for a hundred years. Our theory has not been disputed. What we need now is a demonstration, and that the mission field is giving us.

Not only a demonstration on the mission field, but here at home as well. Men are coming together regardless of their denominational affiliations to discuss the subject of missions. The layman's missionary movement and the young people's missionary movement are examples. The men of some of our greatest cities have come together to plan for great missionary offerings, regardless of separating lines. Christian men of the Disciples of Christ, we have come to the kingdom for such a time as this. This is our plea. Whether or not this is just the way we expected it to come about, let us join hands in the enterprise. Preacher, business man, one and all, our hands and our hearts to this great cause.

The iron in the ground yet unborn for years to come has already been organized and provided for by the great steel combination in whose home we meet. The coal that will sleep in these hills for fifty years more is already cared for in the markets and channels of commerce. The ice yet unfrozen in our rivers and lakes will find when it arrives great bodies prepared for its preservation and circulation to the very finger tips of some great city, as surely as the human heart gathers and circulates its own red blood.

If man can perfect these great enterprises for the physical interests of men, can he not give time and care and money for their spiritual and moral welfare? Is it not time to prepare for the boy yet unborn in China and India, and, for that matter, in New York and Chicago and Pittsburg?

The only enterprise great enough to unite all men is the evangelization of the world. How it ennobles the individual to be connected with a great enterprise. We grow narrow in our little paths leading from home to office or factory or store. Even that path which leads in and out of the homes of the families of a single congregation, and about the weary duties of a busy preacher's life, may grow very narrow and circumscribed. But to be connected with a world-wide enterprise, engaged with thousands of other Christian men in a like cause, "greatness" a man's life. It gives him vision and perspective. It takes him out of the narrow limits of monotony and places him upon the hill-top. Once a man gets this great vision, it becomes contagious, for ideals are contagious. Millions "caught" missions from Livingstone.

It is indeed a man's enterprise. It calls for the most heroic that is in him. The battle is on: soldiers are called for. It is a war that has no horrors. We read of that great victory of the fleet of Japan, where the Russian fleet was destroyed. It stirred the blood of the soldier in every man. But what horror accompanied it! Great battleships that cost hundreds of thousands went down in wreck, and water stained with the blood of men covered them over.

In our Spanish-American war the boys began to cheer when they saw a Spanish ship sinking, and the American commander called out, "Don't cheer, boys; can't you see the poor devils are dying?"

In the Christian warfare to which the men of this generation are called there is no horror of defeat, for the conqueror and the conquered rejoice alike at the feet of the Master.

Then let us sing:

"Onward, Christian soldiers,
Marching as to war:
With the cross of Jesus
Going on before."

The Missionary Consummation

W. F. Rothenberger, Cleveland, O.

Duquesne Garden, Wednesday Night, October 13.

My subject contains the burden of the Christian world, and the burden of this Convention. Tongue and pen will ever fail to portray its real significance or to assign it the place it held in the thought of the Master. Our satisfaction lies in the increasingly large place it occupies in the minds of men.

The victories of the past bequeath to us a great faith in the reaching of the goal. When Jesus stood on the soil made sacred by his presence, and proclaimed a system of religion which would ultimately conquer the world, he rose to the very height of his lordship, and placed upon his followers a most stupendous task. None but a God would have dared it, and every recorded word from his lips breathes nothing but the assurance of its final accomplishment. With this assurance Paul entered the pagan lands of his day. In the same spirit Clovis entered France, Boniface moved upon Germany, Patrick upon Ireland, Anskar upon Denmark, Christian upon Prussia. And should we call the roll of a thousand others like Moffat, Livingstone, Morrison, Wharton, Paton, Rijnhart, Butchart, Macklin, Osgood, Dye, and the rest of the noble dead and living, and should we ask, Why and how went you out from us? all would answer, "We went, believing in the revolutionizing power of the gospel, and we have not been disappointed."

Seventy years ago Japan, China, Corea, Africa, Arabia, much of India, and the republics of South America, were closed to the gospel. To-day the gates are wide open and bid us enter. Verily, the last was a wonderful century for the kingdom, and the poet was none too extravagant when he declared that

"Out of the shadow of night,
The world rolls into light
It is daybreak everywhere."

The church has looked upon the larger task with fear and hesitation. The geographical world looked so large, and the types of men so varied. It seemed indeed that

"The East was East and West was West, and never the twain should meet
Till earth and sky stood presently at God's great judgment seat."

But science and invention have minimized distance, and the missionary, the explorer and the historian have greatly enlarged our consciousness of the common denominator of human experiences. "The physical structure, the fundamental instinct, the joys and sorrows," and the soul longings, have borne testimony to a most striking unity among the peoples of the world. And to-day we are convinced that

"There is neither East nor West, border nor breed nor birth,
When two strong men stand face to face,
Though they come from the ends of the earth."

It is the recognized way of the world that nations and institutions put forth their most worthy efforts when under the spell of some great and specific undertaking. When Rome aspired toward political supremacy, Cato, her most honored statesman, closed every speech in the Senate with the words, "Carthage must be destroyed." Pope Urban stood in the streets of Clermont and sent the Crusaders out with the slogan, "God wills it." Since Japan has tasted Western civilization, she has been forging ahead in the race of nations under the banner, "Foreign Intercourse." The church of Christ needed some such slogan. The great commission had been struggling for a larger place in the program of the church, and Christ's vision of a redeemed world had fallen at her feet and begged to become universal. It was a great day for the kingdom when the student volunteers issued the slogan, "The Evangelization of the World in This Generation."

The church is putting herself on record. The Dutch Reformed body has openly recognized her obligation to evangelize thirteen million of the unevangelized two-thirds of the race; the United Presbyterians have accepted fifteen million; the American Baptists, sixty-one million; the Congregationalists of America, one hundred million; the Presbyterians, North and South, one hundred and twenty-five million, and the Methodists, North and South, one hundred and ninety million; leaving a balance of seven hundred and thirty-nine and one-half million for the rest of the church.

W. F. ROTHENBERGER.

In the midst of this enthusiasm we enter upon our second century. The age is a most auspicious one. The church has awakened to a new sense of her power. She has caught a new vision, and under its spell she is marshaling her battalions into one mighty army, to move forth in her universal conquest. Let us believe that in this united effort and in the forming of the new world consciousness we have had some part. But if we would justify our entrance upon another century, and take our place in this mighty task, two duties force themselves upon us. We must place ourselves on record as accepting our legitimate quota of responsibility in the supreme task of this generation; and, second, we must take care for the foreigner whom God has seen fit to place at our very door. It is to the credit of a part of the church that this latter task is being diligently prosecuted. As long ago as 1906 four of the largest Christian bodies reported over two thousand mission points and nearly one hundred thousand communicants among these people. While we, as a people, have scarcely begun it, the genius of our movement and the call of God demand it.

We are justified in our vision of the world Christianized, because we have the men, the money and the message for the task. This great commercial age has poured gold enough into the laps of Christian men to "sow every acre of the earth with the truth." Said the Earl of Shaftesbury: "In the latter part of these eighteen centuries the church of Christ has men enough, and means enough, and opportunity enough, to evangelize the world fifty times over." We are believing it as never before. In the unpromising days of the past century Livingstone dared to contend that the time would come when great and rich men would think it an honor to support whole stations of missionaries, instead of spending their money for hounds and horses." The truthfulness of his prophecy is seen in the spirit of modern missions as exemplified in an Eastern home. Yonder sit a father, mother and two daughters. It is an ideal circle as they lift their lives to God in daily devotion, and bless the community with sweet living. A cloud overshadows them; it is the angel of death. And now only three sit by the fireside, but they read the same good Book, and pray to the same good God. Moved by the beauty of her own home, and by the consciousness of the world's great need, the elder daughter sets out to spend her life in the Christless homes of India. Now two sit by the fireside, father and younger daughter. But they read the same good Book, and pray to the same good Father, and rejoice in the letters that tell of a new spirit of love that moves in the homes of a small corner of India. When the message comes that in the midst of success the sister had been called to her greater life of service, the burden of the prayers at the little fireside is that the work so nobly begun may not cease. But who should prosecute it now? One night the little village church was dimly lighted, and filled with townsfolk. Their mission? They had gathered to bid farewell to their friend, the other daughter of this ideal home, for in the silence of a prayerful hour at the little fireside she and her aged father had talked it over with God, and decided that she would be the messenger to continue the work in India. The aged father, rising from his seat at her side, said, with pathos in his voice, yet with admirable firmness: "She is all I have in the world to whom I may pour out my heart's affection, but I gladly give her to the Christless homes of India." And now only one sits by the fireside in the little village home, but he reads the same good Book, prays to the same good Father, and thanks him for a small part in the noblest work among men.

God has given us the vision, he has given us the men, he has given us the means, he has given us the opportunity. Give us now in the beginning of a new century this spirit of sacrifice and devotion, and the consummation of our task will be realized.

Remarks of Fraternal Delegates

AUSTRALIA.

A. C. Rankine: It is my honored privilege to convey to you the loving and fraternal greetings of the Federal Foreign Missionary Board of the churches of Christ in Australia. I am proud to be able to say that since the very inception of the work in connection with the churches of Christ in that great country, I have had the privilege of being closely associated with it. Some nineteen years ago, G. L. Wharton made a visit to our shores. Up to that time practically nothing was done to seek to extend the kingdom of our divine Lord in the dark places of the earth. But G. L. Wharton went from church to church and from State to State, and stirred up the brethren in such a way that almost before he left our shores the first missionary society was formed in connection with the churches. And ever since that day the work has grown, until now we have representatives in several places on the foreign field. And I am glad to say that, as far as my knowledge of the church of Christ goes in Australia, that we have not one anti-missionary church in the whole of our brotherhood in Australia. And I will go further and say, as far as my knowledge goes, that we have not one anti-missionary member in the whole of our brotherhood in Australia. We have no time for anti-ism out there. We are Christians out there. We have a few o-missionary ones, but they do not dare to show their heads.

David A. Ewers: As secretary of our Federal Conference in Australia, I want to say that I am very glad to be here. I wish to convey their greetings to the Foreign Mission Committee. The work with us is growing. Last year, in the Island of Pentecost, we baptized some two hundred heathen by the labors of one of our missionaries. We have a station of our own in India besides co-operating with your committee. We are glad, indeed, to have the co-operation of this grand organization, and to realize that, though we may sometimes think along different lines, and though we have to confess, perhaps, there may be some differences, yet we are one in this great foreign missionary work, and determined with God's help to go hand in hand with you to the conquest of the world for Christ.

G. B. Moysey: This is an honor and a privilege which I did not expect to enjoy, but which I most deeply and most profoundly appreciate. I wish in my own person to acknowledge to you, and before you, the beloved brethren of America, the debt of gratitude which I, as an individual, and also which the churches collectively in Australia, owe to the brotherhood of America. Forty-five years ago I was immersed by the hands of an American evangelist, H. S. Earl. There is another brother here whose hand I have grasped, in whose arm my own has been linked this morning, who taught me some of the elements of Christianity, and who encouraged me to take up the work of proclaiming the gospel, and without whose warm words of encouragement and whose brotherly and sympathetic help I never should have been a preacher of the gospel. I allude to O. A. Carr, of Texas. I may say that it was the American brethren who gave the first great impetus to the cause of primitive and apostolic Christianity in Australia, not taking from the honor due to noble brethren from other parts of the world. I am pleased to endorse, to the very hilt, what has been said by Mr. Rankine and yourself with reference to the pro-missionary spirit of the churches of Christ in Australia. I do not know of a single o-missionary church; there may be o-missionary brethren, but I do not know of any o-missionary churches. Every church does something for the great cause of Foreign Missions.

As the president of the Conference of the Churches of Christ in Western Australia, I am commissioned to give you the cordial, fraternal greetings of that great State. We rejoice with you in the magnificent triumphs of the past century and the still brighter prospects which are before you as you stand upon the threshold of the new. May God abundantly bless you all.

Thomas Hagger: Every since I have been identified with the church of Christ in Australia, I have longed to visit the land over which the stars and stripes float. And I am glad that I am here. I landed only on Sunday morning in New York, and I am feeling quite an American already. The fact is, it seems to me that you are very much like the people we have in Australia—a pretty good-looking lot of people. Mr. McLean has visited us, and when he was there he did us a great amount of good. I want to give a word of congratulation. I am glad to stand upon the same platform as himself to-day and convey to the brethren of America the cordial greetings of the State of New South Wales, from which I come. Thank you very much.

ENGLAND.

Mrs. Frank Coop: I bring to you the greetings of the sisters of our churches in England, and I would like to add that we support two missionaries in India.

Frank Coop: I bring to you the greetings of the brethren of the English churches. We are not quite so advanced as our friends in America, but the day of our opportunity is slowly, but gradually, approaching. The tide of democracy in old England is rising, the tyranny of ecclesiasticism and priestcraft is on the wane. Christians are coming to bristle with nonconformity, and the free churches are unconsciously, but surely, coming to our position. Our message from the English churches is to yourselves and to ourselves, "Stand fast in the faith, quit you like men, be strong; let all that you do be done in love."

Eli Brearley: It is now about eighteen years ago, in the home of our M. D. Adams, right away in the jungle district in India, that I first heard of the Disciples of Christ. I then came to London, and a little after I came into contact with W. T. Moore, and since that time I have been engaged in the work that has been carried on in England by the churches of Christ. Our Mr. Morgan said just now that it was quite easy to get any number of preachers to come to England, but it was hard to get them to stay. Our work has not prospered as it might have prospered in England for that very reason. Men have come for a little time, and then they have been homesick. I am almost that now, and have not been very long here. And they run back home, and you who understand anything about the management of churches, must know that that kind of thing does not tend to success. I was told by an American preacher, who now resides in England, and who is a tremendous help to our work there, that seventy years ago the work in the United States was in exactly the same position as the work is in England to-day. If that is so, I am delighted at the prospect we have before us. I have been sent to America for the salvation of England. It was recognized that some of our English brethren did not know all that they ought to know, and the Christian Association kindly volunteered to make it possible for this ignorant brother to come over to the United States. My education is almost finished already.

H. S. Earl: I thank God that I have lived to see this day. I have heard, as well as seen, some of the friends of my beloved labors in that far-off land. Forty-five years ago I started for Australia as to an unknown land with fear and trembling, but with unwavering faith in the gospel of God's dear Son. I landed there, and at that time there was not a single American preacher there to unfold the riches of Christ. Some were laboring and toiling, it is true, but none were giving their whole time to this work. In the great colony, then called Victoria, when I arrived our membership did not amount to more than three hundred. In one year, by God's blessing, in the city of Melbourne, my labors were crowned with an abundant success, and a church of nearly four hundred stood there to witness for Christ and his truth. Now in that city we have upwards of thirty-five churches of Christ. Thence to Adelaide, South Australia, I wended my way, and there commenced the work, the first American preacher that preached there. Now in that city we have a number of strong churches, and among them, as has been said to-day by Mr. Rankine, one numbering eight hundred. My heart rejoices in the work that has been accomplished, and not only what has been done there, but you brethren in this country have been honored by the labors that have been put forth in Australia. I look around me and I see a number of noble men laboring for Christ who gave themselves to the Lord there.

NEW ZEALAND.

Mrs. Margaret Bagnall: I can not say anything. I did not expect this at all. It is very good of you to want to bring me forward. The brethren in New Zealand are all looking to this Convention and want to be here. A good many came from America, and that makes it fine for us. New Zealand is very much missionary, too. We have a mission of our own, and we have contributed to your foreign missionary work, and I can only say that I have enjoyed every moment of this Convention. It has been something that I have looked forward to for years, and now it reminds me of the time when they shall come from the north and from the east and from the west and from the south, and shall sit down in the kingdom. It is a foretaste of what we shall have by and by. May God bless you.

Dedication of the "Oregon"

The most interesting and unique feature of the Convention was the dedication of the mission steamer, "The Oregon." This boat was being built by James Rees and Sons Company, of Pittsburg. The funds required to pay for the "Oregon" were provided by the churches of the State of Oregon. At the close of addresses made by Dr. and Mrs. Dye at the Oregon State Convention, James M. Blood suggested the building of such a boat, and made the first contribution to the enterprise. The suggestion was taken up by Davis Errett and others with the utmost enthusiasm. George C. Ritchey undertook the task of securing the money needed, and right nobly has he done his work. The "Oregon" will be a boon of immense value to the work on the Congo and the Bosira. It will contribute to the health and comfort of the missionaries. It will divide time and space by three. It will promote the interests of the kingdom. When the natives see her smoke and hear her whistle they will know that a new day has dawned on that dark land.

Six thousand delegates to the Convention assembled in the shipyards of the Rees Company as the sun was setting, to dedicate this beautiful mission ship. Those who took the most active part in the service were these: F. M. Rains, the leader; R. Ray Eldred, A. F. Hensey, R. S. Wilson, Mrs. Dye, all of Africa; Davis Errett, George C. Ritchey, all of Oregon; H. T. Sutton, of Illinois; T. M. Rees, of Pennsylvania, and W. H. Allen, of Indiana. R. A. Long sent the Kansas City brass band to assist. About $5,000 was raised to defray the expense of the transportation of the "Oregon" from Pittsburg to the Congo.

No such service was ever held before on the continent, if, indeed, in the world.

American Christian Missionary Society

Thursday, October 14, 1909

Annual Report

Four decades of sad experience convinced the fathers in this Restoration movement that it was futile to attempt the evangelization of America or the world by the efforts of single individuals or congregations.

Six decades ago they banded themselves together to prosecute the work of "spreading the gospel in this and other lands." They chartered the General Christian Missionary Convention, which, with its name changed to the American Christian Missionary Society, herewith presents an account of its stewardship.

G. B. RANSHAW.

For a quarter century the society made but little progress, because it was compelled to fight daily for existence and to vindicate its right to live. All the arguments against missionary organizations were heard and fully answered during the life of Alexander Campbell, who was president of the society from its organization till he passed away in 1866. Organization has nothing new to fear, and it is hard to beat a success. The society has amply demonstrated its right to exist.

OUR HALL OF FAME.

The American Christian Missionary Society has organized approximately 3,600 congregations. In order that you may comprehend how vital to our movement are the churches which we have established, we present a list of the more important, and ask you in the light of these to consider the total contribution of this organization in establishing congregations: Boston, New York (two churches), East Orange, N. J, Philadelphia (two churches), Baltimore (two churches), Washington, D. C (two churches), Richmond, Newport News, Norfolk, Wilmington, Winston-Salem, Columbia, Atlanta, Macon, Jacksonville, De Land, Birmingham, Knoxville, Chattanooga, Memphis (Mississippi Avenue), Jackson, Meridian, New Orleans, Shreveport, and most of the churches of Louisiana; Dallas, Houston, Fort Worth, Austin, Weatherford, San Antonio, El Paso, and most of the important churches of the State; Oklahoma City, Guthrie, El Reno, Lawton, Enid, Ardmore, McAlester, Chickasha, Muskogee, and the four hundred other churches in Oklahoma; Atchison, Topeka, Wichita, Salina, Hutchinson, Pittsburg, Fort Scott, and most of the strong churches of Kansas; Boulder, Denver, Pueblo, La Junta, Colorado City, Canyon City, Colorado Springs, Alameda, Berkeley, Pomona, Stockton, Sacramento, Santa Cruz, San Diego, Los Angeles, San Francisco, Eugene, Portland, Pendleton, Salem, Spokane, Seattle, Tacoma, Walla Walla, North Yakima, Davenport, Bellingham, Boise, Caldwell, Nampa, Sheridan and Wheatland, Wyo.; Aberdeen, Sioux Falls, Watertown, and all other churches in South Dakota; Sioux City,

H. A. DENTON.

Davenport, Dubuque, Cedar Rapids, Oskaloosa, Omaha, Council Bluffs, Lincoln, Minneapolis, St. Paul, Duluth, Milwaukee, Bay City, Benton Harbor, Belding, Niagara Falls, Rochester, Elmira, Syracuse, Troy, Altoona, Erie, Harrisburg, Scranton, Wilkesbarre, Charleston, Huntington, Morgantown, Martinsburg, Parkersburg, Little Rock, Fort Smith, Eureka Springs, Halifax, St. John, Montreal, Winnipeg, Vancouver, Mobile, Galveston, Pensacola, Tampa, Baton Rouge, Salt Lake City, St. Louis, Chicago, Cincinnati, Kansas City, Detroit, Des Moines, Pittsburg.

REPORT OF MISSIONARIES SUPPORTED BY THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

	1908	1909
Missionaries employed	108	108
Baptisms	2,147	2,990
Accessions by letter or otherwise	2,249	2,566
Total additions	4,396	5,556
Churches organized	24	29

REPORT OF MISSIONARIES EMPLOYED BY THE AMERICAN CHRISTIAN MISSIONARY SOCIETY EITHER DIRECTLY OR THROUGH THE STATE BOARDS.

	1908	1909
Number of missionaries employed	344	386
Number of baptisms	9,160	7,749
Number of other accessions	8,509	7,762
Number of additions unclassified		250
Total additions	16,743	15,761
Number of churches organized	158	171

REPORT OF STATE AND CITY BOARDS ASSISTED BY THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Missionaries employed	303
Number of baptisms	5,812
Number of other accessions	6,263
Number of additions unclassified	250
Number of total additions	12,325
Number of churches organized	158
Number of places assisted	1,179
Amount raised for State Missions	$ 92,494.84
Amount raised for other purposes	702,392.00

REPORT OF AMERICAN CHRISTIAN MISSIONARY SOCIETY—ALL STATE AND CITY POARDS.

	1908	1909
Number of missionaries employed	451	584
Number of baptisms	14,193	15,324
Number of other accessions	11,485	13,223
Number of additions unclassified	.....	1,160
Number of total additions	25,678	29,707
Number of churches organized	168	205
Number of places assisted	.....	2,319
Amount raised for State Missions	.....	$ 210,868.41
Amount raised for other purposes	.....	2,222,057.85

FINANCIAL SURVEY.

COMPARATIVE TABLE SHOWING GROWTH IN GIVING.

	1905	1906	1907	1908	1909
From churches	$53,395.19	$54,245.93	$65,092.64	$60,772.97	$68,569.62
From Bible schools	8,201.11	10,332.26	10,904.85	11,408.89	14,795.87
From C. E. societies	2,054.93	2,185.17	1,874.98	3,434.88	2,579.68
From L. A. and other societies	651.30	434.30	340.59	518.90	494.50
Individuals	3,852.98	4,699.77	5,884.45	4,654.08	6,408.30
From other sources, interest, permanent fund, etc	32,167.52	31,749.91	39,499.64	42,965.32	25,258.88
Total	$100,323.03	$103,647.34	$123,597.15	$123,755.04	$118,106.85

In Conclusion

The people here assembled in Convention stand at the threshold of their second century. Under His guidance we have become a great host which no man can number. Generous critics among our religious neighbors credit us with having changed the thought and practice of all religious bodies in America. Sects and denominations still remain; but the spirit which creates and maintains them has undergone great change. A host of leaders in all the bodies are of one heart and one soul with us in our plea for *Christian union on the New Testament basis.* Party walls are fast crumbling, and the sheep will ere long be of but "one flock, one Shepherd." The great historic creeds, works of genius and piety, have lost both their significance and power. Our first century has taught both church and world that to hold fast to Christ is enough. *One Christ, One Book, One Church, in order to One Redeemed Humanity,* represents the best thought and prayer of our age. For "our plea," "'Tis daybreak everywhere."

The society here in session stands on the threshold of its seventh decade. To have come through sixty years' warfare and work argues its fitness to survive in order to more work. From weakness which was all but inanition, the society has waxed lusty and boasts a multitude of friends. The churches it planted and cultivated to the point of self-support are the greatest of our brotherhood and are numbered by thousands. But frontiers and foreigners, cities and sects, mountaineers, Mormons, and the millions away from Christ, call more loudly for our aid now than ever. About two-thirds of the American population are unchurched. It is at once our privilege and duty to give them the gospel of the grace of God. The society can do no more without larger means. We beg and bombard, we beseech and besiege individuals and congregations for the money with which to enlarge our work. A thousand importuning and deserving bands of brethren appeal in vain to us annually for aid. We can aid hardly one in ten making application. Hundreds of groups of disciples in cities, towns and on frontiers dissolve annually and are lost in the rush of the world or swallowed up by the vigorous denominations because our people fail to provide an adequate Home Mission fund. In countless places our chance is lost beyond recovery. In others we are only holding on for a better day.

How long shall these conditions obtain? How long shall this Board say "No," because our appeal has fallen upon leaden ears or hearts? We have done our best to get more money; we are proud of what we have done with small means. When will you enlarge our means? When will you enable us to do our part in American evangelization?

S. M. Cooper, Pres.
W. J. Shelburne, Rec. Sec.
Wm. J. Wright, Sec.
Geo. B. Ranshaw, Sec.
For the Board of Trustees.

The Christianity of Christ

Charles S. Medbury, Des Moines, Ia., Prest. A. C. M. S.

Carnegie Hall, Thursday Morning, October 14.

This moment means far too much to have any man's personality obtrude itself upon the people's thought. The work of our God has the right of way.

And yet who can stand where centuries meet and be unmoved as to human relationships? God works through men, and when we think of him and his, we can but think of those whom he has used and of others whom he is calling to his service. And as I stand here to-day, by your lovingkindness which I may not even attempt to acknowledge, at this crowning hour of history and promise, my heart is moved to depths where language fails.

The "Declaration and Address" of 1809 was wrought out in the spirit of the prayer of our Lord. In an upper room at Jerusalem, or in the pathway from that room to garden agony, the Son of God cried out for the unity of his people, to the end that the world might believe. Reviled, he reviled not in return, and in an atmosphere of bitterness he alone was kind.

So in days of sacred memory to us in this Convention, Christlike men turned aside to an upper-room experience, in the very neighborhood of our assembly here to-day, and, forgetful of scorn and maltreatment, came forth with a message of love to the unloving.

C. S. MEDBURY.

Look with me for a moment to things of ultimate conquest to which the "Declaration and Address" was committed. First, there is the pledged support of "a pure gospel ministry," which was not a located, but an evangelistic ministry. Those subscribing funds under this first call were engaged in the realm of home missionary activity. Again, there is special provision for "supplying the poor with the Holy Scriptures," which thought links perfectly with the mind of the Master and with the shaping of the modern missionary propaganda. Again, there is the voice of sorrow as to "large settlements and tracts of country" which were "entirely destitute of a gospel ministry." What is this but the home missions of our day in the life of men of the past? And still again, there is an appeal that will yet find the heart of the religious world. It is so noble God will provide for it a hearing. Such words may not fall to the ground. Give heed to the great soul of Thomas Campbell as he exclaims: "Our dear brethren, of all denominations, will please to consider that we have our educational prejudices and particular customs to struggle against as well as they. But this we do sincerely declare, that there is nothing we have hitherto received as a matter of faith or practice, which is not expressly taught and enjoined in the word of God, either in express terms or approved precedent, that we would not heartily relinquish that we might return to the original constitutional unity of the Christian church; and in this happy unity enjoy full communion with all our brethren in peace and charity." What word is this a hundred years beyond its time! What spirit is this challenging our own! And what the sublime purpose of this unity for which this man of old pleads! Oh, my friends, the motives of heaven are here! Listen as he continues: "The like dutiful condescension we candidly expect of all that are seriously impressed with a sense of the duty they owe to God, to each other, and to their perishing brethren of mankind." Duties to God, duties to one another, and duties to perishing brethren of mankind! What more can be asked? It is a view of the Christianity of Christ.

Years pass—it is the record from 1809 to 1849—and the "pure gospel ministry" brings into the fold of Christ a great company of the loyal subjects of his will. But these men and women of common faith and purpose are widely scattered and the need of some general organization is apparent. Individual congregations realize that they can not even attempt, alone, what would be of easy accomplishment in cooperation with others.

The cry was for "some more digested system of bringing all energies to bear upon the church and the world." "We have gone through the war period battling for life and existence," some exclaimed; "now we must turn our attention to the more difficult, but most vital, questions of permanent organization for lasting existence and strong action in our life and mission as representatives of apostolic Christianity." "We want organization," wrote Mr. Campbell himself—"the setting in order of the things that are wanting to perfect the church and convert the world."

In line with such thought and agitation, our first Convention was called for Cincinnati, O., October, 1849. One hundred and fifty-six delegates enrolled, representing over one hundred congregations in eleven States. Charles Louis Loos declares that "the chief object of the Convention was the organization of a general world-embracing missionary enterprise." "On this," he says, "all eyes were fixed, and when it was accomplished all hearts were filled with joy."

Great souls were in the ranks of this gathering of sixty years ago. They walked with God. It should force us to our knees this glad, triumphant day, to note the spirit in which their work was done. In an opening session of the Convention of 1849, William Morton introduced the following resolution:

"*Resolved*, unanimously, That it is the duty and privilege of every member of this Convention, in entering upon the duties devolving upon him, to do so with the love of God in his heart, the fear of God before his mind, and with an eye single to His glory and the good of man, and that every personal and party feeling of pride, selfishness and worldly ambition be wholly laid aside."

To this may be added the word of W. K. Pendleton in his report to the *Millennial Harbinger*, when he says that the deep earnestness which pervaded the assembly showed that "it was regarded as a solemn convocation on the great and sublime concerns of the Christian kingdom.'

We have come to the birthday of our missionary activity. We are committed, as a people, to the spread of the gospel in destitute places of our own and foreign lands. Alexander Campbell is the first president of the American Christian Missionary Society, but because of his absence by reason of illness, D. S. Burnett is in the chair. The spirit of the "Declaration and Address" has wrought itself into the fiber of a people called of God to distinctive service. In closer co-operation the churches are going to provide the support for that "pure gospel ministry" which is to carry tidings of the Lord to "large settlements and tracts of country" which are still "entirely destitute" of the saving ministry of the Word of life. It is recognized even more generally and clearly than forty years before that the word of God knows no narrower play of love than the world of God! Those professing loyalty to the one are bound to the service of the other.

Further years pass—'tis the era from 1849 to the present time—and a great brotherhood is builded upon the foundation well laid. The call to the word of God, involving loyalty in both doctrine and life, is made insistently. Results in evangelism rejoice all hearts and are widely noted; basic educational interests are pressed forward and a missionary program adopted, taking into loving account every creature of every land. The faithful few of 1809 have become a mighty host. The disorganized or unorganized forces of 1849 have become an army. The tread of more than a million is heard in the land, and the confident voice of leaders speaks of coming victories for Christ. It is mine, in honoring the pioneers, to speak of a splendid character superstructure to be reared upon the foundation they laid. It is mine, in paying tribute to men, to have them obscured by the person of Christ before whom they prostrated themselves in fervent love and in proffers of tireless service. It is His face alone we seek in this Centennial day. His word alone is law. The men of 1809 and 1849 and 1909 are one in this to the very core of being, that love and honor shall be granted every worthy life, but right to rule to none but Christ!

What vantage-ground is ours over those whose duty it was but to blaze the way? How much more we know of truth's power than they! We walk by sight where faith alone made the way for them. Nations are to large degree Christian now, whose doors were then closed. Within our own land polygamy is outlawed, slavery is gone, public lotteries are gone and the death-knell of the legalized liquor traffic has been sounded. And in realm religious, the bitterness they knew has marvelously yielded. Endeavor and Bible-school organizations, Young Men's and Young Women's Christian Associations, union temperance, benevolent, philanthropic, reform, evangelistic and missionary movements, then unheard of, and absolutely impossible under the existing conditions, are now of every day.

The age of fighting among the professed followers of Christ has gone. It yielded to the age of toleration, which, in turn, yielded to the present era of good fellowship, and now devout minds everywhere are hoping and planning for the further step of unity for which the Master prayed. How much credit is due the men who have spent a century in effort to build again on foundations laid of God, we may not know. Only let us rejoice in victories granted and praise God whose word has indeed not returned unto him void.

A sacred past of loyalty to God's word and work salutes a splendid present, and the present points to even greater days. Faith cries, "God is in his heaven and all's well with the world." "Giants" and "walled cities" of opposition carry no terror to the heart, for the triumphs of a hundred years agone give positive assurance that the Christianity of Christ is force invincible. We need nothing better. We need nothing else. Our day is not so peculiar that the Infinite could not or did not provide for it. It is not so advanced that it needs a new gospel. Its wisdom is still foolishness by the side of the thoughts of God. Let us look to the message we are to proclaim, in the light of the long ages. Has it ever failed in North or South or East or

West of any land? Are there wounds it can not heal? Are there tears it can not stay? Are there walls it can not build? Are there wrongs it can not right? Let us turn to the analysis to see if the message stands the test.

I. The Gospel of Christ is a Universal Message.

The Christian Scriptures assume to speak for all men and all time. There is no hint of the temporary or of territorial boundaries. First prophecies foretold blessings for "all nations." Jesus was to be "the light to lighten the Gentiles and the glory of his people Israel." The commission that later fell from his own lips embraced the world and its "every creature." Paul's apostleship was "unto the obedience of faith among all the nations." Everything indicates the reach to all needs of all men of all lands of all time! And how this assumption of the Scriptures is borne out in the unfoldings of history! Gospel heralds go to every section of the then known world. Impressions for God are made in cities of every type. Priestcraft yields at Jerusalem, idolatry owns a greater than Diana at Ephesus, culture bows to a "babbler's" message at Athens, zeal for gold gives way to zeal for God in Corinth, and, as Gibbon puts it, "a pure and humble religion" finally erects "the triumphant banners of the cross on the ruins of the capitol at Rome." The message has power everywhere. Jew and Gentile, bond and free, male and female yield to the claims of the Son of God. The message is no respecter of persons. Learned and unlearned, high and low, are won alike from the ranks of the lost. A great leader pleads for a king, but from the same heart writes a letter to protect a slave. The heart of God cries to every man, and from every realm there comes response of faith even unto martyrdom.

Men living in caves of snow and ice in the distant regions of the North, men of the tropics, men of the great nations of darkness of the far East and of the islands of the sea, men of all languages, all customs, all beliefs, with every possible hindrance to faith in God and whose conversion seems miraculous, have yet all yielded to the universal language of the loving heart of God.

And within the home land the record has been the same. The gospel message has had power at Ellis Island—the nation's gateway to the alien. It has cleansed and purified and beautified the cabins of the South, and from these cabins brought forth men to places of spiritual eminence. It has discovered glorious manhood in the hut of mountaineer, and, throwing back the flaps of Indian tents, the herald of the cross has found life responsive there. In the slums of great cities, where the worldly wise laughed at effort, the lost have been redeemed. And behind prison walls men have yielded to the truth that makes us free. But not alone in the ranks of the untaught, the unfortunate or the depraved has the story of the risen Christ won its way. The greatest minds of earth have bowed before the Nazarene. The kingdoms of this world—kingdoms of intelligence, kingdoms of wealth, kingdoms of human ideals—are becoming more and more the kingdoms of our Lord and of his Christ.

If the gospel, declared in the hampered speech of our divisions of the past, has wrought out these mighty, mighty things in every land and every realm, and given us our present Christian civilization, where are the limits of the power of that "pure gospel ministry" for which men plead a hundred years ago and which has had but happy introduction to the life of the religious world? Men and brethren, there are no limits! It is the message that will usher in the glad day of world conquest when all the people of God speak the same thing. It is the message that will steady and satisfy the great host of those who have broken with lines of human teaching, but have not as yet found rest in Christ alone. It is the message for those who have been led to overemphasize some one phase of truth at the expense of truth itself. It is the message for the wayfaring man, pressed with many burdens, but wanting to know the way home. It is the message for the scholar, for it bids him dig and delve where he will, restraining only in the realm of theory, speculation and tentative conclusions, but welcoming ever in the domain of fact. It is the message universal as to both men and needs. It is the message of God, and with that saying all is said.

II. The Gospel of Christ is an Ethical Message.

If it is true that nothing less than a universal message will satisfy the demands of a final religion, it is surely also true that that message, in loftiest sense, must be an ethical religion. This thought is in emphasis to-day. Strangely enough, however, the thought of an ethical religion suggests, to some minds, departure from the Christianity of Christ. Men use the phrase "an ethical revival" with strong intimations of the rejection of our Lord and the repudiation of the church purchased with his blood, as though such a thing as an ethical revival were possible apart from him whose precious teachings constitute the basis of every system of ethics in any way deserving the name. It is the contention of this hour, and I believe it should be the word of this great Convention to the world, that the gospel itself is in every sense an exalted ethical message, and that what is needed now is not the new pronouncement of any man or men as to desirable lines of human conduct, but, rather, the reproclaiming and the appropriation to ourselves of the unerring standards of human life laid down by Him of whom the voice from heaven said, "Hear ye him."

The church of our Lord stands for an ethical revival. It welcomes the life calls of the gospel. It recognizes the fact that in the creedal discussions of the ages there has been an overemphasis of doctrine and an underemphasis of deeds. It welcomes the tone and temper of the religious life of our day, but instead of thinking of this as the contribution of our day to Christianity, it regards the present atmosphere of better things as the contribution of Christianity to our day! The emphasis upon the ethical is the one to-be-expected thing. Devout men, bending low over the word of God, have long expected it. And now that it has come, why not crown Him whose holy precepts are back of every worthy life, the prompting of all unselfishness, the inspiration of all sacrifice?

The ethical revival of now is the flower and fruit of the days of our Lord. In a last sacred hour he provided that the people should be taught all the things which he had commanded his apostles. And in their glorious ministry, inspired apostles laid these sacred injunctions upon the hearts of all. Men were exhorted to present their bodies a living sacrifice; they were to seek the things that are above; they were to put away all bitterness and wrath and anger and clamor and railing and were to be kind to one another, tender-hearted, forgiving each other; they were to minister to every need and their love was to know no narrower bounds than the utmost habitations of men. Surely here are ethical standards unsurpassed, yea, unequaled, by any modern pronouncements. I am glad to incorporate a quotation from Alexander Campbell. "The life approved of God," he says, "allows not a single inimical or unfriendly feeling toward any human being; no selfish emulation, strife or vainglory; but cherishes the kindest wishes and the most benevolent desires for the health, wealth and prosperity of every one, and suffers not envy, jealousy, revenge or any kindred feeling to have an abiding within it."

In these quotations from the word of God, and in this heart-cry from a man of our own earlier work, surely we may learn that in our day men are not calling to higher levels than were fixed of God in Jesus' day. With him, then, and within his church, let us work out heaven's plans. Let no false generosity or charity lead us to yield where he has bound, for there can be no final unity of the people of God except with Christ as the center and his word the final word.

III. The Gospel of Christ is a Practical Message.

As men of our day would not concede for a moment that the message of a final religion could be less than a universal message, and as the higher thought to which we are coming in the good providence of God demands the emphasis upon things of ethical domain, so does the world of our day, in its heartache and need because of sin, insist upon a practical message and a practical ministry dealing with the actual problems of men.

But here again we find that he with whom we have to do has anticipated us. And as we find him thus, still leading on, still in advance, blazing pathways for our laggard feet, we cry out with a new reverence, "My Lord and my God." Everything of human wisdom is shamed before him. His plans are infinitely better than our own.

The message of Christ is practical because it is upon character levels. He sounds the depths. He works in the realm of conviction. He transforms men. His work abides. By his victories he absolutely silences the scoffer, for the man who is healed stands by. As of the scene on Galilee one has said, "The wind arose and there was a great storm; he arose and there was a great calm," so in the places where human discord threatens now his presence speaks peace. And it is the demonstration of a power like this that moves the hearts of men.

The message of Jesus is a practical message because of its simplicity. It is within the grasp of the humblest child of earth. There links with our praise in this great Centennial Convention a chorus of thanksgiving voiced by humble lives of every nation of the earth. Not the wisdom of men has won them to the common standard of the cross, but a message from heaven as clear and plain as the love of God is strong and true. Here are lives absolutely made over by the power of God, in whose presence and by whose labors of faith and love the discipleship of our own enlightened lands is often humbled.

Again, the message of Christ is a practical message because it carries hope and cheer to humankind. Sad hearts are all about us. The story of Christ gives joy. Men are in the darkness. Jesus is the light. Multitudes are bowed down in weakness. He of whom we speak giveth strength. Without the Christ, and the cross that speaks of his sacrifice of love, the meaning of ministry dies. With the Christ and the story of the cross, there is no place of need so great that the herald of the King may not enter with the feeling that he has abundant supply from the bounty of God for every craving of every human heart.

Such, my friends, is the gospel of the Son of God, the need of America and of the world to-day. I have brought no new message. In the morning dawn of the second century of our people's history I am pleading for that "pure gospel ministry" which was in the mind of those who gave our history its beginning. But I do not plead for this because of men whom I revere. In my thought this day I see no man save Jesus only. But I plead with all the strength of my life for this continued heralding of the simple gospel of our Christ because it seems to me that the glorious record of the days agone places the stamp of divine approval upon this ministry. I know not where to turn for another universal message. I know not where to turn for another message of so exalted ethical type. I know not where to turn for a message bearing so practically upon the affairs of the life of our day. It seems to me that I have turned to the heart of the living God for this message. If that is true, my words need no defense.

I wish it were within my power to sound this morning the call of a new crusade. I wish we might become so lost in one sublime purpose that the world looking to us as a people might be moved to depths as yet unsounded. If only loyalty to the word of our God and the Christ of the Scriptures, and a spirit like the Master's own, and a passion for souls such as characterized him, could dominate us, happy would we be and blessed the world because of us. I have no ambition for our people's *place*, but I do long for them to have *power* for God among men.

The eyes of all are upon us. God has brought us to a mount of opportunity. In the day of a babel of cries in the religious world, "Lo here, and lo there," it is ours to sound a clear note. It will be our shame if numbers are the most impressive thing about this Convention. It will be keenly disappointing to both earth and heaven if the world sees here but a review of veterans within a party's fellowship. But if the world sees a people happy indeed in the life of their great men, but happy because of the contribution these men have made to the enrichment of all human life, and notes a spirit of devotion to

God and his word and his work that sets everything else aside, then there will be grounds for joy. And if the multitudes away from Christ can be made to feel that here is a mighty concourse of men and women whose motives are heaven-born—men and women who actually care for the tempted, tired, tried, buffeted and sin-sick sons and daughters of men—then will be gladness both in heaven and in earth. May we be prostrate before heaven these days, learning better how to declare the spirit that is in us.

To-day the Son of God appeals. He points to our own nation in its beauty and glory of situation and bids us redeem it for God. He tells of great cities where life is literally crushed out by the pressure of unnatural and abnormal conditions. He tells us of the greed and graft of men who deny comfort in places of work and health in their homes to other men. He tells of social sins—the baneful white slave traffic eating at a nation's vitals, corruption in so-called polite circles, the remaining curse of the legalized saloon —and of multitudes within even fair America that know not the sound of his voice. And then he weeps again, strong Son of God, as he tells of intelligent, cultured millions, who claim enlistment in his cause, but are yet unconcerned, in happy freedom, while other millions die! He does not forget the faithful in fields of strength or loyalty in fields of struggle. He is gladdened by the better gifts each year brings, *but the world is dying*, and if this generation does not redeem this generation, it will not be redeemed at all, and the Master who died that men might live can but plead for the unconsecrated resources of his people to meet his people's need!

He bids us "Go," and the word points to a persistent rural evangelism that will give back to the country its safeguards for the young. It points to great campaigns in cities, conducted in such reverence toward God and in such dependence upon the power of truth itself, as to swing into line for service in building a city of God the might of intelligence, influence and worthy wealth that builds a city of men—thus gaining God's forces for God. It points to State movements of evangelism, big enough and great enough and of power enough to command the press of commonwealths and bring to the attention of even the most indifferent the vital things of a man's relationship to God. It points to sober work of great souls in hopeless homes of the poor, in godless homes of the rich, in hospitals, asylums and orphanages, in shops and factories, in opera-houses, and upon the streets. It points to the consecration of the highest talents of the greatest men to what the world counts lowliest tasks—a breaking with the conventional under the terrific stress of a mission bearing on eternity. It points to the teaching of men wherever found—the earnest, manly challenging of misconceptions and *the loving of a race back to God!* It points to homes cleansed from social impurities, social wastes, and a thousand little nothings that should not consume the strength and time and means of the professed servants of the Lord. It points to the evangelism of life that pleads the whole year round for honor to Christ, crowning the regular ministry with the joy of greeting the redeemed and giving congregations the sense of strength that comes from growth when the Lord is adding day by day to the subjects of his will. It points to a new note of expectancy in the regular ministry, and to a new note of patience with men in field evangelism, giving the truth of God time to do its transforming work. It points to preachers of prophetic type, who, like John, are "voices," because the whole man is a sermon, and it points to a people who, in gifts of farms and stocks and bonds and houses and lands, catching the spirit of the new crusade, and hearing the groans of the home land, are crying out, "God wills it," for America's redemption.

I stop a moment in this strange hour, waiting resolve before God! For myself, I extend one hand to those who have gone before, and praise God for them in the blessings they have brought the world. And then I turn to young men of our ministry and pledge them to simple loyalty. It is the passing on of trust in God from first to second century—the setting of the seal of all the days upon the Christianity of Christ.

And as I stand, the awed, unworthy spokesman of the years, I seem to hear the past declaring, "This is the victory that overcometh the world," and like response in anthem of praise the future answers, "Even our faith."

The Contribution of the American Christian Missionary Society to Our Movement

William J. Wright, Cincinnati, O.

Carnegie Hall, Thursday Morning, October 14.

Forty years in Arabian deserts changed Israelitish clans into a nation; the mobs were mobilized into an army which overwhelmed Canaan.

For four decades, 1809 to 1849, our movement had no missionary organization. Unfortunately, this wilderness experience of forty years did not make an army of the Reformers. Theirs was the individualistic method. It was the duelist engaged in mortal combat. There was no army. Each individual fought in his own way. A man was pressed by that awful imperative, "Go, preach," and he went!

W. J. WRRIGHT.

After forty years of the guerrilla warfare, the fathers saw that the conquest of America and the lands beyond was an impossibility unless the mobs or bands were hammered into an army.

The fathers called a convention, which resulted in the organization of the American Christian Missionary Society. It is my task to consider what this organization has done to vindicate its existence. What is its contribution to our movement?

1. The society proved to be a pathfinder for the movement. It became necessary to show how far human accessories to the working of the church were advisable or permissible if the faith, worship and service were to be kept pure. How could we restore the church of the first century, and yet make use of agencies and methods not described in the New Testament?

Conservative and literalist called the society an innovation and an abomination. The fathers decided that to restore in toto the apostolic church was neither wise nor Christian. They saw clearly that they wanted to restore—not its whims, caprices or eccentricities; not its community of goods or its gift of tongue or healing; not its abuse of the Lord's Supper; not its sins set forth by St. Paul in frightful catalogue. They wanted its faith, but cared nothing for its opinions; they wanted its two significant ordinances, immersion and the Supper, but cared nothing for "baptism for the dead," nothing for the "holy kiss," the washing of feet or the anointing with oil. They wanted its Christly ideals, but prayed to be delivered from its folly. How find the essential Christ and be free? This was the task.

And the American Society was the pathfinder! Out of the war waged came this principle of the movement. In Christ we are free to do everything which helps the individual or which builds up the body without abridging the liberty which other individuals enjoy in him. Without application of this principle, the movement must at length have been lost in the desert sand of sects. The organization of the American Christian Missionary Society saved the movement!

The pioneer society solved the problem of voluntary co-operation of individuals and congregations without becoming judge or court, and without the development of either a hierarchy or an ecclesiasticism. It showed the multitude how to work with the freedom of the individual.

The society has also been the great educator in our movement. For sixty years the evangelists, pastors and missionaries of the society have been at work. What countless communities they invaded! What darkness they dispelled; what intellectual and spiritual uplift they brought to thousands of communities! What saner and better views of Christ and his gospel they disseminated! New people to hear the plea of the Disciples, first heard it from the missionaries of the Home Society.

What a character-builder, too, must be a society which reports additions by hundreds of thousands! Here is a community of depraved men and degraded women who have long shut God out of their lives. Into this moral cesspool comes a worker of our society, and the vile creatures hear and heed the cleansing truth. The whole community turns from its idols to serve the living God.

But the cessation of evil is only a good negative. True, it rescues men from being destroyers and from evil living, and even if it should go no further, has done well. Yet to cease doing evil is but the beginning of the whole task. Our missionaries have taught a mighty army to do well, and those taught ones have become the positive, constructive force in each community. Toughs and terrors in countless communities have been transformed into messengers of light; drunkards have been reclaimed; outcasts lost to all good—dead to self, society and God—have been found, rescued, made alive again—have been clothed and put into their right mind. They are the useful and responsible characters of their communities; they lead the moral forces and head the forward, upward movements; they hold and develop the territory taken for the kingdom of God.

You may recall a popular poem of ten years ago:

"Let me live in a house by the side of the road
Where the race of men go by:
They are good, they are bad, they are strong, they are weak,
Wise, foolish—and so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in a house by the side of the road,
And be a friend to man."

The warm, throbbing, brotherly note of the poem made every hearer take it to his heart. How truly like the Master to live among men and to help them over the hard places!

Such a friend is the American Society. Was one straitened or did one suffer? The society was straitened and suffered too. It is that described by Bryant:

"O God! when thou dost scare the world with tempests;
Set on fire the heavens with falling thunderbolts,
And fill with all the waters of the firmament,
The swift, dark whirlwind that uproots the woods
And drowns the villages; when at thy call uprises
The great deep and throws himself upon the continent
And overwhelms the cities;"

is it the wind and the wave falling upon Galveston? Scarce have all the billows gone over the proud city, till the society extends first aid! Does the earth tremble and heave, and do the labored monuments of man's genius melt like sand houses on the seashore? Do starvation and pestilence stalk forth after the destruction of the proud city of the Golden Gate? From our headquarters in Cincinnati at once goes up the cry, "Help, men of Israel!" And help cometh to San Francisco.

This, then, is our first society—pathfinder, pioneer, teacher, helper, warrior—for she fought and won the battle for co-operative work by the Disciples of Christ. From her loins, in her conventions, sprang all our other noble, philanthropic organizations which act on behalf of the brotherhood in dispensing the fullness of the blessing of the gospel of Christ.

It is not too much to say that 50 per cent. of all the real churches of our brotherhood were started and fostered by the Home Society, and that two-thirds of all our churches have been encouraged and helped at times by this organization.

The history of our movement for sixty years is largely the history of this society. Consider what our brotherhood would be without these churches literally made by the Home Society. These churches, having been planted and watered by missionary enterprise, themselves in turn plant and water others. The conclusion is irresistible. The churches established, taught and maintained by the American Society are, in the main, those exhibiting the real missionary spirit among us to-day. And how strikingly near the number of churches established by the mother society—3,600—is the number contributing annually to the organized work of our brotherhood.

But our greatest contribution to the movement is necessarily good and great men. God's constant effort in the world is to bring manhood into its whole estate, and in this task we are his volunteer colaborers. We find and restore the lost; we take the wastrel and outcast and remake him so that God affirms of the new creation that he is "very good."

Another contribution is the great things our missionaries have suffered for Jesus' sake. It is the missionaries chiefly who keep alive the heroic spirit of the church, and who fill up what is lacking in the afflictions of Christ. Let one story of missionary heroism suffice. A small band of brethren in a city of forty thousand persons applied for aid in the sum of $300 per annum. They agreed to raise $50 per month for the preacher, and our contribution would make $75. The minister's fathers for four generations were German Lutheran preachers. He was a man of thorough education and culture, and, as a Lutheran preacher, might easily have commanded double the salary offered. We sent our $25 per month, but, as is often the case, the church failed to keep its sacred obligation to him, and became far in arrears with his living. He would not go in debt. The barest necessities of life appeared on the table. The family moved into one room in the humble cottage and kept a scant fire in an open grate. There came a bitter winter day, when one scuttle held all their coal, and when their diet was reduced to bread and water. On the bed in the one warm room lay the white-faced wife, and at her side wailed the new-born babe. A telegram was handed in. It read, "Mother died last night. Will be buried to-morrow. Come to the funeral." How go on a considerable journey? He had not even streetcar fare. And his wife and babe—who would care for them? Who provide more than bread and secure more fuel? He knelt and prayed the prayer of faith, and God opened the windows of heaven to pour out blessing upon his hero. The doorbell rang, and the postman handed in a letter. It was from the American Society. We had heard of his distress, and had advanced three months' appropriation. That brought more coal and proper food and care for the silent, suffering, dependent ones; that paid his way to mother's funeral, and brought him back with new heart for his task, in which he acquitted himself as a good soldier of Jesus Christ.

Another contribution is our growing sense of solidarity. That we are in any large sense a brotherhood, is due in great measure to the American Society. To hold the same opinions, to be of the same craft or profession, to share beliefs, or even hold common religious faith, does not constitute a brotherhood. When these men of the same craft bind themselves together, when they unite to fight jointly the battle which is impossible for the individual, they become a union or brotherhood.

In seeking to restore the primitive church, our fathers decided on the autonomy and independence of the local congregation. There could be no pope, no "Historic Episcopate," no General Assembly, presbytery or conference to legislate or act with authority for the churches.

Now, if the independence of these churches was not to become absolute indifference, a vital bond of union must be found. The organization of the American Society supplied the needed bond. It brought together those with the common faith and the common purpose. It made enterprise a common rather than an individual one. It fused their hearts in Christian love and work. *The Missionary Society made us a brotherhood.*

And we have given length of days to the movement. Let a movement exist for self, and its days are numbered. It is inconceivable that our movement should have endured had it not been for the altruistic, philanthropic impulse and enthusiasm brought to it by the organized missionary propaganda. Who would be willing, on any condition, to exchange position and prospects with the "Ironside," Anti-Missionary Baptists, or our own non-progressive brethren? They were indeed to become a "disappearing brotherhood"! And from just that fate were we saved by the establishment of the American Society.

> "A thousand million lives are his
> Who holds the world in his sympathies."

It heightened all the religious experience and deepened all the human sympathies of our people, once they became missionary propagandists; and when they proclaimed through their first society that they held in trust the gospel for the whole race of man, every human possibility was open to them, because that fully identified the movement with God's eternal purpose manifested in Christ Jesus.

Finally, the society has contributed courageous, progressive leadership to the movement. Hearts of oak had the men who launched this ship. Full well they knew that some, like John Mark, lacked the courage to proceed; full well they foresaw inevitable and irrepressible conflict. But they were not the kind to "wait till Cæsar's wife should meet with better dreams."

The fathers would make the venture because conditions demanded it and made it right. Undismayed by noise or *argumentum ad hominem*, unterrified by threats, unmoved by vituperation, false accusation and abuse, they followed a progressive program; and while others filled the air with noise and dust, they rescued the fallen, the forlorn and lost, and by their works gained for the movement the right to live and do and grow.

Let the grand old organization, whose contributions to our movement are most numerous and of greatest import, continue as pathfinder and pioneer in new fields; let her educate laggards as to what is best for the movement and for the kingdom of God; let her bear burdens for others, and so fulfill the law of Christ; let her add new and stronger bonds to our sense of brotherhood, and make us like the federal union, "one and indivisible."

Let the society count the cost, and, when assured that a proposed course is right, pursue it in the strength of God! Let her reveal the courage of the fathers, and then the leadership that is justly hers will again be accorded to her by all whose hearts are right. Then shall she be first, not only in time and in good works, but also in the hearts of the brethren.

The Contribution of the State Society to Our Movement

J. W. Yoho, Bethany, W. Va.

Carnegie Hall, Thursday Morning, October 14.

No wise commander-in-chief of great armies and navies, engaged in a desperate struggle to subjugate the enemies of his prince and greatly enlarge the borders of his kingdom, fails to frequently take note of results, to compare and contrast the victories and defeats of army with navy, torpedo boat with dreadnaught, cavalry with artillery. Thus he is able to conduct his campaign wisely and victoriously. Then he knows which division has been brought to the highest efficiency and can be hurled with deadliest effect against the strongholds of the foe. By contrast and comparison he learns the weaknesses and defects or uselessness of other divisions, and can so strengthen and develop the weak or discontinue the useless as to make his forces invincible.

It is certainly not too early for us, if we are as wise as the generals of this world, to stop for a little time at the close of this first century and sum up results. It is time to set the victories and defeats of different lines of endeavor over against each other. Not that one division of the work may be built up at the cost of others, not that the great achievements of the one may be so magnified as to make despicable the less successful work of another, but that weaknesses and defects may be discovered and so remedied or eradicated that all will be brought to the highest efficiency, and so move on that every defeat of the past will be swallowed up in ultimate and glorious victory.

Every phase of our work is here represented. And each claims for itself the privilege to tell from this platform the story of its achievements upon the battlefield of our God, and submit proof of its right to join in the hosannas of rejoicing.

J. W. YOHO

To me has fallen the difficult task of recounting in some measure the record of the contribution of the State society to the victories of this first century.

I come not as a partisan of the State society to magnify and emphasize its place and work to the hurt and harm of other organizations. I would speak as clearly and fully as I can in this brief time, of its achievements and its failures, of what it did, and what it might have done and why it did not.

Difficult as it may be to assemble all the glory deeds of other organizations, and so present them in a brief time as to make a worthy showing of their work, doubly hard is it in this case, for I speak not for one organization, but for more than twoscore.

During the year 1907-8 our State societies raised and expended about $200,000, organized 172 new congregations, baptized nearly 15,000 persons and had more than 12,000 other accessions to the church. Up to the close of the missionary year, 1908, the five societies of Missouri, Kentucky, Texas, Indiana and Iowa had raised and expended $3,171,370, had organized 1,948 congregations and 2,700 Bible schools, and had baptized more than 160,000 people. During the last thirteen years the Illinois society has raised $113,112, organized 80 congregations and a like number of Bible schools, and added 10,725 persons to the church by primary obedience. Two-thirds of all the congregations in Ohio have been organized or aided by the State Society. Every strong church in New York is a child or a ward of that organization.

Had the State society contributed nothing more than that represented by these few soul-stirring facts from the history of some half-dozen societies, there would be full and sufficient reason for every man whose arm has been bared in the work of the State society, to claim a place in this convocation of the people of God and a right to join in every prayer of thanksgiving, song of praise and shout of victory.

But, above and beyond all this, the State society has made a contribution to our movement that can never be told in terms of mere figures and bare statistics. The value of a regiment to an army is not to be determined solely by the number of the enemy it kills, prisoners it captures or forts it reduces. Its chief work may be in so supporting other regiments as to make possible their victories.

This, I take it, has been the chief value of the State society, its best contribution to our work. That contribution can not be determined by the amount of money raised and expended, the number of congregations organized and maintained, the people brought to Christ and built up in him. These are vital and valuable. I rejoice in such evidences of a contribution that is worth while. But the real contribution of the State society is that, in the very nature of things, it has been vital and basic and fundamental to all our other organizations of apparently wider outlook and broader purpose. Before the Educational Society, before the Benevolent Association, before Church Extension, before the C. W. B. M., back of the F. C. M. S., back even of the A. C. M. S., and, in a sense, fundamental to them all, were a few live State societies. Not fully organized and manned as at present, but, like the pioneer blazing the path through the trackless woods and making possible the seemingly greater work of those who come after him, so these State societies led the way and blazed the trail through the trackless wilderness of congregational independence and the stupidity of individual effort to the Canaan of missionary co-operation and the wisdom of unity in service.

The State society planted the seed from which sprang our giant tree of co-operative and organized service, bearing its varied fruits of philanthropy, benevolences, church extension, education, evangelization and salvation to the waiting and needy peoples of the world for the glory of the King Eternal.

Not only was the State society vital to the beginning of all co-operative service, but it has been, still is and ever will be fundamental to the largest growth and development of that service. The State society, properly organized and efficiently manned, so comes in contact with the congregations as to foster fellowship and unity, impart knowledge, quicken the missionary spirit and stimulate generosity as no other organization can. As it furnished the seed from which sprang our missionary tree, so it now waters and fertilizes and digs about its roots and makes it to bud and bring forth fruit not only for the State, but for the world.

We grant to other organizations of national and world-wide scope, credit for much help in various ways in forwarding the immediate work of the State society. And we claim from them some credit for basic and essential aid on our part in their work. So interwoven have been all our labors that the F C. M. S. is helping to save men in your State and mine, and the Christians in far-off India and China owe their salvation through Christ in part to the work of the State society. No line of demarcation presents itself. No man can say that this or that in its entirety is strictly and wholly the work of any one organization. Nevertheless, I am persuaded that the contribution of the State society has been vital and essential to many of our best achievements, and that its work will be as fundamental in the second century of our history as in the first.

Readily do I grant that the State society has not been ideal. Its work has not always been of the highest standard. But it has not offended above all others. Let the organization that is without sin cast the first stone.

But the State society must not be content to be as good as others. Only the best is fit for our King.

Reasons there must be for our failures and defeats. These we should find and remedy. What have they been? I asked the men whom I have named to point them out.

Most of them gave a number of reasons, but all can be summed up in a very few. A reason given by nearly all was lack of co-operation on the part of the churches and the failure of Christian business men to take an interest.

The charge is serious and true. But in behalf of the State society I reply that the fault is not hers. It is as much the business of every other congregation and individual to be interested in State Missions as it is that of those now interested. And no church worthy of the name, no disciple fit for the kingdom, ever demands that any organization use the energy it ought to apply to the salvation of men to the work of interesting the indifferent. It is a wasteful use of our Lord's forces and treasure. Shame, everlasting shame, on the Christian business man, who is so busy gathering gold that he can never show his face in a State convention or at a State board meeting, but must needs commit the great and vital interests of his Master's kingdom into the hands of a few preachers whom he believes never had any business sense and never will have. God help him! he needs to look after his business interests here, for he has none in God's eternal kingdom.

Another reason: The State society has too often failed to get the strongest men of the State for leaders. The importance of its work, its opportunities for service, the responsibilities of its obligations, have not been appreciated. The average minister feels that he is stepping down instead of up when he leaves a moderately good pulpit to become secretary. Little men have been called to this great work because they could be gotten cheap.

We need to learn that no pulpit of any State is bigger or more important, and that no pulpit of most States is so big and so important as the secretaryship of the State society. We shall continue to do inadequate work until big men, with big hearts and minds cast in statesmanship molds, are ready to accept this work at any cost, and the rest of us are ready in the same spirit to pay them a living wage for their service.

The little men are not to blame. God made most of us little, and by no power of his own can the pigmy become a giant. No, no! the cause of failure crouches at the door of the big man who so lacks his Master's spirit of service that he is unwilling to accept this position with its obligations and responsibilities, or, lacking Christ's spirit of humility, he feels it beneath his dignity, unworthy of his honor, to become a mere secretary.

The calling of inefficient men makes failure inevitable; failure demands a change, and a change of officers brings new methods. Each year a new policy is in vogue and new plans are tried out. Continual change of plan means continual failure. We must learn that it is the line-upon-line and precept-upon-precept policy that wins.

Chief, however, among all our causes of defeat is lack of vision. We have failed to see and fall in with the program of Jesus. To many of us there has been granted no vision of the State society's relation to the salvation of the world. We have not seen and realized its place in our Captain's plan of conquest.

For many there is but one missionary organization—the State society—and it is of the State, by the State and for the State; there is nothing beyond its borders. All work, all effort, all results, are hemmed in by State boundary lines. The society is interested solely with a few hundred thousand, or, at most, a very few millions, of men.

But this is an age of big things. We are thinking in terms of skyscrapers 800 feet high and flying machines 800 feet long and a North Pole with two United States flags nailed to it, floating in the torrid winds of a hot debate. It takes something big to stir us. We are not concerned about a mere million, be it money or men. Only tens and hundreds of millions appeal to us and move us to action.

And thus the man who thinks the State society is concerned only with the salvation of a million or two, lacks for his work the power and impact of the soul-stirring thought of unsaved hundreds of millions. And, lacking that thought, his purse is never agitated below the surface. What he needs is to cast these few of his own State into the flux and flow of the world's unsaved multitudes and learn that we are to save our neighbors in order to more easily and effectually save the hosts on India's plains and in Africa's jungles.

There are those who can not be satisfied with working out such a small proposition as the evangelization of one State. They long for the thrill and impact that comes with the vision of heathenism and paganism's enslaved and degraded hundreds of millions. They have ears only for the moan of India, sad India, and eyes alone for the open sore of Africa. They want to save the heathen because they are innumerable, and not because they are dear. And thus they are led to ignore every claim of the State society in order to minister to those afar. And so it happens that not a few men and congregations give fairly liberally to preach the gospel to the multitudes in Timbuctoo, and scarcely a pittance to preach it to the men of Timbuctoo in their own State.

They need a vision of the State society laying broad and deep the foundations, and making large and bounteous the base of supplies, that they who fight in our stead on "the far-flung battle-line" may have efficient and ample support.

Enlarge your vision, O ye State workers! Know that yours is the greatest missionary society under heaven, that none is more vital and fundamental to the enlargement of our Prince's domains, that none is so all-inclusive in its plans and purposes, that it alone of all societies takes anxious thought for every man, even from the man in the next house to the man out at the world's end. All these it would bring as trophies to the Master's feet; all these it would bring as golden sheaves to his garner and see them saved to life eternal.

"He that reapeth receiveth wages, and gathereth fruit unti life eternal; that he that soweth and he that reapeth may rejoice tgoether."

The Contribution of State Societies to Our Movement

George E. Lyon, Topeka, Kan.

Duquesne Garden, Thursday Morning, October 14.

The poetic land of missions is reached by great steamers dipping deep in Oriental waters where "Afric's sunny fountain rolls down their golden sand." The prose land of missions is just over the hill where plain people are scattered like sheep without a shepherd. Distance lends enchantment. The story of the Chinaman without God in the world melts the heart to pity as long as he lives in the Celestial Empire, but when he opens up a wash-house down the street we can easily pass by on the other side.

"The field is the world." Home and every land must hear the King's command; Samaria and the uttermost parts with an interest strengthened by statute miles and Judea though nearer must be none the less dearer. The State missionary societies have devoted themselves patiently, persistently and continuously to the work near at hand. Without the aid of the enchantment of distances, the romance of remoteness, they have performed a service second to none in real value. Their missionaries are ordinary ministers of the gospel; no advertised heroes among them; no stories related by them that thrill and throb like those wafted in on ocean waves, yet they labored in fields abounding in discouragements, perplexities and hardships.

"Their faith and fight and failing
Fame shall placard on the walls of time.
They dared begin despite the unavailing,
They dared begin when failure was a crime."

Theirs was a contribution supreme in its simplicity, unexcelled in its devotion and unsurpassed in its accomplishments. It was the Judean ministry in its spirit and power. It labored among those of common language and custom, and like the Saviour of the world, who dreamed of universal empire while saving his own people.

One of our State missionary societies has made a sufficient contribution to our progress to justify the money expenditure of all the States, and yet it is the flowing together of a half-hundred streams of devotion that make up the Mississippi of influence, imparting its freshness and energy to the sluggish waters of every sea. We must judge of a service by its far-reaching influence, by the good transmitted, by the kindness passed along, by the converted man converting others. No one can estimate what State Missions has contributed in its remote influence, and investigation reveals that no one can tell what they have done by direct endeavor. Ten of our leading State societies have organized over 2,700 churches and 3,200 Bible schools. They have added to the church over a half-million people and have expended over four million dollars in missionary work in these ten States. This is a statement made after receiving reports from these States in which figures, largely accurate, partly estimated, were given.

GEORGE E. LYON.

The State missionary societies have rendered a varied service. The forming of organizations and lengthening of church rolls has only been a part of the work they have had in hand. Our Centennial Secretary says: "State Missions is the fundamental circulation among the free churches of Christ." It is the maintaining of clearing-houses, through which the people, extreme in their congregationalism, may come in touch with each other. They gather information and give it out according as the ministers and congregations have need. They have sought to give permanency and character and unity and directness to our forces. The State secretaries have been foremost in protecting the flocks from wolves, the bad preacher has been exposed and the worthy one has been aided in finding a worthy congregation.

The State societies have imparted a sense of unity. They have used all means to get the disciples to feel that they are a part of a world movement. To accomplish this they have made individual and public appeal in homes and congregations, and men have been made to understand through this endeavor that "the church is essentially a missionary society." The State societies have maintained the State conventions and made them schools of methods. They have been educational, inspirational and spiritualizing in their character. They have brought the people together and made them one people in their sympathies, and sent them home with better plans and new energies. In addition to the State convention, district conventions are directed, and the people who would never be reached by a convention at all have received new vigor.

The State societies are auxiliary to the American Christian Missionary Society, and have seconded and sustained their efforts and have received liberal appropriations from them to be used for work within the State. This has probably been a wise disposition of a part of their funds. One of the secretaries of the American Christian Missionary Society said, "The State secretaries know the field better than any one else can know it." They are as familiar with the States over which the conventions have made them overseers as the Scottish chiefs were with their native hills. The information possessed by the State Boards is the resource of all our missionary forces. They have aided in keeping them supplied with corrected lists of churches and ministers. They have furnished the base of supply for men and money for the great world campaign. We save the State for the State's sake as well as America's sake. We save America for America's sake as well as the world's sake.

To save a church is the greatest work. It means the salvation of many individuals; it means throwing off a dark shroud and the removing of a disgrace from God's people. This is the contribution of the State societies. To save the churches that have already been organized is a sufficient task to employ all their time. The twenty-four thousand people added by State endeavor last year, because they were added to weak congregations rather than strong ones, count for much. A little added strength oftentimes means the growth into larger service and the bringing of the congregation to a place of safety. Our work in general has been blessed of Jehovah and we face the future with bounding hopes. The accomplishments of the new century, if we can enter into our labors with the right spirit, will make the results of the last century look small. Much has been given to us and from us much will be required.

Contribution of State Societies to Our Movement

A. I. Myhr, Nashville, Tenn.

Belleville Church, Thursday Morning, October 14.

What is our movement? It is not primarily an effort to vindicate the Book, to restore ordinances, nor to rebuild institutions. These tasks might all be worthy, but they are not ours, *primarily*. Ours is far more fundamental; viz.: The restoration of Christ as Lord, in men's thought, relations and life, for the purpose of uniting His followers in one body, the church, to the end that the world may hear His message and be saved. Such restoration of Christ to be the head of the church, and the complete master of man, has been our purpose, prayer and effort for one hundred years. The religious world has felt the heart-throbs of this movement, become conscious of its purpose, has discovered its value and been influenced by its growing power. The history of such a movement must have many chapters. The brightest, most inspiring and heroic is that which records the doings of our missionary organizations. All are worthy and their service invaluable. But, among these, the State societies hold the important, unique and pre eminent place.

The attention of business men has been called by the State societies to the needs, opportunities and results to be secured within their own State. Their attendance upon State conventions has been secured, their brains and hearts have enriched the programs of these assemblies, their judgments and business ability have been employed in the management, their interest has been developed by attendance upon meetings of boards of directors; and thus our business men, to-day most interested in all our enterprises for the extension of the cause, have been taught and turned and trained for these larger tasks in the schools organized and fostered by State Missions.

Every religious movement is projected, judged and measured by personality. A cause is judged by its custodian. A plea is determined by its advocate. A church is measured by its ministry. To seek, select, secure, train and assist competent young men for the ministry, is at once the most important and immediate task of a church having any faith in its plea and any vision of its future. There is no agency among us so competent, efficient and helpful in securing young men for the ministry as is the State missionary society. The success of its work depends upon an efficient, consecrated and loyal ministry. Its greatest hindrance is found in the difficulty to secure able and faithful ministers for the new and promising fields where it has entered and organized. The State secretary is constantly in search of worthy young men whom he may recommend to vacant pulpits. He not only counsels consecrated young men to enter the ministry, but assists them, when prepared for work, to obtain suitable fields. The State societies, by creating new fields, discovering young men for the ministry, and assisting these when most in need, have not only builded a permanent ministry, but have doubtless assisted, directly or indirectly, 50 per cent. of our ministers active to-day; and these are among our most aggressive missionary men, leading the churches into larger visions and greater endeavors.

The State society therefore holds the primacy, not only in giving direction to, but in cultivating and organizing, the missionary spirit. Thus it is the pioneer in the larger missionary endeavor and the creator of resources for the work beyond its own appointed territory. Let it be noted that 75 per cent. of all missionary funds, for our general missionary interests, has been given by the churches organized or assisted by our State societies. Every employe of these societies is at once an advocate of and a contributor to the larger interests without any expense to them, and the State societies were the pioneers in our missionary endeavor.

A. I. MYHR.

It is historically true that the missionary societies and conventions of districts and States in Kentucky, Ohio, Missouri, Indiana, Pennsylvania and Tennessee, were the harbingers of and prepared the way for the great, historic convention of the Disciples of Christ in 1849. These associations may have been crude in form, primitive in organization, but they educated and conserved and crystalized the sentiment that made for itself a larger agency in our first general convention.

Have the State societies contributed anything worthy to the cause? Ask Kentucky. Beginning with an effort to unite two bodies of believers (those who held with Stone and Campbell), this society has operated since 1832, unifying believers and converting sinners. Many of the stronger congregations in that State owe their beginning to the labors of State missionaries sent out in those early years.

Ask Iowa, where the State society began its labors in 1865—when there were only three thousand members in forty congregations; now there are 62,000 members in 468 churches. One-half of this membership has been added in the last twenty years.

Ask Illinois. The reply is, "We have organized four hundred churches and have aided as many more."

And there stands old Missouri! Ask her what contribution the State society has made to the cause. Over one thousand churches answer: "We have been organized, and five hundred more have been helped, by State work since its beginning in 1837." These facts mentioned are duplicated in Indiana, Ohio and Texas. Tennessee, too, though among the youngest State organizations among us, presents good results —120 congregations have been organized and assisted; $200,000 added to the value of church property; 15,000 additions to the churches, and $31,500 in the Permanent Fund.

These plain facts indicate only in part the service rendered by the State societies. What shall we say of the several thousand congregations who have been saved from starvation and death by this holy ministry? From the results of State missionary labor, 75 per cent. of all the offerings to our general missionary interests come. Upon these fields heroic souls have spent their lives, receiving meager salaries, and other men have entered into their labors. But the largest contribution that an individual or an organization can make to a cause is *not money*, it is *not time, not effort—it is* LIFE.

The State societies send their servants like ministering angels to plant churches, build Sunday-schools, to furnish light and power and peace in the midst of a community of the most intense life and temptations. Are these needed there, in a most civilized land and among a most highly favored people? Yes, a *thousand times, yes!* They are more needed there than in any land of lower life and less culture.

In our States we unite to more adequately present the truth, so as to be able to produce a richer harvest for our Lord. We are in a great fellowship, in which the principle operates—*all for each and each for all*—in which Christ is Lord and guarantees adequate reward to the humblest toiler.

The Religious Needs of the Northwest

Joseph L. Garvin, Seattle, Wash.

Carnegie Hall, Thursday Afternoon, October 14.

David Livingstone, after he had spent years of labor in the heart of Africa, in trying to arouse the conscience of the religious world to the needs of a neglected continent, was accustomed to write at the close of his letters and articles this sentence: "The end of exploration is the beginning of enterprise." These words have a significance for the Disciples of Christ as they enter upon a second century of progress.

In the flush of triumph no religious movement should fail to scan its future. A crisis is before the people of this great community, not as the result of anticipated failure, but because of our recent unprecedented successes. We face peril to-day, only in the neglect of unparalleled advantages.

One of these advantages is brought to your attention. West of the Mississippi, across the great plains, beyond the towering Rocky Mountains, where the waters of the Pacific wash its shores, to the north and the northwest lies a neglected field.

My plea is for the great Northwest and that wonderful country of Alaska. Not the West, as you are accustomed to think of it, for there is no West to-day in the pioneer sense of that turn.

There was a time when no interest of any kind was taken in the West. Senator Washburn, of Wisconsin, in 1867, said that there was no public sentiment in favor of the West, and that no newspaper in the whole length of the land was talking for it. Yet that land, which was once so unwelcomed, afar off and beyond the distant horizon, has become the front of the continent. We dare not refuse to take a religious interest in this country.

With the growth of a religious people

is bound to come fields of responsibility. One hundred years ago we were nobody, and this country was not even recognized as a national domain.

William Cullen Bryant, in his immortal poem, "Thanatopsis," referring to that majestic Columbia River by the name of the country through which it flows, said, "Where rolls the Oregon and hears no sound save its own dashing." He spoke the truth back there in 1815. To-day we are a mighty host, and this is the land of promise.

This country has grown with our movement. It seems natural, therefore, at this time, when we are thinking great thoughts and planning big enterprises, that our attention should be brought to a country of such importance. It is a neglected field, worthy of our labor. And it is worthy. Notice for a moment the greatness of that field.

Palestine is small—smaller in area than New Hampshire, Greece than Maine, and the Roman Empire than the State of Montana. Yet if all three of these countries were in one section, they could be lost in Alaska. Alaska comprises almost one-fifth of the area of the United States. Place Alaska upon the map of the United States, with the northeastern corner of that country touching the northwestern corner of Lake Michigan, and see the Central States it covers. The western point of the Aleutian Islands would touch the Pacific Ocean in California, and the southwestern part of this country would penetrate Carolina to the Atlantic seacoast. Washington, Idaho and Montana, placed upon the map, would cover every State east of Indiana and north of West Virginia. If you included Oregon, Idaho and California, it would approximately wipe the other States off the map.

We find within sixty years the wilderness covering half the continent, transformed into a land of beauty and productiveness. Those mountains, once thought so inaccessible, have become national parks or natural forest reservations. Those valleys, once thought to be covered with stone and useless, have become the famous fruit valleys of the world. Those level plains, once thought to be arid and called the American desert, have answered to the touch of water and discipline of the plow and blossom like a garden. On the shores of the sounding sea stately cities with mighty commerce have raised their spires and set in motion the whirring wheels among the upheaved mountains of a far-off age.

JOSEPH L. GARVIN.

Size is of less importance than the resources. There are two laws governing the settlement of a discovered country. First, the productiveness of its soil and natural resources. Second, the communication with the outside world by rail or steamer, by land or water; and we have both.

This country possesses in great abundance the four sources of wealth upon which human life depends. Its fisheries are the most valuable in the world. Its minerals, partially developed as yet, have become as famous already as the diggings in Australia or the diamond fields of Africa. Its forests are of untold wealth. We have the only great body of merchantable timber standing to-day. Its soil is rich and will produce a great variety of products. And all of this means people. As fast as the people learn about the natural resources of this developing section, they come and settle there.

What, therefore, must be the future of this country, with its immense wheatfields, its flocks of sheep, its herds of cattle, its great forests, its diversified farm products, its navigable streams that once ran "like mad" filled with merchantable fish, its mineral wealth, its capacious harbors which float the commerce of an ocean, its towns and cities, its schools and churches, its businesses and advanced type of civilization? Already the dream of Whittier is realized:

> "I hear the tread of pioneers,
> Of nations yet to be,
> The first low wash of waves where soon
> Shall roll a human sea."

They are there, and they are going in

countless numbers. Where the people are, there is a religious need, and it is this need that makes the appeal to our hearts to-day.

Best of all, this great field for endeavor is within the reach of everybody. There was once a time when it was taken for granted that the ridge of the Rocky Mountains would be the natural and everlasting boundary between the Atlantic and Pacific Oceans. It was once thought that the people would plant a new power upon the shores of the Pacific coast, and this new government, when it should be strong enough, would separate itself from the mother country as a child separates itself from the parent at the age of maturity.

There was once a certain remoteness in distance, and a certain aloofness in feeling. The mountain ranges cut off the land and shut off the view. But the coming of the transcontinental railroads have shattered this isolation. There has been a steady inflow of restless life and resistless enterprise. The acquisition and development of Alaska, the improvement of the country and the upbuilding of the cities, the entire exchange of ideas and commerce, have strengthened the bonds of the East and West and created new ones.

For I have not forgotten the people back there who are speaking to you through me to-day. They are one of us in language and tradition. They obey our laws. They reverence our institutions. They share our national views, and with us have a hundred common ties, and they need with us our common faith in our Lord and Master, Jesus Christ. They are young people. They are your sons and daughters. They have gone there to live, and unless this great brotherhood gives them the proper support by aiding in the establishment of churches and the support of a Christian minister around whom they can rally, and who will strengthen their religious lives, this splendid group of men and women, surrounded by every fascination of wealth and pleasure, will be lost to us, if not lost forever. They live in scattered groups, lacking the initiative to organize. Their welfare and the welfare of their neighbors depends upon the attitude and action of that great American Christian Missionary Society through whom we act.

In all the area of Alaska we have not a man, a woman or a church representing the plea that we love so dearly. In the next ten years what the Disciples of Christ do for the Northwest and Alaska will forever give it power and influence, or cause it to repeat the failures of the East.

Let me tell you my vision, before the time is up, of that great country of Alaska. It has many thousand miles of coast line, six thousand miles of navigable rivers, and nearly one thousand miles of railroads built or building. It has telegraph, cable and wireless. It has telephones, electric lights, and all the modern conveniences in its towns and cities. Its climate is more variable than that of Pittsburg; warmer in summer than Washington, D. C.; less cool in winter, with the thermometer 60 or 70 degrees below zero, than South Dakota. The babies in the winter afternoons are wrapped in furs and take their nap out of doors. It has thousands of acres of agricultural land, and ranges of mountains containing the treasures of the earth. It has more acres for farming than New York, Pennsylvania and the New England States combined possess. Its fruits and vegetables are of the finest quality.

Everything, from the sub-arctic to the sub-tropic products, can be grown. Upon its meadows the Kentucky bluegrass grows with grace and beauty. The long summer days mature the crops. A Government official reports that during the month of June, one year, ten thousand feet up Mt. McKinley, the highest peak in America, 20,464 feet high, he could see the sun for seven days and seven nights. There is culture even in the new small towns, and all the comforts of American life can be found in its cities.

You can see that we must enter this land in no mean way and on no small scale. We must put enough money into it to buy a corner lot in the leading cities of Alaska, build a house in each that will be respected and support a man until the work can be established. It will take money and calls for sacrifice, but we must do this thing and trust in the future for results. They are sure to come. Ten religious bodies, including the Orthodox Russian and Greek Churches, have establishments in the leading cities. The Disciples of Christ have no representative in this wonderful country.

I plead for some man of wealth to take Alaska under his protection and give it $50,000 to establish five churches at $10,000 each in the leading centers of this Northland. Let him build them, equip them and establish the plant. Let the man sent there be supported by our splendid American Christian Missionary Society. Still more I plead with this society to take the initiative in this matter and see that it is done. The results are worth the effort from a business man's standpoint as well as the promise of our Master, Christ.

So long as the church is on the frontier it is safe. Failure to advance now, when there are so many favorable circumstances to aid us and such rich rewards awaiting us, will defer the evangelization beyond our own day. We will mortgage for our children the future and hinder the achievement of our successors.

I plead for the West; I plead for the Northwest; I plead for Alaska. Lift up your eyes and look on the field, for it is already white unto harvest. Pray you the Lord of the harvest that he send forth laborers into his harvest—and *send*.

Our Neglected Fields

Henry F. Lutz, Harrisburg, Pa.

Congregational Church, Thursday Afternoon, October 14.

Ask the brotherhood what "our neglected fields" are, and the answer will come in a multitude of voices speaking from diverse viewpoints according to each speaker's knowledge, experience and field of operation. This is natural and proper. If your wife is not the best woman in the world, you are not much of a husband. If your country is not the best country on earth, you are not much of a patriot. Love for everybody and everything in general is a good thing in its way, but the specialized affections are of still greater importance in the world's progress heavenward. But while this babel of appeals in behalf of different places, classes and kinds of work is natural and proper, it does not solve the problem as to what are really our neglected fields and as to the relative amount of work and money we should give to the various calls.

If we are in the streets of a strange city, all is confusion as to the lay of the land; but if we climb to the hilltop in the rear of the city, we can readily get our bearings. So we must climb to the hilltop with Christ and the apostles and from there get our bearings in our missionary operations.

In looking for the scope of gospel work, we discover that the salvation of the individual and his attainment unto eternal life is the supreme aim in view. But while the Scriptures thus clearly teach that the supreme effort of Christianity is to prepare people for a glorious hereafter, good works in this life are demanded and are of vital importance. It is the nature of godliness to seek the well-being of others, in this life and the life to come, and no soul can remain saved without doing all in its power to minister unto others.

Having considered the scope of gospel work as revealed in the New Testament, let us next inquire, Where shall we go first? As we can not go everywhere at once, where shall we begin, and where shall we go next? Is this left to chance, or is an order of procedure revealed in the New Testament? We believe that there is, and that it is of the greatest importance that this order should be followed. Christ gave the order of march in Acts 1: 8: "Ye shall be my witnesses both in Jerusalem, and in all Judæa, and Samaria, and unto the uttermost parts of the earth." If we have any doubt as to the interpretation, the apostles interpret it for us in their work under the guidance of the Holy Spirit. Other things being equal, they went to the nearest territory first. Again, we notice that the apostles were especially led to the cities, the great centers of population. This enabled them to reach most people in a given time. Beginning at Jerusalem, their missionary journeys were determined by the location of the leading cities. Furthermore, we learn from the teaching and practice of Christ and the apostles that they went to the ripest fields first. Christ came to the Jews, the best prepared people on earth, to gather a nucleus for his coming kingdom and to scatter preparatory light for the gospel message. The apostles commenced their gospel work at Jerusalem on Pentecost, because the most devout and enlightened saints on earth were gathered there. For this reason the order was first the Jews and then the Gentiles (Acts 13: 46, 47). Paul passed through Amphipolis and Apollonia and came to Thessalonica, because a synagogue of the Jews was there (Acts 17: 1). The Spirit forbade him to go to Asia and Bithynia and led him by Mysia into Macedonia, because there were hearts there ready to receive the message (Acts 16: 6-10). Christ commanded Paul to depart from Jerusalem, because they would not receive his testimony there (Acts 22: 17-21). Open doors were considered as guides by Paul in his missionary operations (1 Cor. 16: 8; 2 Cor. 2: 12, 13; Acts 14: 27; Col. 4: 3).

HENRY F. LUTZ.

Summing up, we find that the apostles, in their effort to preach the gospel to every creature, were guided by nearness of territory, density of population and ripeness of field. That is, all things considered, they went along the line of least resistance. This is the way of mercy and common sense as well as of Scripture, as it is the quickest way to reach every creature. It enlarges the army of conquest as fast as possible and always meets the enemy at the point of least resistance.

I believe we have been raised up for this hour. Our past work and opportunities are but a drop in the bucket compared with our present opportunities for work. As never before, it behooves us to raise the banner of New Testament Christianity as a standard to rally and reorganize the divided, confused and retreating hosts of Christ. It is not a question of staying at Jerusalem until each individual is converted, but the question is whether we will ever go to the Jerusalem of teeming millions in our land who have never even heard the plea for Christian union on the primitive gospel. Just as the apostles went to saints (pious Jews) and sinners and demanded upon pain of their eternal condemnation that they unite under King Jesus, so we must go to the saints of the sects and sinners of the world and insist that they unite under the non-sectarian banner of the Christ, in order that the whole world may believe in him as God's Son. As in the days of the apostles, so now we need a realignment of religious forces in order to conquer the world for Christ.

Having learned the New Testament principles that should guide us in our missionary operations, and through these discovered our chief sphere of work in view of the present situation, let us turn to special missionary problems that constantly suggest themselves to us, and consider our duty towards them and their relationship to the great mission that rests upon us as a distinctive people. I refer to the Indians, Mormons, Jews, immigrants, the lower and slum districts of our cities, the mountaineers of the Appalachian system, the millions of unevangelized negroes in the South, etc.

Concerning these problems, I wish to call your attention to the following considerations.

First, these problems are largely educational, legal, social and philanthropic, and as such should be solved by the united effort of all the good citizens of the land. As this is a nation in which Christians can control the laws, they can do much through good citizenship to solve these questions and bring these classes within the reach of the spiritual gospel. One of the great duties of the churches in behalf of these people is through their spiritual ministries, to constrain their members to make and enforce proper laws for their education, protection and improvement.

Second, I wish to throw out a warning against engendering or encouraging the class spirit, which we find so severely condemned in the New Testament. In the New Testament we read nothing about churches for different classes, or about different classes as separate missionary problems, but the effort is to reach all classes through the local churches along the line of least resistance. The best thing on earth for these various classes is that they might be brought into vital touch with the best Christian people in our local churches. Some have even gone so far as to claim that we can not reach the slum element, but must leave that to the Salvation Army, etc. If that is true, so much the worse for our Christianity.

The classes enumerated above present indeed great missionary problems. We should keep in mind the entire field, and never plan for anything short of reaching, as soon as possible, every creature with the gospel. But, accepting the guidance of the Holy Spirit, revealed in the New Testament, we must go to the ends of the earth as a body united in Christ and his truth, along the line of least resistance, ever keeping in mind the spiritual and eternal salvation of the individual as the ultimate aim.

These things being true, I still believe, as we have always taught, that the reunion of God's people on the primitive gospel is the overshadowing issue before us, and that in working for its accomplishment we are doing the utmost in our power at present to solve all other missionary problems. Christ can never conquer with a hopelessly divided army. Sectarianism ties up three-fourths of the men and money and kills three-fourths of the spiritual power that could otherwise be used to solve all missionary problems. Unite all saints in Christ, and set free these forces, and within this generation the world will believe and know that Jesus is the Christ whom God sent into the world (John 17: 20, 21, 23). I believe that God has providentially prepared both us and the field, and unless we perform the mission set before us, he will raise up another people through whom to bring about Christian union on the primitive gospel, to our eternal shame, but to their eternal glory. Thus it seems that, pre-eminently, our neglected fields lie among the teeming millions of America, ripe unto the harvest for our plea, but who, through our negligence, have not even heard that there is such a plea.

While greatly increasing all our other activities, let us push the Home Society to the front, where it belongs, according to every principle of Scripture, mercy, economy, efficiency and common sense. If we will renew among us the zeal and self-denial of the pioneers of this movement, we will soon gloriously triumph to His honor and praise.

Our Twofold Mission

W. E. Ellis, Cynthiana, Ky.

Congregational Church, Thursday Afternoon, October 14.

At the instant of the fall of man a voice spoke out the promise of salvation for all the earth. That promise was enforced in law, announced in psalm, proclaimed in prophecy and taught in gospel. History is the effort of Providence to fulfill the promise. The Bible is a partial record of that work. And at the end of time the Lamb's book of life will tell the complete story of man's redemption. The church was organized to carry this simple, yet sublime, truth to the ends of the earth. We are here to save the world from sin and establish it in righteousness by preaching the gospel to every creature. This is the task to which God has called us and for which alone he has adequately equipped us. The great commission of our Lord demands all the time, talent and energy of all God's people. It overshadows all problems, subordinates all interests and shows the unworthiness and extreme littleness of prejudice and party strife and makes Christian unity an imperative necessity. The spirit of unity breathes in its every fiber and animates its every word. And its twofold purpose is to unify the church of God and Christianize the world. As the great world powers, steam and electricity, are breaking down the partition walls that separate nations, making this old world a whispering gallery, so are the dynamics of the great commission, incarnate in the Disciples of Christ, tearing down the walls of prejudice and party spirit that have too long divided God's people, and are massing all forces for the final conflict with the powers of darkness.

W. E. ELLIS.

This great Restoration movement, whose one-hundredth anniversary we celebrate to-day, was born in answer to the Saviour's prayer that his people might be one, that the world might believe, and came upon the stage of action to accomplish its twofold mission, made imperative by the divided state of Christendom and the lost condition of the world. This is the work God has called us to do, and the only work. We are here to persuade the people of God to be reconciled to each other, and to persuade the world to be reconciled to God. We stand in the attitude of ambassadors for Christ, beseeching Christian people to lay down their weapons of warfare against each other, and pleading with the world to lay down its weapons of warfare against God. Our message is a message of reconciliation. We must be the incarnation of fellowship, fraternity and friendliness to other Christians, the embodiment of compassion and sympathy and love to the world. This is our peculiar business. And if we fail in this, we fail completely.

I. OUR MISSION TO THE CHURCH.

The purpose of the Declaration and Address, whose one-hundredth anniversary we celebrate to-day, is to promote the unity for which Jesus prayed. This was the burning purpose in the heart of Thomas Campbell, and the spirit of brotherliness breathes in every word of this wonderful document, and his life and teachings are the embodiment of the same fraternal spirit. If this is not the purpose of the Declaration and Address, then we have failed to catch the meaning of his words. The author did not seek to wage warfare on any religious body. He was not a fighter, but a minister of mercy bearing a peace message. He never dreamed of battling his way to victory by demanding union at the point of the bayonet. It was not warfare against other Christians, but loving appeal to all Christians to lay aside all partyism and exclusiveness and present a united front against the powers of darkness. Whether the Disciples have been understood or misunderstood, this is their mission, and their influence has made its impression on the Christian world. For the tremendous strides that have been made toward Christian unity, and the trend in that direction to-day, are due in large measure to the hundred years of effort and sacrifice that the Disciples have made. The long-neglected prayer of our Saviour for the unity of the church, emphasized and made prominent by the Disciples through a century of glorious history, is forcing Christian people to terms among themselves. The dynamics of this divine ideal, incarnate in this great religious body, is forcing our comities and compromises out of the reckoning, and breaking down the walls of partyism that have so long divided the Christian world. It may seem little to accomplish in a hundred years. But this is not for us to count. God takes care of consequences. The race of denominationalism for the ascendency is at last giving way to the amassing of all forces for the evangelization of the world. This was the dream of our fathers. They labored to this end, and we are on the verge of entering into the glorious realization of "one Lord, one faith, one baptism, one God and Father of all," as more and more we become one by a common obedience to our Lord's last commission. It is too late now for retreat and compromise.

This is forever impossible. So are sectarianism and discourtesy to one who has caught the meaning of our mission. It is too late now to be discussing the plan of Christian unity. It is high time for us to be the very embodiment of it in every fiber of our being, in every thought and heart-throb. Neither is this the time for theological disputations about Christian unity, for the world believes it and desires it. It is time for us to advance with open arms and tender appeal and holy love, the very embodiment of the Master's spirit when he prayed "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." Almost in sight of the cross, and with the burden of the lost world upon his heart, he made this prayer. It is the same spirit that he breathed in Gethsemane and on Calvary, where he poured out his blood for the redemption of the world. And the message that will unify the church of God and Christianize the world is the message of the cross. Its message is the gospel of sacrifice for others. That is the secret of its power. The life that found its culmination on the cross was a life for others. The heart that was breaking there was breaking beneath the weight of others' woes. And if the Disciples believe in the divine origin of their mission, they must be the incarnation of this holy message. For the divided state of Christendom is the monster sin of the age. It is an insult to the majesty of heaven. It is a crime in the sight of God. It blocks the way to progress in saving the world and puts the Son of God to an open shame. It is a condition for which there is absolutely no excuse. And it is a condition that will ultimately result in death. If the churches have not sense enough and piety enough to get together, they have not vital power enough to live. Then, woe unto the church if it heed not the Saviour's prayer, "that they all may be one," for it is a question of life or death. And God has called us and given us a distinctive mission, the restoration of that unity to the universal church. We have a mission to and message for our brethren around whom have been woven the web of sectarianism, a message that will free them from their environment and bring them into the full-orbed liberty of manhood in Christ Jesus, leaving ecclesiastical traditions for the simplicity of gospel truth.

This is the message of the Declaration and Address. It was not the desire of Thomas Campbell to conquer other Christians, but to persuade all Christians to be conquered by Jesus our Lord. Then is unity possible, and only then. The problem may seem difficult to us, and yet how simple and easy if we but let the Lord solve it for us. When we love the Lord with a passionate devotion, we shall find in the love which he has for each one of us the law of Christian fraternity. We need to make this a personal matter, we need to begin with self, and whatever others may demand as tests, let us determine not to know anything save Jesus Christ and him crucified, so that when God shall look upon our completed record he shall see but one name, the name that is above every name, the name of him whose glory crowns this blessed day with radiant splendor, the name of Jesus Christ, King of kings and Lord of lords.

II. OUR MISSION TO THE WORLD.

This is as definitely defined as is our mission to the church. Our prayer to God for the unity of his people is being answered by the converging march of Christian forces in the track of the world's evangelization. These go hand in hand. To the extent that we are willing to give ourselves for others will our prayer for unity be answered. World evangelization as a means to Christian unity is a fact confirmed by the drawing together of Christian forces into closer and closer fellowship as we are rounding out this hundred years of glorious history. While this is true, it is also true that Christian unity is necessary to make the evangelization of the world possible. To see the heathen world dying without the gospel while God's people in Christian America are spending their energies in building up party lines, is a sight to make angels weep. A divided church is a stumbling-block to heathen faith. A united church is the condition of a Christianized world. Each is a part of the twofold mission of the church of God. This is our sacred trust, our God-ordained mission, to unite God's people and evangelize the world. God help us to bring our forces to bear upon this holy mission with all powers and passions of our being.

And when all who bear the name of Jesus recognize his word as the imperial edict from which there is no appeal, and are willing to be the embodiment of personal devotion to the personal Christ, leaving dogma and ritual and ecclesiasticism out of the reckoning, then not only will this old world yield to the gospel of Jesus Christ, but that beautiful exotic, "Christian unity," will ripen and blossom into the perfect oneness of faith and life and service of all God's redeemed children. And when this unity comes it will be the tidal-wave of Christian love rising above denominational lines in a spirit of absolute loyalty to Jesus Christ.

Our Twofold Mission

L. O. Bricker, Maryville, Mo.

Carnegie Hall, Thursday Afternoon, October 14.

We are gathered here to-day, the sons and daughters of a noble heritage, to call to remembrance the things our fathers began both to do and to teach, until the day in which they were taken up, after that they, through the Holy Spirit, had restored the church of Christ in name and doctrine and order, and had planned the kingdom into the eternal years and died in the faith, not having seen the fruit of their labors, leaving their unfinished work in the hands of their sons and successors, without whom they can not be made perfect. And above all the songs and prayers and the mingled voices of this happy multitude, I seem to hear, like the tones of a golden bell, these words of Christ: "One man soweth and another reapeth. Others have labored and ye have entered into their harvest." Others have told, and will continue to tell us, of the glory and greatness of the fathers and founders, their heroism and fidelity, the nobility of their character, the weight of their mentality, the immortality of their work. I glory in it. I am proud to be in such a succession of heroes and saints, yet I tremble under the burden which their mighty worth and works, their plans and purposes, have laid upon us. Had they been small men with narrow views and meager achievements, we might be forgiven mediocre work, we might be pardoned miserly giving and sacrifice. But being what they were, and doing what they did, we, their sons and successors, must be noble in our lives, great in our plans, princely in our giving, heroic in our missionary work, or else we can not escape indictment before the court of the world. The proposition to which I speak is this: that fidelity to the fathers binds us to preach the plea they loved; to make disciples according to the great commission; to build churches after the ancient order; to administer the ordinances as Christ commanded them; to plead for the unity of God's people in the terms of the New Testament; and, with this gospel and plea, to evangelize America. Obedience to Christ and fidelity to our noble dead lays this upon us. This Centennial harvest of the sowing of the fathers, and the law that the heirs of yesterday must be the benefactors of to-morrow, lays this upon us. To be worthy of the succession in which we stand, our twofold mission must be accomplished.

The fathers were sowers. They might have chosen the easier lot, and been reapers of other men's harvests. They might have stifled their convictions and preached in churches others had builded. They might have lived in peace and quiet in the settled order of their times. But, for the sake of a pure gospel and a great faith, they chose the lot and life of the pioneer, traversing lonely mountains and plains; in perils of wilderness and waters; preaching in woods and schoolhouses; believing that the day would come when their faith would stand vindicated in the fidelity and achievements of their children; that their sons would believe as they believed, would preach as they preached and would labor and love after the example and passion of their fathers. Heroes of faith, they endured because they saw this good day, and, seeing it, were glad. Aye, and they looked beyond this day, to the days yet to dawn, and saw in every city, village and countryside a beautiful church, known by the name which is above every name, standing for the great simplicities of the gospel of Christ, and they dreamed of the great multitudes going in to remember the dying Lord, and to worship the glorious Redeemer. And this was the ground of their confidence, the basis of their vision: they believed that their sons would never let the torch of truth go out, but would take it from their dying hands, and make it a conflagration to lighten the world; believed that their sons would grow rich in this world's goods and would give and serve like princes; believed that the plea which was dear unto them would become dear unto their children also, and that our supreme passion would be to press it home upon every human soul. Oh, what a missionary obligation the faith and the heroism of the fathers has laid upon us!

And the call of this Centennial is this: that fidelity to the fathers binds us to vindicate their faith; to prune and keep and bring unto fruitage the vines they planted, and to fulfill their labors and hopes. You remember that great hour for Athens when Pericles commanded the youth of Greece to stand in audience. The plague had overwhelmed the city. They piled the corpses in the streets and burned them like cordwood. Every home was in mourning. It seemed that all must die and the city be no more. The old men counseled that they set Athens on fire and flee. Then it was that Pericles climbed the heights and cried unto the people to hear. He pointed them to distant Marathon, where their heroic dead were sleeping. He looked toward the Parthenon, now in the zenith of its magnificence and beauty. He told them the splendid history of the fathers and founders, and how they had builded Athens to stand forever. He told them the story of their great philosopher whose feet had stood upon this spot; of the orators who had thrilled the multitudes from the steps of the temple; of the poets and dramatists and patriots who had lent luster to Athens. And he cried: "Are all these treasures to perish? Are all these torches to die out for want of hands to feed the flame? Is all this glorious history to end here, because the sons are faithless and untrue?" Then Pericles swore them to everlasting fidelity to Athens and the faith of the fathers.

L. O. BRICKER.

And under such vows would I put myself and you. On this high day of the soul, let us call the roll of the convictions which were dear unto the fathers, and swear fidelity to them; let us recall their work of faith and labor of love and dedicate our lives unto high resolves; let us look again into their plans and purposes, and consider that we have received a retainer from God to finish their unfinished work. The evangelization of America is our inherited burden, a burden which this Centennial lays upon us with renewed emphasis and weight. The Christianization of the world depends ultimately upon America. America is to furnish not only the means for the world's conversion, but the type of the world's churches. The churches of the yet to be redeemed will be fashioned after the pattern revealed from this land. If they are to be Christian and apostolic after the New Testament order, it will be because we have fulfilled the plan and purposes of the American Christian Missionary Society, and have evangelized America. Here let us plan to do great things. We have a commission to do the work once done by the apostles. Let us labor with their vision, work with their energy, teach with their wisdom, love with their intensity, preach with their passion. We have gold enough and men enough with which to do the work. Here let the passion and enthusiasm be born. Let us be done with this unscriptural division running through our office-bearers, of "preaching brethren" and elders. Every elder and deacon should preach. Every Christian must be a living gospel and witness-bearer. Let us make every established church among us a great heart of vital, life-giving, sin-cleansing blood, in the center of an organism of living beings; and regularly send our elders and deacons, our bankers and merchants, our lawyers and teachers, out into the towns and villages and countrysides to preach the unsearchable riches of Christ. And in the places where we can not go ourselves, let us support this servant of the gospel, this channel through which gold breaks into voice, and money becomes the power of God unto salvation—the American Christian Missionary Society; whose business it is to send men to build up other centers of vital life like our own.

The latest edition of Morley's "Life of Gladstone" has this very illuminating incident. When Gladstone went as a student to Oxford he found that a young man by the name of Ashley Cooper, who afterwards became the Earl of Shaftesbury, was assigned to him as room-mate. The two young men became instant friends. They were both pronounced skeptics then. But, strangely enough, they found, upon further acquaintance, that each was skeptical over a certain set of supposed facts that caused the other no difficulty whatever. And so Gladstone argued away young Cooper's unbelief, and Cooper proved the facts which Gladstone doubted. Then together they went through all the arguments against Christianity, and then they took up the evidences of Christianity and sifted them to the bottom. Then, seated on either side of the little table, they looked into each others' eyes one night, and each said to the other: "This thing is true." And there in their little room that night they entered into a covenant and vow, that since they could say nothing against it, and were convinced that it was true, that they would always say something for it; that no matter what the future held for them, they would let no day pass without telling the story and pressing the claims of Jesus upon some soul. Oh, what a magnificent resolution! Well, the years passed and they lived up to their vow. After awhile Gladstone became Premier of England; and no matter what the cares of state, or how many the burdens that pressed down upon his heart and mind, the best hours of every day were devoted to telling the story of Jesus, and doing the work of Jesus, down in the slums of London's outcast and distressed. By and by young Cooper became the Earl of Shaftesbury and entered the House of Lords. But the habit of telling the story of Jesus to one soul every day had grown to be such a passion with him as to override all other ambitions and desires. He gave his life to it. He brought all his millions and all his splendid personality and influence and lent them to God's poor. He took upon his own great heart all the sorrows of London's newsboys, orphans, workingmen and distressed women. He said that he had received a retainer from God against every form of wrong and oppression. The reforms which have made England a new country are due to Shaftesbury alone. He became England's best loved man. One day in Parliament an enemy was speaking against Shaftesbury and plotting his overthrow, when an aged lord arose in his seat and said: "It is useless for any man to try to injure or seek to overthrow Lord Shaftesbury; for every night in England twenty millions of men and women and little children, on their knees, call down the blessings of God upon his head."

How unspeakably better the world is to-day, and how much it has meant to God and mankind, that those two young men that night made their vow that, being convinced of the truth, the best of their lives should be given to telling the story. Let us make a vow like that for ourselves and our children. Let us, with the passion of apostles, persuade our men and women to dedicate their best, and give their time and talents unto Christ's work; to let their position and honors break into voice, and their success become eloquent; to consecrate their culture and become teachers and leaders of the people; to forswear ease and earthly ambition; to die with Christ, and build their renewed lives into the great things of his kingdom.

Our Twofold Mission

H. E. Van Horn, Des Moines, Ia.

Bellefield Church, Thursday Afternoon, October 14.

The mission of anything is indicated by God's purpose in it. To discover that purpose and fulfill it is the end and triumph of being. Every organization that has a right to live has a mission, clearly perceives its mission, and strives to fulfill its mission. Every other is worse than useless, and the decree has gone forth from heaven in olden days, to be carried out sooner or later, "Cut it down; why cumbereth it the ground?"

That the Disciples of Christ have a mission, they avow, and they are asking the world to believe. That they have clearly perceived their mission from the beginning, is proven by the fact that the "Declaration and Address" of Thomas Campbell, published a century ago, is considered the date-line of the movement from which they are celebrating their Centennial, and that it has not been revised nor outgrown with the passing years. That they have striven to fulfill their mission is evidenced by this marvelous Convention, which is perhaps the greatest religious assemblage of a single communion in all the ages; by a million and a quarter of communicants; by a ministry the peer of any; by a superb literature; by its splendid colleges and universities; by its missionary endeavors both in the home land and upon foreign fields.

Let us consider some things that are not our mission.

1. Reformation is not our mission. Reformation was not, and is not, peculiar to us. The history of churches and creeds is the history of reformation. It is older than we. Mr. Campbell pronounced it an historic failure as a remedy, and promptly corrected the rumor that reformation was his aim. We could have advocated it in any of the churches, then or since. If it were our plea, we should have no right to separate existence.

2. Christian union is not our mission. In Christian union, *per se*, there is little peculiar to us. Its advocacy is older than we. All of the historic churches preached a sort of union, and protected what they had of it, in every way that harmonized with their credo-centric notions. "But," says some one, "they were preaching it on the wrong basis." That is right, and it confesses that right basis of union, and not union itself, is the thing which distinguishes us from them. Union, *per se*, always fails to correct what is wrong and to restore what is wanting in the church. It is too often the strong citadel of sinful compromises and shameful liberties. Union on any wrong basis is to be regretted and avoided. We could have preached union by confederation acceptably in any of the churches.

H. E. VAN HORN.

3. The organization of another denomination is not our mission. The fathers believed that denominationalism was sinful. We disclaim being a denomination in the sectarian sense. We do not claim to be one among equals. We do not offer as our justification that we are one of the branches of the true vine. We are not credo-centric, being organized around certain doctrines.

4. Nor is proselytism our mission. To proselyte from one denomination to another is sinful. We deprecate "sheep-stealing" as a mere program of gaining members. This is the place and this the time to denounce all such unjust accusations.

First: The Disciples of Christ have a mission to divided Christendom. Its authority is Christ's will, "That they all may be one." Its logic, his prayer, "That the world may believe." Its program, the restoration of primitive Christianity. Its hope, the evangelization of the world. Its prayer, that all may be accepted of him.

In the analysis and statement of our mission to a divided Christendom:

I. *We utter a protest against divisions among the people of God.*

1. Because they are unscriptural and antiscriptural. No uncertain note is sounded here. With an open Book, we shame denominationalism with heaven's rebuke. Jesus uttered the truth that "a house divided against itself cannot stand," and offered the prayer, "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

2. Because they are sinful. Divisions weaken and imperil the forces of God by dividing the army of righteousness in the presence of the enemy. Divisions are disloyal to Christ as Head of the body. Sectarianism is secession. It is flying the flag of denominationalism at the masthead of the church. They are sinful in that they cause a vital leakage of God's rightful resources. They pauperize the church by a waste of means in sectarian rivalries. They bring the holy cause of religion into disrepute. The eternal shame of Christendom is its wars and persecutions.

II. *We propose a Scriptural, rational and catholic basis for the people of God.*

In this we are a unique people. We simply offer to divided Christendom the feasible and divinely published program of Christian union. It consists of a restoration of those elements which constituted the unity of the church of the New Testament. It is a return to primitive Christianity. It is a call for the abandonment of the theological and ecclesiastical accretions of the years. It is a plea for the rejection of humanisms for the doctrine of Christ. It aims to displace churchanity with the church of Christ.

1. We propose the accomplishment of this end by a restoration of the Scriptures to their original place and rightful authority. We teach that every man may and should read the Bible for himself, and that no council has a right to put a construction upon it and compel men to accept such construction. We believe that such an attitude toward the Oracles of God will do much to unite Christendom. We challenge the religious world to restore the Bible to its place of authority in matters of faith, and to give liberty in matters of opinion, thus coming to a common basis of union.

2. We seek a common basis of union by the restoration of Christ to his kingly prerogative as Head over all things to the church of his love. In the church, as he founded it, and as the Holy Spirit revealed it, Jesus was "the Head of the church," and had "all authority in heaven and on earth." To him every knee was to bow, and every tongue confess his Lordship. The dethronement and practical banishment of Jesus from his realm are matters of plain history. Judaizing Christians gave authority to Moses and the law; Rome diverted it from Christ and vested it in the Pope; heathen thought made men greater masters over the heritage of Christ than was Jesus himself, and presumptuous Christian legislation enthroned the creeds "in the room instead" of Jesus, and so put voices and visions and the opinions of men above all that was called Christ. This shameful apostasy laid upon our fathers the necessity of crying "Back to Christ."

3. We would promote the union of Christendom by the restoration of the primitive church, in name, ordinance and organization. With a restored Book and a restored Christ, the church may be restored. In these restorations we have a common basis for the union of all denominations, for all Christians believe and teach these, but plus something. That something is in every case their own party tenets, which promote denominationalism, and are not vital to religion.

Second: The Disciples of Christ have a mission to an unevangelized world. We are, and always have been, a distinctively evangelistic people.

1. As such we accept it as our mission to fulfill Christ's commission to "Go, disciple the nations," in letter and spirit. To us this is the word of the King, therefore imperative. Loyalty to Jesus lays us under tribute to his cause; gratitude for our own salvation moves us mightily to do his will; the mandatory need of the unsaved cries winning-

ly to our hearts. The saving of the unsaved in this generation is the evangelistic problem of the church to-day. We cheerfully accept the obligation Christ-given, and pledge ourselves to the sacred task, God helping us.

2. Our mission commits us to a crusader's zeal for Christ's method of world-reach to the unsaved. Christ's program of evangelization has been strangely abandoned by his followers. The churches have committed the task to ministers and evangelists. Friends, Jesus intended all to be soul-winners. The church, not alone the ministry, was given the Great Commission. Is it too much for our Lord to expect that his method of personal evangelism should be accepted as our program? Our Centennial motto, "Each one win one this year," should be made a permanent resolve for all the years; and, Mr. Chairman, I would so challenge this Convention. There is hope in this method; we dare not cravenly pledge less.

3. Our mission commits us to Christ's passion for souls. We may accept his commission and his program, but we will fail unless thrilled by his passion. It has been said that men make either a play, a business, a profession, or a passion of whatever they undertake. To play at saving souls is criminal; to make of it merely a business is mercenary; to make it a profession is menial; we must make it a passion to succeed. Moved by a divine passion, Paul said: "I am become all things to all men that I might win some." Jesus said of his mission: "The Son of man is come to seek and save the lost." Once make this passion ours, and we can not rest until all have heard the evangel of heaven.

4. Our mission commits us to a tither's consecration of our time and talent and means to carry forward the banner of God. A people with a holy cause must be mightily moved in its propagation. God calls a great people through a great task. He never commits a supreme work to an unworthy people. Men are gripped by big enterprises; nothing less can engage their splendid talents and enlist their means. Friends of God, is there a more titanic task under heaven than the evangelization of this world? God wants you and me to bend low till he rolls this task on our shoulders; then, as we strain to lift it, he will gird us with might from on high. Men of the kingdom, we have not felt Jehovah's power in days agone as we might, because we have been playing, and have not harnessed ourselves to his work. God does not want your dollars alone; he wants you, and you—your time, your brain and heart and life. Princes of finance are you? finance the kingdom of God; kingly of life are you? touch with your scepter of manhood this cause of the King; mighty of intellect are you? give your heaven-gift to this age-old problem; bitten of doubt are you? take God at his word, and try him. Our missionary societies, Home and Foreign, want money, but they will never get it, except in pitiful pittance, until we give God our lives. It is the given life that gives its gold. Are we friends of Jesus? let us stoop, stoop, until our shoulders feel his burden, our hearts his care; until our eyes have seen his vision of dying men, and then let us come emptying our all upon the altar of his service, and he will turn his great, loving eyes upon us, and say, "Go, find my sheep," and going we will find them.

Obedience to Missionary Vision

C. M. Sharpe, Columbia, Mo.

Carnegie Hall, Thursday Afternoon, October 14.

The Christian yields obedience to no external compulsion. The force that rules his life dwells within him, and he moves with gladness upon the pathway of loyalty to that Master whose love constrains him to the sacrificial life. The power of that divine love is released and set at work by the vision of the task the Master appoints. The larger and clearer the vision, the swifter and surer the obedience. When the eyes of the heart are opened to see the hope of God's calling, and to see the mighty reserves of power accessible to Christian faith, the life can not tremble in the balance of indecision, but springs to deed. Vision first, then action: so is it in all spheres of human achievement.

The heavenly vision is always missionary vision. It carries with it the word of command or of entreaty. It bids either "go" or "come." Neither arguments of logic nor hesitations of prudence are suffered to paralyze its force for those to whom it comes. All those who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, and from weakness were made strong, ran their race in the power of the heavenly vision. Paul traveled his victorious martyr course vision-led and vision-sped. Upon the Damascus way he saw the risen Lord, and heard the command to "go." At Troas the vision of a man of Macedonia there was, and the word was "Come." First the vision of divine resources of love and power to help and heal the lives of men. Next the vision of a needy humanity feeling after God.

C. M. SHARPE.

Our Macedonias lie all about us. Men of Carpathia, of Croatia, Italia, Hungaria and Slavonia have come to us, and by their inarticulate needs are beseeching our help. The great centers of population, with all the intensification they give to our great human problems, call to us and say, "Come over to Urbania and help us." The Southland, with its dusky millions and its stubborn race problem, cries for deliverance from passion and prejudice. It cries for light that it may walk in the path of justice and of honor unstained with the blood of the backward race upon its conscience, and uncontaminated by that blood within its veins.

We lift up our eyes eastward and behold the swelling flood of immigration —millions of alien folk coming to unite themselves for weal or woe to our national destiny. Who are these, whence come they and what do they seek? They come to our shores either to escape political despotism or to improve their economic condition, in ignorance, all the while, that the religion they profess has sustained and consecrated the social order from whose ills they flee. Between their ethical and religious ideas and those of American democracy there is no point of contact. They must learn Americanism, if at all, through contact of life.

Coming to us then, chiefly from economic or material motives, and separated from the religious and social forces which, whatever their character, have exercised control over them in their home land, to what will they gravitate here in this new home? Will they not most naturally swing into the mighty current of American industrialism, wherein the loaves and fishes are the chief considerations, and all the finer, more ideal goods of life are in danger of perishing? There is no question that the immigrant will be assimilated, but by *whom* and to *what?* Will he be assimilated to that sense of moral and spiritual mission which has made Anglo-Saxon America great in the past, and which alone can guarantee her future? What does America do for the immigrant? "Too often," says H. G. Wells, "America makes of the immigrant an infuriated toiler, tempts him with dollars, speeds him up with competition, hardens him, coarsens his manners, and, worst crime of all, forces him to sell his children into toil."

What have the Disciples of Christ to contribute to the work of Americanizing and Christianizing these alien populations? What intelligent confidence may we have in the winsomeness of our glad tidings for these forty diverse nationalities? I answer: We have the gospel of union, through simple faith in Jesus Christ, without the trappings of a burdensome ecclesiasticism, and without the curse of priestly tyranny. We have a democratic type of Christianity that has grown up within the American republic to present to these peoples, sick of despotism, who have come to dwell under the "starry ensign."

Comes now another vision and another call—the vision and the call of the American city. Is the city the "Hope of Democracy," as one writer expresses it, or does the city constitute the great challenge and test of our institutions? It is certain that in the great centers of population practically all our vexing political and social problems present themselves in their most acute forms. Here is seen the economic or industrial struggle in all its fierceness and implacableness. Capital and labor confront each other in serried, bristling ranks. Pinching poverty contrasts with wasteful wealth, while disease and premature death stalk through the "crowded warrens of the poor." Here is the paradise of the political corruptionist; here the traffic in liquid damnation still holds its unshaken fortress; and over all goes crawling the slimy snake of the social evil. Moreover, it is in the city that the problem of the immigrant assumes its most stubborn form. Here the alien populations gather in vast colonies which are almost completely impervious to the better influences of the surrounding American environment, while singularly open to the inroads of those that are evil.

The Disciples of Christ have no elements of religious truth for the solution of the problems of the city that are not the common possession of all evangelical religious bodies. They are numerically and financially weak in the cities. But they are a people ecclesiastically and ritually unencumbered. They have a buoyant optimism born of a great century of triumphant progress. They are not paralyzed by any belief in fate, even in the presence of conditions that seem fatal. They ought to be of all religious peoples facing the tasks of these times, the readiest to attack new problems, and they ought to have the courage to attack them in the way that most surely promises victory, whether they follow the track of precedent or no. Through the American Christian Missionary Society the Disciples of Christ ought to establish social settlement work in a dozen of our cities within the next five years. Our colleges ought to be sending their choicest young men into special training for social service. We ought to have scores of men studying the language and life of these foreign populations with a view to going among them as the missionary goes to foreign lands. It is time we used the lure of the heroic and the vast upon the young life of the church. That is the only motive that will fill the ranks of the ministry with the sort of men the work demands.

But now mine eyes turn to the Southland, where lie so many of our American traditions of chivalry and romance. There rises before me the vision of two peoples in relations of mingled irony, of pathos and of tragedy. All the educational, moral and religious forces of the nation must work at this most stubborn of all the problems that confront our civilization.

What are the solutions proposed? It is often said that three only are possible: deportation, assimilation or annihilation. Of these alternatives a prominent Southern statesman and thinker has said: "Neither presents a working hypothesis. Physical facts alone prevent deportation. Physical facts stressed by ineradicable race pride bar the way against assimilation. Physical facts, backed by our religion, our civilization, our very selves, forbid annihilation. We can not imitate Herod."

What, then, is to be done? "Christ hath showed thee, O Southland, what is good, and what doth he require of thee but to do justly, to love mercy and to walk humbly with thy God?" Justice and mercy in this case are not religion merely, and humanity. They are statesmanship and social wisdom. The white race is superior. Yes! and in no way may it more surely keep and increase that superiority than by uplifting the lower race. Amalgamation of blood is unthinkably repugnant. Yes! and in no way can that racial dishonor be more surely escaped than by teaching the inferior race self-respect, and by giving to it a vision of race mission and race achievement for itself. It is not enough that we should be merely spectators of the black man's struggles. "He is," as one has said, "a human being under the Fatherhood of God and within the brotherhood of man." We must then help him to rise, trusting the God that made and loves us both to see that no vital interest of our race shall suffer through our willingness to recognize the bond of brotherhood Jesus Christ his Son lived and died to create and to perpetuate.

The vision of the world and its need rises vast and solemn behind the vision of America's need. Disobedience to the latter is for us disobedience to the former. No one who appreciates the magnitude of America's place and power in the life of the modern world can resist the conviction of her responsibility in deciding the moral and spiritual destiny of mankind for centuries and millenniums to come. The energy, inventiveness, restless enterprise and versatility of the Anglo-Saxon race inevitably must give to it the foremost rank in the councils of nations. From the vantage-ground of this compact and wonderful American continent, with its exhaustless wealth of resources, and lying, as it does, in the zone of power, how can this greatest of all the races born of Time fail to influence decisively the direction of the world's life?

Only Jesus Christ, the brother of every man, and the founder of the "Order of the Loving Heart," can guarantee a world civilization of brotherly men. To put Christ Jesus into the center of every American's affection, to make him the organizing force in every American institution, and introduce him as the ideal American citizen to every stranger that enters within our gates, is the aim of American Christianity in its home missionary endeavor. In this high aim, the American Christian Missionary Society aspires to have a worthy part. It sees the vision. It would leap with gladness to swift obedience were its feet not bound by poverty of means and were it not too much restrained by the blindness and hesitancy of its constituency. Let us who are gathered here upon this hill crest of vision become eyes for our brethren, and trumpet tongues to call them to their share of service in the building of the kingdom of God—"a fellowship of Christlike love which is to include every soul that is willing to enter! A community which embraces every other true community of men which contains and controls the home, the State, the economic system, the fellowship of science, letters, art. A holy society already in the midst of men, already shedding its brightness over human life, yet shining more and more unto the perfect day; a kingdom progressively realized on earth, perfectly fulfilled in heaven. A girdle of love, destined to clasp into unity the whole of mankind, whatever the race, the color, the culture, and to bind all to the throne and heart of the universal Father."

Our Missionary Vision

Austin Hunter, Chicago, Ill.

Congregational Church, Thursday Afternoon, October 14.

A careful analysis of Paul's heavenly vision on the Damascus road will reveal at least three elements. It was a vision of Christ, a vision of opportunity and a vision of duty. A vision of Christ, not merely as a great man, but as his divine Lord, his sacrificial Saviour, his triumphant King. A vision of opportunity, unlimited and splendid, which comes through the possession of a vital truth coupled with matchless power to proclaim it, and a vision of duty which grows out of the vision of Christ and the open doors of service. Thus, having his vision, he became the world's great missionary.

So to-day, as we have gathered here to rejoice over a century of fruitful history and to look into the larger future, we have our vision. It, too, is a vision of Christ, of opportunity and duty. As we lift up our eyes and behold the vast and varied fields, we are confronted with the greatest missionary opportunity that has come to any people since the days of the apostles.

A view of the mighty West reveals the greatest mission field on earth. "Westward the star of empire takes its way." The tide of population is rapidly rolling toward the setting sun. The development of the giant West is stupendous. All the public lands are now being thrown open. The wave of population will soon reach the Pacific. What a wonderful field! In Montana the increase of population for the last two years is three times as rapid as before and the State is changing rapidly from ranges to farms. One who had been a missionary in Africa, but who is now on a board directing work in Montana, says he found no greater needs on the Dark Continent than in Montana. Out of more than two thousand school districts, four-fifths of them have never been reached at all by any kind of religious influences. In the mountains of Idaho are hundreds of young people of eighteen years who have never heard a sermon. In a certain district of western Washington there are 937 towns and villages without any religious privileges whatever. One-half of the children in the western part of that State have never been enrolled in a Sunday-school. In southwestern Oregon is a county in which live more than twenty-five hundred people who are absolutely without church privileges. It will only be a few years until the larger portion of our population will be in the West. Thousands of men with all kinds of business, knowing that investments to-day mean large returns to-morrow, are moving into this growing country. When every other institution and business concern sees its golden opportunity there, why should not the church of Jesus Christ move with like alacrity?

Not only a growing West, but a growing South. The tide Southward has begun to set in. The matchless development of the South is rapidly attracting capital, business enterprise and population. The church that is to figure largely in the Southwest must begin now. The spirit of the land is free and democratic, and they demand a religion of the same character. There is no religious body that can make such advance in that country for the amount invested as the Disciples of Christ. Shall we go in and possess the land, or wait until the day of opportunity is past? The letter-head of a notorious gambling resort has the motto, "We Never Sleep." Shall we be equally alert for the kingdom of God?

Here also is nine-tenths of the negro population in America. Outside of Africa, no country has so large a negro population as the United States. The negro problem is one of the gravest with which we have to deal, and must be worked out by those who believe in the transforming power of the gospel of Jesus. The negro is here to stay, and he is here in growing numbers. What he needs is moral and religious development, the sympathetic help that can be rendered by those who believe in Jesus.

A. HUNTER.

It is not only a growing field, but a cosmopolitan field as well. The foreign problem in our midst is appalling. Within the past five years the total number of immigrants has been larger than the combined populations of the New England States, and within the last ten years greater than the entire population of Pennsylvania and Ohio.

Seven out of every ten of our present immigrants settle in our great cities. They constitute about 90 per cent. of the slum element of our city life. How are they being Americanized? The vote-buyer, the saloon-keeper, the bribe-taker is giving them their chief lessons on what America is and what America stands for.

Many of these people break away from the Old World ideals. Some sweep to frightful extremes. Among the Bohemians the reaction against Catholicism has been towards atheism. Atheistic societies have been formed, newspapers are printed to spread broadcast atheistic doctrines, and there are three hundred so-called Sunday-schools where children are taught that there is no God and that religion is a snare and a delusion. Mr. Nan Mashak, a Bohemian, says there is one influence which can, in a measure, counteract this atheistic tendency, and that is the Protestant faith, and what presentation of the Protestant faith can do this so effectually as the plain and reasonable teachings of the Disciples of Christ?

These peoples in our midst are a great missionary opportunity. What we need is not higher walls to keep the foreigners out, but more consecrated and devoted Christians to work with them and teach them the highest ideals of American and Christian liberty.

Our missionary vision must include the rapid growth of our cities. The city has been called "the scab on the body of humanity," "the plague spot of nature." Here extremes meet. "The rich and poor meet together," "Dives and Lazarus are brought face to face." The rapid growth of the city is the most important social fact before us. At the dawn of the nineteenth century only one-twenty-fifth of our total population belonged to the city, while "the twentieth-century city" contains at least one-third. Here is centered also the more dangerous elements of European countries which drift to our shores. More than 70 per cent. of it is found in the cities. About 90 per cent. of the people in Chicago are foreign by birth or parentage. One city missionary visiting from house to house in a single week offered the gospel to fifteen nationalities.

The cities are the centers of crime. Wickedness is multiplied by increasing the facilities and opportunities for crime. Philadelphia and Pittsburg are exceptionally good cities, but "in Philadelphia there is seven and one-half times as much crime to a given population, and in Pittsburg and Allegheny City nearly nine times as much, as in the average rural county of Pennsylvania."

The only remedy for the perils which confront the city is the gospel of Jesus Christ. The only power that can save a soul is the only power that can save a city. Two men were walking in the slums of a great city. The skeptic said to the Christian: "Here at least you must admit that the religion of Jesus Christ has failed." "By no means," replied the other, "it has never been tried." We sometimes say the people have drifted away from the church, and this is too often true, but is it not equally true that the church has drifted away from the people? Or why is it that so many churches drift away from downtown where the people abound? Too many churches are seeking to save themselves rather than to save the souls. In New York City, in a certain section, nearly two hundred thousand have moved in while seventeen Protestant churches have moved out.

What in Christ's judgment was the climax of his greatest works? When John asked for proofs of his Messiahship his reply was, "Go tell John the sick are healed, the blind receive their sight, the dead are raised," but the climax of all is, "The poor have the gospel preached unto them." This last, the climax, is the only one of his greatest works that remains unchanged. Shall not the church prove her divinity to the world by preaching the gospel to the poor?

I believe that an aggressive campaign for Home Missions before the eyes of men, is the greatest cure for the world's skepticism. Men of the world are too apt to believe foreign mission work to be the result of sentiment. Why, they ask, spend money and men on people abroad, while millions of negroes and foreigners and the slums at our very doors are forgotten? Let the church accept the challenge, and, while not doing less for the foreign field, nevertheless take hold of the work at home on such an immense scale as to forever cure the world's skepticism.

But we must respond to this vision quite as well for the world's sake as for our own. There must be no selfishness in our outlook. The program of Christ involves the evangelization of the whole world.

The basis of Foreign Missions is not found in foreign soil, although self-support in Foreign Missions is beginning to be tentatively considered. But for some time to come its chief basis must be found in America among the churches planted and yet to be planted by Home Missions. If this source of supply were cut off for a single year, the mission stations in China, India, Africa, and the islands, would wither like branches severed from the tree, or wheat whose roots are cut.

During the past year we have sent more than a half-million missionaries to Europe. That is doing business on a large scale. They have paid their own expenses and draw no salary. They are not accused of preaching for money. They are not preachers of doctrine, but preachers of life. Their faith has its roots in what has been wrought in their own experience. What kind of missionaries are these people? That is the supreme question. It is not a question whether we shall be a missionary people or not. It is purely a question as to the kind of missionary people we shall be. We are compelled to be a missionary people; our prosperity, our inviting resources, our practical way of doing things, have determined that. American ideas are going the world around, the impress of our life will be upon every nation, we are destined to shape the future thought and life of the world. Shall these ideas and influences be Christian or commercial? Shall they bear the message of the Golden Rule, or the rule of gold? That will depend entirely upon the way the church of Christ shall shape our American life.

With this vision before us, we are impressed that Home Missions is our immediate duty. The decisive blows of conquest must be struck at once. To delay is to postpone the victory and to invite defeat. For reasons of exigency, the critical bulk of the work must be done now. The people whose conversion presents the most urgent necessity of all the world to-day are the Occidental. The people who dwell beneath the stars and stripes must take the lead in the final conflict of Christianity for the conquest of the world. We are thus a chosen people. Now is the critical time. This is the strategic field. We can not afford to wait and the world can not afford to wait. We dare not drift, we dare not hesitate.

Thus we stand before the open doors. The hour for action has come. The Lord commands, heaven is expecting, the fields are waiting, and God, through every open door, is beseeching us to open our hearts, our hands and our purses that we may worthily go in and possess the land.

Obedience to the Missionary Vision

Richard W. Abberley, Rushville, Ind.

Bellefield Church, Thursday Afternoon, October 14.

Paul's vision was twofold: first, of a glorious Christ; second, of a world redeemed by his blood. His vision splendid led him on to countless sacrifices and heroic service, till death crowned him a martyr to the cause. Every intelligent lover of Christ has had a vision of the world-wide reign of God's Messiah. As Tennyson sang:

"I dipt into the future far as human eye
could see,
Saw the vision of the world and all the wonders that should be."

In that wondrous vision, which is based on faith in God's never-failing promises, and which surpasses the loftiest flights of the poet's fancy, we see India, China, Japan, Africa, yea,

"Every kindred, tribe and tongue
On this terrestrial ball.
To Him all majesty ascribe
And crown him Lord of all."

Nothing less is the program of Jesus. "The seed is the word of God, the field is the world." The supreme factor in this world-wide enterprise is the Christian conquest of America. Unless all signs fail, the most potent force in humanity's upward march to the golden age of the future will be American civilization, and that type of religion that prevails on this continent will dominate the religions of the world. Such is the promise and possibility of this great enterprise, that it charms the soul of the dullest man. First, in this vision of the world's spiritual conquest, we see America the richest, ripest, most responsive, and withal the most potential in future possibilities for the world's evangélization of any mission field on earth. To expatiate upon the greatness of our country, its wealth and territorial resources, seems all but futile, and yet our national expansion has only just begun.

During the century our population increased seventy-one millions. Our national wealth is increasing at the rate of thirteen millions every day. No one is prophet enough to predict the future development of our country and its power as a factor in the civilization and Christianization of the world. But let us make no mistake here. The magnificence of this field, and our power as a nation in the world's future Christianization, lies not in our material resources, not in the vast extent of our national domain, nor in our favorable situation in the Temperate Zone, nor in our strategic position between the Occident and Orient, facing Europe on the East, facing Asia on the West, nor in our farms and factories, mills and mines, shops and sky-scrapers, railroads and steamships, nor in our inventive genius and aggressive spirit of commercialism, nor in our wheatfields and corn crops and cotton belts, but in our institutions and ideals, and the moral and spiritual aspirations of our people. It is a nation's ideals that make it great, and make it live.

R. W. ABBERLEY.

The paramount importance of saving America stands in the fact that American ideals, the ideals of the purest Anglo-Saxon Christian civilization, are destined to rule the world's future. What nation can boast of institutions to surpass ours? Our free education, making us a nation of trained thinkers and workers, is unexcelled the world around; our free church, liberated from the bondage and curse of State alliance, is the pride of the earth; in no country in the world can a man speak out his own thoughts and have a right to his own opinions with as perfect freedom as here; our press is untrammeled and uncensored; our free ballot in the hands of our citizens is the scepter of a more than kingly dignity; our standards of manhood and womanhood are nearer the Christ ideal under the free flag of America than under any banner that floats in the breezes of heaven.

It is because of her ideals and institutions that we love this land and believe in her manifest destiny.

The evangelization of America can not be accomplished unless we have a clear vision of

THE NATION'S SPIRITUAL AND MORAL NEEDS.

We must see the darkness as well as the light, the perils as well as the possibilities, the vices as well as the virtues of our people, the shame as well as the glory of the nation. We must see that what America needs most is not railroad extension and Western irrigation, not tariff reduction and a bigger wheat crop, not a merchant marine and a new navy, but purer morals, cleaner lives, holier service. To this end we must have

A CLEAR VISION OF THE NEEDS OF THE CITIES.

The problem of saving the cities is doubtless the greatest problem of modern evangelization, and calls for the consecrated wisdom, sacrifice and courage of Christians everywhere. The cities are the nerve centers of the nation. Population is concentrated here. As in a river everything sets toward the whirlpool, so, in the broad, deep current of our national life, all the population seems to be setting toward the city. Here are vast aggregations of humanity, fomenting and intensifying evil. Here are the centers of culture, art and progress. In the conflict of commercial interest, manhood counts for little here. Character is only a commodity with a cash value. Human labor is bartered for with no more conscience than oxen or pig-iron. Here the menace of extreme wealth exists side by side with direst poverty.

Confronted as the church of America is to-day with the gigantic evils of the modern city, our business is not like Elijah, to sit down under the juniper-tree of pessimistic despair, but like Joshua in the courage of the Lord's anointed, to sound the trumpet of advance and go forward against these modern Jerichos, and the barriers of Satan will fall and God's host will march up to victory.

Our Home Board calls for help to sustain the work already begun, and to open new missions at strategic points in our great cities. To retreat here is unquestionable.

"To fail would be disloyalty,
To falter would be sin."

Nothing can save the city but the gospel of the Son of God. Not culture, not art, not legislative reform, not socialism, not Rockefeller universities, not Carnegie libraries, but the Christianity of Christ.

Then, too, we must see the needs of our foreign population.

In the last ten years the gates of the republic have swung open to the march of ten million immigrants, coming to find new homes in the confines of the United States. Our evangelistic problem is infinitely complicated by this multiplicity of races. The seriousness of the problem has increased of late years because of the difference in the character of the emigrant stream. Up to 1880, only one immigrant in one hundred came from southern Europe—the ninety-nine came from Great Britain, Scandinavia, Germany, and they were Teutonic and Anglo-Saxon in race. In recent years the leading races are from southern and eastern Europe, a people whose ideals and institutions and habits of living and religion are vastly different from ours. The early immigrants were easy to Americanize, the last are vastly more difficult. Some say let Uncle Sam shut the door, keep them out, dam up the stream. I venture to say he never will. He may and will shut the door on some, those who are not in sympathy with our institutions, to whom liberty means license, freedom means crime, and who come to swell the ranks of the anarchists, the discontented and the vicious. But there are foreigners and foreigners. Go back far enough and we are all "Aliens," and the great body of these new people who come to our shores seek refuge from political and social oppression, come seeking a better government, a better country, a wider liberty, and in the name of the forefathers, who dedicated this land to Christ and liberty, let us welcome them. We have opened our doors, let us treat them hospitably. Let us give them the best we have. Not only our dollars, our corrupt politics, our bad whisky, but our liberty, our education, our Bibles, our saving Christ. As John Bright, the great English Commoner, said, "Education and freedom are the only sources of true happiness among the people." Every foreigner landing on our shores is a new evangelistic opportunity.

"It is certain that only as the world's Christ and his Christianity dominate, mould and ornament the motley life of this country, can there be safety for the nation and a united civilization for its fast increasing millions." Christ, and he only, can mould this nation into one.

The call of the American Christian Missionary Society is for more reapers to bring in golden sheaves from earth's richest harvest-fields. We are a great people numbering 1,300,000, but what are these among 85,000,000 of population, with 45,000,000 unchurched and unchristian people in America? One-half of America is yet missionary territory. In only eight States out of forty-three is our own work self-supporting—all the rest of the United States is to us mission territory. We pride ourselves, and justly, on the marvelous progress of a hundred years, but with Cecil Rhodes, of Africa, the man with empires in his brain, on his dying-bed, we can say, "So little done, so much undone."

The East spells for us in big letters "neglected opportunity." In the Empire State of New York, in forty-two counties out of sixty, we have neither church nor mission. In New England, the richest and most densely populated part of our country, we are nearly an unknown people—our churches are few, scattered and unknown. The Pacific Coast, while the scene of many victories, is still one of the greatest and most pressing of mission fields. There is the vast territory we call the Inland Empire, where irrigation is making the desert to bloom, and the wilderness to blossom as the rose. Wyoming, a State larger than Illinois and Indiana, with only five churches; the great State of Utah, with an area greater than Ohio, Kentucky and Rhode Island, wonderfully rich and wonderfully wicked, the home of America's disgrace—Mormonism—with only one church of our faith; Idaho, as big as Pennsylvania and Ohio put together, with mountains of copper, silver and gold, with people pouring in by tens of thousands, but few missionaries; and that land of golden opportunity, the great Southwest, with Texas, New Mexico and Arizona, with their crowds of new settlers, new cities springing up like dreams of the night, vast cattle ranges being divided into farms—from all these promising fields the calls come persistent, loud and reiterated for help. While we wait for gifts, golden opportunities slip from our grasp and men perish without Christ. What does it mean? It means

THAT THE MISSIONARY VISION IS A VISION OF SERVICE.

The royal law of Christ's kingdom is threefold—love, sacrifice, service. The church exists not to save itself, but to save the nation. The church that loses its evangelistic spirit loses its mission and its message. Churches only prosper as they heal and save. The church wins as it magnetizes, not as it dogmatizes. Not fine architecture, artistic music, pompous ceremonials, gorgeous vestments, or orthodox dogma, but the cure of souls, practical benevolence, deeds of charity and love are the supreme test of the church's right to live. "He saved others," cried the jeering mob on Calvary, "himself he can not save." If he had, he could not have saved others. "He that saveth his life shall lose it, he that loseth his life shall find it." As we give, we live; as we go, we grow. The church that saves itself by erecting costly buildings in the aristocratic suburbs, moving away from the toiling masses, and hears not the cry of God's children fallen among thieves on the Jericho road of sin, is false to its Lord, and over its threshold will be yet found written "Ichabod"—her glory is departed.

Lastly, the missionary vision is

A VISION OF HOPE AND VICTORY.

Because the evangelization of America is truly a stupendous problem, it calls for heroic faith and hope. As in old Canaan, there are giants in the land—giant evils to dispute the advance of God's host—overcrowding in the cities, child-labor in the factories, bitter antagonism between capital and labor, millions of unassimilated foreigners, a race of ignorant negroes, corrupt politics in State and nation. But in this dark picture of perils, the man of hope and faith in God sees the bright rainbow of promise. There are not lacking in America the signs of a great moral and spiritual awakening. The new spirit of social reform, the cleansing of city governments, the mighty tidal wave of temperance sweeping over the land, the movement of the churches toward union, and, among our own people, the increased giving for missions and education, mean that the highest hopes of God's saints, their most glorious visions, are soon to be realized.

The Relation of Christianity to the Development of America

A. W. Fortune, Cincinnati, O.

Carnegie Hall, Thursday Night, October 14.

From the very beginning of America's history, Christianity has been vitally connected with it. When Columbus landed on the little island of the West Indies, the first thing he did was to set up a banner upon which was the cross. In the colonization of America, Christianity was an important factor. At the time Columbus made his discovery Europe was Catholic, and, had the early attempts at colonization been successful, this country would doubtless be Catholic to-day. But under the providence of God, more than a century passed before successful colonies were planted in America, and during that time the German Reformation had swept over Europe, and the nations which were to take the lead in colonization had become Protestant. Christianity is vitally connected with the entire history of the American colonies. Bancroft, the great historian, says: "Our fathers were not only Christians, but almost universally they were Protestants. . . . The colonists from Maine to Carolina all had faith in God and in the soul."

During that period when the colonies were merged into a nation, Christianity was in the forefront. When the representatives of the American colonies issued the Declaration of Independence, they appealed to the "Supreme Judge of the world for the rectitude of their intentions." When they pledged to each other their lives, their fortunes, and their sacred honor, it was "with a firm reliance on the protection of Divine Providence." When the American colonies sent forth their army, they called upon the God of armies to be their leader. In the Constitutional Convention, it was Benjamin Franklin who pointed out the need of divine guidance.

When the Constitution had been adopted and George Washington took the oath of office as the first President, it was with his hand upon the open Bible. There was no doubt in the mind of our first President about the relation of Christianity to the early development of America. "No people can be found," said he, "to acknowledge and adore the Invisible Hand which conducts the affairs of man, more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

Since the days of Washington our country has passed through many changes. It has grown from a narrow strip along the Atlantic seaboard to a great nation, stretching from ocean to ocean. Its three million have become almost a hundred million, and the country that was bankrupt has become the wealthiest nation on the globe. America has become one of the greatest nations of modern times. Its wealth is almost boundless, but its greatness does not consist in this alone. Its armies have been successful and it has never been compelled to sue for peace, but its greatness does not consist in this alone. Its citizens have been proud of their country and have never been slow to sing its praises, but its greatness does not consist in this alone.

The greatness of America is in the Christian character of its citizens. During all its history it has kept Christianity in the forefront. Of course we have sometimes been so intoxicated by prosperity that we have apparently forgotten God; but this has only been for the passing hour, and, notwithstanding our shortcomings, this country, which was discovered and colonized through religious impulses, has all down through its history been as true to God as any nation that has ever existed. The most influential men of State and nation are men who honor God. Our society is permeated by Christian principles. Our homes, our educational system, our courts, in fact, our whole social structrue, rests upon it. America is a Christian nation, and if it were possible to blot all Christian influences out of American life, it would be left barren indeed.

A. W. FORTUNE.

As Christian Americans, we rejoice in the position which our country has accorded to Christianity. We rejoice in the position which Christianity holds in our life to-day. But a careful study of some of the problems that are confronting us makes us anxious about the future. America has not yet reached the summit of its development. Judging the future by the past, there are undreamed-of heights ahead of us. We are just beginning to develop our natural resources, and there are great States yet to be peopled. Our industries are vast, yet who knows but they are still in their infancy. Our public schools and colleges are second to none, but they will undoubtedly be discounted by those of the future. Situated between the old civilization of Europe and the new civilization of Asia, this continent is providentially destined to have a wonderful development during the next century. Has the church enough vitality to keep pace with this development? If so, the future will be bright, but, if not, it will be fraught with perils.

There are many forces at work in this country which are to determine its development, and there are three of these which seem to be of supreme importance. The first of these is the opening of the new West. The recent system of irrigation has transformed the desert into beautiful farms, and the construction of railroads has opened them to the world. Multitudes from the East are pouring into the Northwest and the Southwest, and new empires are being formed. The place that is now given to Christianity in these new countries will determine what place it shall hold during the next century.

The second of these forces which are to determine the development of the future is the foreign immigrants. The number and character of these immigrants have made this a new problem. Each year a million foreigners land upon our shores, and the number is increasing with the passing of the years. These foreigners bring with them the manners and customs of the Old World and they must be conquered by American civilization, or they will conquer us. Foreign immigration is a real problem to-day, and it is one which will be difficult to settle by legislation. The church, by teaching Christian patriotism, must help to solve the problem.

The third of these forces which are to determine the future development of America, is the great cities. Practically all the problems which confront American life center in the cities. If America is to have a bright future, our great cities must be redeemed, because they are soon to be the dominant power. Education and religion have won their greatest triumphs in the cities, but here they come face to face with numerous antagonists. In the foreign colonies in the great cities the dangers of immigration are most manifest. The lockouts and strikes indicate the seriousness of industrial conditions in these great centers. It is in the cities where there is the worst poverty. It is in the cities where the homes are in the greatest danger. In these great cities there are a thousand influences which tend to destroy American manhood. Some of the darkest spots on the face of the globe are to be found in this Christian land. There is deep-seated corruption in the political, commercial and social life of the cities, and even the church is breathing the poisoned air of a debased commercialism. Jesus wept over Jerusalem, and we can well weep over the great cities of to-day which are threatening the future of our republic.

While I am conscious of the dangers threatening our nation, yet I have faith in America's future. There is a tree whose leaves are for the healing of the nations, and I believe this tree will spread its branches into every part of our land. I have enough confidence in the church of God to believe it will soon realize its responsibility to America. Society naturally looks to the church to help solve America's problems, and it will not look in vain.

The Disciples of Christ, more than any other people, are obligated to America. This movement was American in its origin, and it was doubtless influenced by the American spirit. It is here where it has had most of its growth, and it is peculiarly adapted to American life. Some of the other churches may neglect America, but we dare not. The greatest work before the Disciples is that of American missions, and I have enough confidence in my brethren to believe that we will not be negligent of this duty. I believe this religious body, which came into existence at the beginning of our national life, and has grown up with the nation, will do its part to help keep America true to its Christian ideals.

During our second century we can render our greatest service to America by placing a new emphasis upon our fundamental plea. The Disciples should take such an unselfish step, in their effort to make practical the plea for Christian union, that all of God's people will fall into line. The Christian conquest of America will never be accomplished by a divided church. No single denomination is big enough to grapple successfully with the problems confronting America. The work is too great for the churches, working independently, and if we continue the independent denominational policy of the past, we can hope to make but little progress in the face of the opposing forces. But if the church unites its energies, the hour has come to demonstrate its supreme power.

Because of denominational difference we are being forced to abandon the downtown districts where the gospel is the most needed. In the Thirteenth Ward in the city of Boston, there are twenty-six thousand people without a church, while in the Eleventh Ward, which is the aristocratic Back Bay District, there are only twenty-five thousand people with thirty-three churches. All the great cities reveal similar conditions; and if we do the Lord's work, we must unite our forces and go back and reclaim these needy districts.

A united church would mean the Christianizing of the new States without any wasting of material. A united church would mean the Christianizing of the foreigners in our cities, and nothing but a united church can accomplish that task. The time has come when we must seriously attempt to evangelize the foreigners in our midst, or we must cease our attempts to evangelize them abroad. A united church would mean the reconquest of abandoned sections of our great cities. A united church would be the solution of the religious problem of the rural districts, and it would do much to help solve the great social problems of our time.

The church originated in Asia; in Europe it became divided into various denominations, and it remains for America to show to the world the example of a church that has been reunited. What body of Christians is better prepared than the Disciples of Christ to lead in such a movement?

America has been called the land of opportunities, and the supreme opportunity before the American church at the present time is to make real the prayer of our Lord for union. Alexander Hamilton said: "It is ours either to be the grave in which the hopes of the world shall be entombed, or the pillar of cloud which shall pilot the race onward to millennial glory." If the gospel fails to win America, it is folly to try to Christianize the pagan lands; and if the church can not unite here, it is useless to try to unite it anywhere. But the land which is uniting representatives of all the nations of the globe under one government, can unite the followers of all creeds under one Christ, and a united American church would truly become a pillar of cloud to pilot the race onward to God.

Selfishness and pride have ever stood in the way of human progress. Denominational differences are the greatest hindrances to the religious development of America, and denominational selfishness and pride are the greatest hindrances to Christian union. Perhaps the Disciples are not entirely free from this sin. We are beginning to place much stress upon numbers, and to boast of the great things we have accomplished. Denominational selfishness has sometimes controlled our policies. Our missionary boards have sometimes been too careful about the return on investments, and hence have many times neglected the most important mission fields in order that they might report self-supporting churches. The time has come when for the sake of a Christianized America we must be governed by unselfish motives. We must do our part with the other churches to help win the foreigners at Ellis Island, if there is never a dollar returned on the investment. We must do our part to help Christianize the foreign colonies in the great cities if there is never a self-supporting church that comes from our efforts. We must think less about becoming a great religious body and more about helping to advance the kingdom of God. When we become so unselfish that we shall forget ourselves, then God can use us to help fulfill the great plea we have been making; and when that plea for Christian union has been fulfilled, Christianity will dominate our nation as it never has before. The Disciples of Christ have had an important part in helping to make America what it is. As we enter our second century may it be with an unselfish desire to be used of God in the way that will mean the most, not only for the development of America, but for the development of the race.

The Relation of Christianity to the Development of America

Earle Wilfley, St. Louis, Mo.

Congregational Church, Thursday Night, October 14.

America belongs to Christ. Given him of the Father, his title has never been transferred. We only occupy the land, and to-day he calls for an account of our stewardship.

I. *Historically considered*, America belongs to Christ. He asserts his claims to-day and will not be denied. This child of the nations, this inheritor of the ages, discovered by a Christian sailor, whose voyage was made possible by the faith and devotion of Spain's noble Christian queen; this land, whose virgin shores heard first the song of thanksgiving and felt the gentle pressure of Christian feet; whose valleys were tilled by Christian industry, and whose hillsides were marked by Christian graves—belongs to Christ. Its pioneers were cheered around their campfires by the word of God, and the voice of praise stole softly through the wigwams of the natives. Our first institutions were planted in faith, watered by the tears of devotion, enriched by the blood of sacrifice, and brought to full fruition in a harvest-time made glorious by the spirit of Christian brotherhood. In this congenial atmosphere human rights received a new emphasis and human obligations a new birth. "Might makes right" gave place to the "might of right" and ruling human motives received a new baptism. The Puritans in New England, the Dutch in New York, the Quakers in Pennsylvania, and the English Churchmen in Virginia and Georgia, placed the banner of the cross in the forefront of their civilization and recognized Christianity as the basis of society. So by right of discovery, of colonization, of its institutions, of the blood shed and the prayers offered, this goodly land, "Time's noblest offspring," belongs to Christ. Patiently, ceaselessly, wearily, uncomplainingly, he toils up the Via Dolorosa of this world's selfishness in order that he may come into his own. Shall we help him or hinder him?

E. WILFLEY.

II. *Logically considered*, this land belongs to Christ. With a new country, new laws and institutions, freedom of speech, of the press and of religion, every condition was favorable, not only to human liberty, but also to a robust faith.

With the direction of public affairs and the instruction of youth in the hands of those who took their inspiration from the open Bible, it is no wonder that religion played so prominent a part in the shaping of our destiny. God's name may not be in the constitution, but God's Spirit was in the hearts of those who framed it. In the founding of our Government the voice of faith was dominant; all the best that our civilization affords has come from the early acknowledgment of Christ's supremacy.

III. *The Larger Christ for Our Enlarged Needs.* Though the past speaks plainly of the place and power of Jesus in the thought and life of the nation, yet only the blind can fail to see the need for greater effort in pressing the claims of the gospel in our own day. The watchmen upon the walls of Zion cry loudly in alarm; the trumpet-call to duty sounds in every ear not deaf to the voice of God. Our institutions and national life were never so much in peril as now.

The tide of immigration, bearing on its bosom the Continental Sunday with all its riot and wantonness, is threatening the peacefulness of our American Lord's Day.

The American saloon, that beastly

and abortive child of misguided liberty and sordid license, entrenched within polluted passions, bulwarked by political power and battlemented by enormous sums of blood-money, is pushing its outposts to our very firesides, and no place too sacred, no life too beautiful, for its hellish onslaughts. Classes and masses are said to be drifting farther apart; the upper ten and the submerged tenth seem hopelessly separated, while both are perils of the common good.

In the great cities, the church is said to be in retreat. Populous and needy fields are being deserted; the temples of worship follow the pocketbooks of the biggest givers; costly pews are paid for, but unoccupied, by men who prefer to go a-motoring; an elect and gilded membership takes its religion by proxy or by the methods of absent treatment.

There are signs upon the earth of a new Pentecost, but it can only come after a new crucifixion; and the cross may be very heavy, and the way rough and steep, but without the cross there can be no crown.

God's bow is in the heavens. His word has gone forth and his bared right arm has been thrust athwart the path of the nations. In our sky a shadow lingers, but from its depths we hear the voice of Jesus—"It is I, be not afraid."

It is not true that the church is in retreat; it is only shifting its base of operations. It is contended that the widespread social and spiritual unrest indicates that society is deserting the church and losing sight of Christ. Not so. Society is just beginning to see Jesus, and the glorious vision has disturbed the ominous content and sense of security into which it had fallen. Blighting apathy is giving way to intelligent sympathy. The vision of Christ and what he yearns to be to humanity has caused heart-searching and soul-hunger—not because he is getting farther away from us, but because we are drawing nearer to him, and thus getting closer together.

What more enrapturing theme than this: Save America for the world's sake. A saved America can save the world; a half-saved America will but trifle with the world's salvation. Then, save America for America's sake, and save America for the world's sake.

"God in Christ reconciling the world unto himself," must now be supplemented by Christ in his people reconciling them to one another. American Christianity, torn by dissensions, weakened by strife, embittered by factions, its spiritual power atrophied by long misuse, *must get together*, minimizing its diversities, magnifying its unities, subtracting its divisions, multiplying its additions, until at last the Christ life shall find a new power in a unified church and a dying world be drawn to him and saved.

What people better fitted to lead in this glorious cause than you, my brethren—you? *You heroes of a hundred years!*

IV. *Our Opportunity and Our Obligation.* An American movement with an American spirit, favored and fostered by congenial conditions, coming in the fullness of time, with no crushing pack of medieval rubbish upon your backs, no clattering clogs of man-made curios dangling around your heels, and no *ex-cathedra* goggles on your eyes, it is yours to be first to find Jesus in the fullness and perfection of his love and bid the world "come and see."

This is a work we dare not trifle with. Christ's disciples were not "divinely sent to conform their thinking and speaking to a creed, nor prove a book, nor prop up the throne of God, nor support an ecclesiasticism; but to exalt Christ and subdue all things unto him."

We stand in the faintly breaking dawn of our second century, and startling changes have come with the receding night. Among the forces that make for progress and righteousness among us, there are some that make for disintegration and death. Old perils have been met and overcome by those who have preceded us, but new perils confront us in the way. Perhaps the greatest are not bitterness and prejudice, ignorance and infidelity without, but rather false standards, short-sightedness and self-complacency within our own ranks. "Our Plea," if ever true, is true to-day. Its progress and power in the world are its own triumphant vindication. It still "needs no revision," *unless it be* in the matter of *emphasis.*

It is time for us to acknowledge the vital relation of creed and conduct, of doctrine and life. It is our boast that we have the doctrine; the world demands that we reproduce the life. We announce vociferously that we are sound in the faith; but the world quietly asks to see the fruit. Our preaching may be good, our professions better; but humanity will judge us essentially by our practice. Less dogmatizing and more evangelizing is what this day needs. The ministry is called upon, not to argue Christianity as a proposition, but to announce Christ as a loving and the only Saviour. Solemnly, but with a deep sense of its significance, I beg to say, *God preserve us from the infuriate passion of the heretic hunter and fill us with the divine passion of the soul-saver.* Brethren, no amount of keen thinking and fine talking can take the place of practical living and giving for the Master's cause. It is utterly futile to try to substitute boastful professions and self-congratulations for the going feet, the uplifting hands and the open purse. We can no longer hide behind the pretext that we are a poor people. We are rapidly becoming a *rich* people, and, to paraphrase the words of Lyman Beecher, "we must evangelize or we must perish with our own prosperity." A practical demonstration of Christ's power in our own lives and deeds will have far more weight with humankind than any doctrinal pronouncements, howsoever true and beautiful.

Not all the wealth of all the ages,
Not all the wisdom of all the sages,
Not all the stories of ten million pages,
While pagan weeps and heathen rages,
Not altogether can wash Lady Macbeth's
hand clean.

What can? Only the blood of Jesus Christ. That blood is for the cleansing of the nations. That blood is for the cleansing of *our* nation, and is accessible only through a cleansed and consecrated church.

Heroes of a hundred years, do you believe it? Then help the old A. C. M. S., the mother of all our enterprises, to make that cleansing complete. Rally to its support, sing its praises, read its literature, and *take its offerings.* Lend a hand in this entrancing cause. For believe me, brethren, it is better to win the great Northwest for Christ than to win the world's championship in baseball. Better to navigate the Congo in the steamer "Oregon" than to push the steamer "Roosevelt" through the polar seas. "As goes America, so goes the world." If we believe it, then we must act upon it. Everlasting glory or eternal shame awaits our action.

Christ in America's Life

N. K. Griggs, Lincoln, Neb.

Carnegie Hall, Thursday Night, October 14.

God fashions history. The records of the past disclose him. His handiwork is seen in all. Rulers and peoples are his chessmen. If pawns or rooks, or queens or kings, they move across the board at master will. Alike, though knowing not, they buttress ends divine.

To reveal a faith, lived Abram; to upbuild a nation, Moses; to restore a worship, Cyrus; to diffuse a language, Alexander; to prepare the world for Christ, all. To preserve religion, came Jew; to release bondsman, Persian; to exalt reason, Greek; to enthrone justice, Roman; to conserve the world for Christ, all.

This nation was born unto purpose. Its course was compassed for destiny. Its mission was founding of liberty—liberty the truest, the purest, the noblest yet given to earth. And the stress of its years was means unto growth; for trial is parent to wisdom, sorrow the way to perfection.

So, profit arose from America's woes. Those years, so tense, were formative only. They fed unto growth; they grounded a character. They led unto strength; they rounded a character. Each tug at the rope meant brawn. Each strain of the sail meant course. Each surge in the heart meant soul. By very repression came hate of repression. And, over that ocean of error, the power of God was moving. Deep in that vortex of tumult the spirit of justice was forming. And out of that maelstrom of passion the vision of freedom was rising. Then, at the last, stood forth a republic, a republic the truest, the purest, the noblest yet given to earth. Aye, stood forth a republic, so strong it dared to be kind; so brave it dared to do right; so wise it dared to decree, *What the soul of each man counsels him, that let him do.*

N. K. GRIGGS.

This land is Christian. Its story is imbound with Christ. His word inspired its founding. It took, for creed, his Golden Rule. It traced upon each lintel, *What ye would that man should do to you, do even so to him.*

And, by force of that rule alone, this nation sprang and grew and dared and won; this nation lives and loves and cheers and rules. And, through that force, that giant force, this nation still shall be guide to the earth, be star unto hope, be harbinger unto dawn, be light at the manger of liberty.

And that rule of love, of good in advance, of helping unsought, of doing unpaid, is the key to America's thought, the power begetful of action. For that rule has motived the nation, has edged the nation's desires. That rule, in whole, is the spirit of God, is right in epitome, is *Christ in America's life;* in a word, *Christianity.* And these, in part, are its deeds:

It has loved kindness. It has guarded the wildwood nest; pleaded for the life of the bird; brightened the eyes of the cur; rested the ox of the market; halted the wearying horse; thundered in the ears of the brutal, *Brutality here shall end.*

It has loved the marriage vow. It has sealed it at altar of troth; prayed it as lasting as life; held it the stay of the State; claimed it the blessing of earth; mourned it when knowing it rent; argued with man, bowed unto God, for the end of the curse of divorce.

It has loved the fireside. It has made the father more thoughtful, more helpful, more kind; the mother more patient, more tender, more sweet. It has whispered the son, of truth, of justice, of honor; the daughter, of home, of duty, of service. It has filled the heart, it has lit the soul, with a holy and radiant joy.

It has loved mercy. It has taken the babe to its bosom; gathered the waifs from the byways; offered a hand to the fallen; builded the home of the friendless; lightened the lot of the aged; hastened to haunts of the fevers; hurried in wake of the battles; furnished a bed to the dying; succored the lands of the smitten; proven an angel of mercy, God's angel of mercy, to the uttermost ends of the earth.

It has hated injustice. It has frowned on the ways of the rude, frowned on the ways of the strong. It has stood as the foeman of greed, stood as the foeman of wrong. It has counseled for fairness to heathen, though knowing of heathendom hate. It has caused the return unto China, wondering China, of million of Boxer indemnity. It has forced the full payment for booty of war, though the owner, the Spaniard, had forfeited all.

It has hated slavery. It had taught the beauty of freedom. It had written this thought, with blood, in America's charter of liberty. It had vowed, in its heart, this blessing was birthright of all. It had sworn, by itself, this birthright forever should be. Yet strained were its words, and idle and vain; for many were shackled, many were slaves. It urged by its vow; it drove by its oath. Then struggle for freedom came on.

Hearts were in passion, souls were in dread;
Homes were forsaken, prayers were unsaid;
Great were the leaders, grand were the led;
Wild were the battles, piled were the dead.

Then came the end. When, lo! though shattered were hopes, and bleeding were hearts, and empty were sleeves, the nation arose unto newness of life, full-born unto freedom, the joy of the earth, the anointed of God.

It has hated intemperance. It saw it

destroy brawn, debase brain; ensnare mind, enslave will; inspire grief, invent pain; invoke want, invite shame; inflame thought, incite lust; contrive hate, conserve crime; despise faith, despoil hope; assail worth, assault truth; defile youth, debauch age; defy earth, deny God. It saw the monster entrenched in saloon. It said, in its wrath, that stronghold must go. It rushed to attack. It forced the fight. The end appears, looms clear unto sight. That end is victory, victory for right. Already the saloon has gone from a half of America's soil. And, even this hour, the armies of Christ are singing "Te Deums" in a fullness of joy of their ultimate triumph. "He hath put down the mighty."

It has loved America. It sent to her shores the noblest; brought to her aid the wisest; won to her cause the bravest; gave to her care the fairest. It fashioned her form in wisdom; rounded her lines to beauty; strengthened her hold for service; compassed her course for freedom. It moulded her being; bent unto infant in cradle; sung unto children of mercy; brought unto father his duty; showed unto mother her glory; taught unto leader of service; pointed the nation to God.

It has loved humanity. It has winged afar its brotherly creed. For this, Europe knows little of thrall. The gates of Japan swing inward. Russia grants favor of Duma. China arouses from stupor. Tyranny topples in Persia. Turkey throws sop unto freedom. There came a cry from suffering Cuba.

Christianity hearkened that cry; then called, "To arms!" The nation obeyed. The strife done, the wolves were gone, the carnage was past. And hope's sun, that beautiful sun, shone full upon Cuban Isle; while joy, the joy of tyranny ended, filled all the isle with song. Aye, Christianity, America's Golden Rule, has loved the whole of humanity, has wrought for the weal of the earth, has changed the world.

And Christianity still shall live. It was not born of earth. It came from God. Its years are God's. No doubts may bar its way. No sneers may end its sway. Its strength is love divine. Its love is strength supreme. It moves, and creeds are ground to powder. It frowns, and dogma holds its silence. It smiles, and all, in love, are brethren. And not before, since Calvary's shame, were Christian thoughts and wills so blent, as now, in quest for Christian good, in zest for Christian service.

But the Master's cause has much to do, much to dare, much to win. Triumph it must, triumph it will, since right is might, since Christ is God. And yet for this the earth must toil with earth, and man must strive with man, and soul must plead with soul. So unto each the order goes, as it went to the one of the cloud, "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

Canada's Contribution to Our Movement

John Munro, Grand Valley, Ont.

Carnegie Hall, Thursday Morning, October 14.

Evidently those who prepared this program thought that Canada had made a contribution to this Restoration movement, and that that contribution was not an insignificant one. We appreciate this acknowledgment.

Canada is a country whose area is greater than that of the United States, but her reasonably habitable territory equals that of the United States. Her geographical position gives her great varieties of climate, but everywhere it is invigorating and conducive to the production of a hardy and an energetic people, a liberty-loving people, a people capable of thinking for themselves.

Canada's contribution from Nova Scotia began at River John about 1815. It was at the beginning of the old Scotch Baptist order, a people very like our own movement, and the work in Prince Edward grew out of this same people. Benjamin Howard was the first evangelist from the United States to present our plea in Nova Scotia and in New Brunswick. He preached in various parts of these provinces fully seventy-five years ago, though it was not until about the year 1840 that the churches began to be organized.

D. Crawford, G. Garrity, W. Hughes and H. Greenlow are some of the pioneer ministers of the Maritime Provinces, and to these and their colaborers the brotherhood owes more than can be told.

In Maritime Provinces there are now thirty-three churches, three thousand members and twelve ministers. These churches have given many of their substantial members to the churches in the United States, especially to the New England churches, and there are now in other fields as many as thirty-five preachers belonging to these provinces.

Ontario's contribution to the Restoration work began with the organization of a church of Christ at Lobo. Ontario now has fifty churches with a membership of about five thousand. Many Disciples have gone out from them to the Western States and to western Canada. There are now in the United States many more ministers belonging to Ontario than there are now in Ontario.

Western Canada—the church in Portage la Prairie, Man., is the mother church. Its charter members went out from Ridgetown, Ont. For a number of years it was our only church in the West; now there are twenty.

Canada's 10,000 members, 100 congregations, 90 ministers, $250,000 of church property, $50,000 contributed annually for local work, $7,000 for Home Missions, $4,000 for Foreign Missions, and $3,000 for C. W. B. M.—all this is but a small part of Canada's contribution to our movement. Her chief contribution has been workers.

JOHN MUNRO.

Archibald McLean, one of the best known and best loved men among us, is a son of the little province of Prince Edward Island.

To the foreign field Canada contributed Dr. W. E. Macklin, Dr. Jas. Butchart, Mary Rioch, David Rioch, Dr. Martha Smith, Neil McLeod, Martha Lediard, W. C. McDougald and John Lord.

What constitutes our Restoration movement? Not buildings large with spires and turrets crowned; not surpliced choirs and organs grand. No! Men, thinking men, large-minded men. Men who know the truth, and, knowing, dare maintain. Men who count all but loss for the excellency of the knowledge of Christ Jesus our Lord. Men who count self-sacrifice for the gospel's sake a joy. Such men are Canada's contribution to this movement, and of these she has supplied her share.

Canada: The Status of Our Work, Our Drawbacks, and Our Hope for the Future

R. W. Stevenson, Toronto, Can.

Carnegie Hall, Thursday Morning, October 14.

I shall ask only, Is Canada worth while? Until quite recently many people, even in Canada, did not realize the greatness of their own country. Surprised were they when told that it is four hundred thousand square miles greater than the United States. It forms about one-third of the whole British Empire, only a little less in size than the continent of Europe. If the United States were set down in Canada, the whole of British Columbia and the half of Alberta would be left out. British Columbia alone is larger than France, Italy, Portugal and Switzerland combined.

Less than four hundred years ago Canada was a vast solitude of untilled plains, unbroken forests and lonely mountains. To-day it is occupied from ocean to ocean by over seven millions of people. Lord Strathcona has said that "Canada will have as great a population as the British Isles by the close of the twentieth century." We live, it is true, in a latitude of frost and snow, but in this latitude have been born and reared races that have become distinguished in art, in war, in religion, and in all that promotes the highest civilization.

The population of Canada is being added to every year by hundreds of thousands of those who are nobly assisting in changing the forests and great prairies into well-cultivated regions with their villages, towns and cities which are fast becoming centers of trade and ring with the music of industry. Her rivers, canals and great lakes are thronged with the ships of a rapidly increasing commerce, which is being constantly increased by our great transcontinental railways. Great districts which once seemed a wilderness of rocks and shrubs are now yielding vast stores of gold, silver, copper, nickel, iron and coal. Canada contains some of the richest nickel and silver mines in the world. Her mineral resources are as yet only being touched. We are standing upon the shores of stupendous mineral wealth. And what shall I say of her lumber, her water power, her fisheries, her grain-producing territory—sixty millions of acres of which are as yet unoccupied? Canada is rapidly becoming one of the greatest grain-producing countries in the world. Her stock raising and her fruit growing are worthy of special mention. She is becoming the rival of older countries in the markets of the world as a producer of butter and cheese, and fruit is grown in great abundance in the Maritime Provinces, in Ontario and British Columbia.

R. W. STEVENSON.

Most of our Canadian churches are as thoroughly consecrated to the work as any that can be found. The brethren have not come into this work through great religious excitement, but after much mature thought and well-balanced judgment they have accepted the plea of the Disciples of Christ as the very best thing in the religious world, and the majority of them are determined to stand by it to the end.

The most of our churches have a commendable missionary spirit. Canada has given a noble band of missionaries to the foreign field. The first grave dug on the foreign field was for a daughter of Nova Scotia. A daughter of Ontario knocked at the doors of Tibet and suffered the loss of all that was dear to her that Christ might be preached there. The Canadian brethren are anxious for the conversion of the world to Christ. We believe in preaching the gospel to every creature under heaven. We believe that it is by the foolishness of preaching that God sees fit to save them that believe. Men and women are coming to our shores from every nation under heaven. We are anxious to make our God their God and our religion their religion.

The mission of the Canadian churches is to sound the call for a united church. They long ago have discovered the evil of divisions in the religious world; that these are contrary to the prayer of Christ, out of harmony with the teaching and experiences of the apostles, and a source of extreme weakness.

One of our greatest drawbacks has been, and in some places still is, the need of more men thoroughly qualified for the work. Some of our Canadian churches have thought that any one could do the speaking, as they were accustomed to phrase it. But the speaking was generally in first principles. There was great fear of the one-man power in the church. These were days of much controversy and sometimes sharp contentions over organized missionary effort and instrumental music in the churches. Instead of a dignified and intelligent presentation of the truth, there were sometimes cruel and embarrassing tirades which were calculated to subvert the hearers and hinder the progress of the cause of Christ.

One of our greatest needs is to provide competent men, masters of assemblies, for our churches, also a thoroughly up-to-date Bible-training school in Canada, not a school to give an elementary education, but a school where men who have a fair education can be trained in a knowledge of the word of God and how to preach it to the edification of the churches and the conversion of men to Christ. If our churches made this demand of our young men and assisted them in making the necessary preparation for the work of the ministry, one of our most serious drawbacks would be removed.

The Canadian churches have called into the work of the ministry as many men as the same number of churches anywhere on the continent. Prince Edward Island, with her eight churches in a population of one hundred and eight or ten thousand inhabitants, has given to the work of the ministry about twenty-five men, besides the pioneers. Some of these are highly honored in the councils of the brotherhood, some of them professors in our colleges, some leaders in our missionary movements, and the rest preaching the gospel—some of them in some of the largest churches in Canada and the United States. What shall I say of Nova Scotia and New Brunswick? They have nearly, if not altogether, as many of their sons engaged in the work of the churches, all of whom are honored men. Some are on our mission fields, some editors and teachers, and all preachers of the unsearchable riches of Christ. Of the men of Ontario you have heard. Their value to the cause of Christ can never be fully appreciated nor known this side of eternity.

We have no place for discouragement. Our sky is not overcast by heavy clouds that threaten defeat and dismay. The Sun of righteousness still shines in our northern sky. Our hope is that the second century shall bring forth greater prosperity for the Disciples of Christ than the century just closed.

In Canada the question of organic union has been considered as never before. Presbyterians, Congregationalists and Methodists shall surely be one in the near future, and we hope that that union may lead to the union of all immersionists. Then will the church be fair as the moon, glorious as the sun and terrible as an army with banners. May the Lord ever help us to preach the Word. Let our battle-cry ever be, "Back to Jerusalem!" and "Where the Bible speaks, we speak, and where the Bible is silent, we are silent." And by the help of God we shall carry the battle to the gates of every enemy of God and men, and the greatest enemy is sectarianism.

The Outlook in Western Canada and the Union Movement

J. A. L. Romig, Portage la Prairie, Man.

Carnegie Hall, Thursday Morning, October 14.

Moses and Paul were sent to the desert to learn humility and the way of the Lord more perfectly by direct revelation, but when God wanted to build a nation, he chose a land of great possibilities and special opportunities through which he could bless the nations round about. Such is western Canada, for one of high authority said, "It is a land of magnificent distances and unlimited possibilities; the soil is as fertile as the valley of the Mississippi and the sands as golden as Eden." The great deserts have no attractions for men seeking a home nor for missionary societies seeking the advancement of the kingdom. Jesus Christ said, "Where the carcass is, there will the eagles be gathered together." Where the land of great opportunity is found, the other nations wend their way. Such is that western Canada of ours.

No other country in all the world commands so much of the attention of the nations. The productive soil, the wealth-producing hills and mountains rich in minerals, the extensive forests, challenge the graphic power of reporters and strain the imagination of the real-estate agent to the point of breaking. Here the poor become rich and the rich more wealthy; the ignorant may become learned, and the learned more cultured, and the cultured more refined.

And if the material outlook is hopeful and full of promise, the spiritual is even more so, and our responsibilities proportionately greater. The nations of earth are brought to our very doors by the thousands. Torn from their religious moorings in the home land, they are open to investigation, and so become more susceptible to the truth, religious as well as on other lines. Our religious neighbors are keenly alive to the situation and are making heroic efforts to provide for their people as they come from everywhere. The Catholics, realizing the importance of caring for their people, after housing their members wherever sufficient numbers justify, are arranging to send out cars on the various lines of railroad in which the priests are to conduct services and hold their people in line. The denominations are pouring in money by the fifty and sixty thousand dollars each annually, and are calling on their people for a hundred thousand dollars for the current year.

J. A. L. ROMIG.

The opportunities are there. In the larger cities the denominations are strong and growing rapidly. They have built great houses of worship that have cost from forty to sixty and on up to a hundred thousand dollars. Their equipment is modern and up to date. They build for the future, having faith in their people, God and the country. They often go heavily in debt for these buildings, but they have a magnificent church with the best music and the finest singers to be had. They have moved out on a large scale that corresponds with the country to win the people, and when the people come they go with them, not only their own, but those who have been Disciples in the Eastern provinces and the United States as well.

Brethren, I want to say to you that if we win the people of the larger cities, we must start out on a basis that will be equal to those of our religious neighbors if we want to command the respect of the community.

We need money in the cities and in the smaller towns. Where we have had sufficient funds to operate, the gospel was preached and the people have had the best buildings, not only in the town, but in the district. What we have done in the smaller towns can be done in every town and city where we have sufficient funds to operate on a basis that will inspire confidence sufficient to secure us a hearing and future promise of permanent success.

The people in western Canada, as in no other place that I have ever visited, are tired of sectarianism and long for the pure word of God as it was first delivered to the saints, and in the absence of it do the best they can and make the most of what they get; but when they hear us and see the contrast, they cry for more and plead with us to come to their aid with a gospel that will save men and transform lives to the image and the glory of God.

Just a word about Christian union. No place on the footstool of God that I know of is so open to the gospel of Christ and the appeal of our Saviour for the unity of his disciples and his followers. The people are hungry for it. We could have Christian union from Port Arthur to Vancouver in a single year if you would leave it to the people; if you got rid of the preachers and some of the leaders. The people want it. The people see the importance of it. They are sick and tired of building four churches, one on each corner of the square, and going at a rate that is certainly deplorable, because of the sectarian spirit, the strife and jealousy that is manifested in the smaller towns of that country.

In conclusion, we are building an empire that is greater than any communion or any denomination. Shall we do our part in laying broad and deep the foundations of a nation whose God is the Lord, one that escheweth evil, doeth good and worketh righteousness forever? It is our privilege so to do, and the measure of our ability is the measure of our responsibility to God. With Christian America to the south of us and Captain Bernier with the Union Jack on the islands and Dr. Cook and Commander Peary to the north of us, we covet for Jesus Christ all that lies between. All authority hath been given unto him.

Primitive Christianity in Australia

D. A. Ewers, Adelaide, Australia

Carnegie Hall, Thursday Morning, October 14.

I am here as one of the representatives of the Federal Conference of the Churches of Christ in the Commonwealth of Australia, comprising twenty thousand Disciples and with three thousand more in the Dominion of New Zealand. Time would fail me to relate the history of the origin and progress of the movement we love in my native land. Planted some sixty years ago by sturdy, faithful brethren from Great Britain, and watered by the eloquence and ability of gifted American preachers, God has richly given the increase.

My confidence in the future growth of our plea beneath the Southern Cross is based on the following considerations:

1. *The unity of the brotherhood.* We are to-day united as never heretofore. All the churches co-operate in Home and Foreign Missions, through our Conference Committees. No burning questions such as destructive criticism, on the one hand, or anti-co-operation in mission work, on the other, disturb the peace of our Zion.

2. *Their loyalty to the old plea* gives promise of greater progress. With all our hearts we Australian disciples believe in the ancient gospel. We believe that Jesus is the Christ; that he died for our sins and rose again; that his own self in his own body bare our sins on the tree; that we have redemption through his blood, even the forgiveness of sins; that he that believeth and is baptized shall be saved; and that in all matters pertaining to salvation and fellowship, where the Scriptures speak, we should speak, and where they are silent, we should be silent. Australian Disciples are loyal to the New Testament, and consequently loyal to the plea of the Campbells and their faithful coadjutors.

3. Their recognition of *Christian liberty* will doubtless be a factor in their prosperity. While loyal to the truths most surely revealed, they stand fast in the liberty wherewith Christ has made them free, and refuse to be again entangled in the yoke of bondage. They realize that the "unity of the Spirit" does not involve unity of opinion, nor necessitate uniformity in methods of work and worship. Where the Spirit of the Lord is, there is liberty.

4. But, above all, the spirit of *aggressive evangelism*, which within the last few years has become so marked a feature of our Australian work, gives assurance of future success. But a few years ago we embarked in foreign mission enterprises, and since then our home missions have taken on new life and were never so vigorous as now. The work has advanced by leaps and bounds, and as the prosecution of our propaganda is accompanied by a spirit of healthy optimism, we can not doubt the continued and increasing prosperity of the cause we plead.

In the light of their love, their loyalty, their liberty and their live aggressiveness, am I not justified in concluding that the success of the past is but the prediction of future achievements beside which that will pale into insignificance?

As the secretary of our Federal Conference, I convey to this magnificent Convention the fraternal greetings of the Australian brotherhood, and trust the coming years may draw closer together the mighty hosts of all lands who are laboring for the union of Christians, the salvation of sinners and the glory of our Christ—"that in all things he may have the pre-eminence."

NEW ZEALAND.

Mr. Mathieson said: "I am glad to bring greetings from New Zealand from three thousand Disciples of Christ over there. The hearts of our people are with you. We have nine hundred thousand people in that little country, after only sixty years of colonization, and those nine hundred thousand people we hope one of these days will be united under the banner of King Jesus.

Some of the Business Transactions of the Convention

Inasmuch as the business relating to the general interests of the brotherhood is transacted in the sessions of the American Christian Missionary Society, some things of universal interest should be noted.

Through the New England Missionary Society, the ministers of the Baptist Church in New England, and members of the Baptist Ministerial Conference of Boston, made the following appeal for the next Convention of the Disciples:

To the New England Christian Missionary Society (of the Disciples of Christ), convening in Haverhill, Mass., Sept. 9-12, 1909, *Greeting*:

We, ministers of the Baptist Church in New England, and members of the Baptist Ministerial Conference of Boston, believing that the two great bodies of Christians, known as Disciples of Christ and Baptists, should be united into one body as speedily as it is possible to bring it about consistently with the principles of both, rejoicing in the advance that has already been made toward that end, as seen in the actual union of churches in various localities, as well as in fraternal commingling in congresses and conventions and evangelistic efforts, and desiring to aid in this great work in an effective manner, hereby heartily pledge ourselves to use our influence in causing our conference, on Sept. 20, 1909, to cordially second your invitation to the National Boards of the Disciples, for October, 1910, to Boston. Furthermore, we will do all in our power to assist in making that National Convention a success, should it come to Boston, especially in the way of strong, effective, practical steps toward the union of the two peoples.

Praying that your action in Haverhill upon this move may be as cordial, harmonious, earnest and prayerful as our own, we subscribe ourselves,

Your brethren in Christ,

CORTLAND MYERS,

FRANCIS H. ROWLEY, *First Baptist Church, Boston.*

EDWARD P. TULLER, *Brighton Avenue Baptist Church, Boston.*

O. P. GIFFORD, *Brookview Baptist Church.*

WOODMAN BRADBURY, *Old Cambridge Baptist Church.*

EDMUND F. MERRIAM, *Editor The Watchman.*

J. L. CAMPBELL, *First Baptist Church, Cambridge.*

CHAS. H. MOSS, *First Baptist Church, Malden.*

GEO. E. HORR, *Pres. Newton Theological Institution, Newton Center.*

MAURICE A. LEVY, *First Baptist Church in Newton, Newton Center.*

FRANK W. PADELFORD, *Gen. Sec. Massachusetts Baptist Missionary Society.*

EDWARD BRAISLIN, *Pastor Dorchester Temple Church.*

J. A. JOHNSTON, *Center Street Baptist Church, Jamaica Plains.*

WALTER CALLEY, *First Baptist Church, Jamaica Plains.*

CHARLES H. WATSON, *Twenty-eight Years Pastor at Arlington, Mass.*

JOSEPH S. SWAIM, *Pastor Portland Street Church, Haverhill, Mass.*

FREDERICK B. GREUL, *Pastor First Baptist Church, Haverhill, Mass.*

SILAS S. MORSE, *Pastor Mt. Washington Baptist Church.*

This appeal was presented by Gilbert L. Harney, of Boston, who moved: "That a fraternal delegation, consisting of five of our strong representative ministers in active work, be appointed by this Convention to visit the Boston Baptist Ministerial Conference in the near future to carry the greetings of this Convention, and promote the feeling of Christian union which is so strongly and rapidly rising. The names of this delegation to be announced before the final close of this Convention."

The motion was carried unanimously, and the Chair appointed on this committee: Peter Ainslee, Chairman; W. R. Warren, A. McLean, S. T. Willis, I. N. McCash.

Committee on Recommendations

1. That the Disciples of Christ be congratulated upon the success that has attended their Centennial celebration, and that all of its sacred impulses and enthusiasms be encouraged to find their expression in very greatly enlarged enterprises and forward movements in every direction and wherever Christ leads. That we recommend especially the cultivation of those rich spiritual graces which are at the heart of all true loyalty to Christ.

2. That a committee of ten be appointed by the chairman of this Convention upon the co-ordination and unification of our missionary activities, five members to be the corresponding secretaries of the American Christian Missionary Society, the Foreign Christian Missionary Society, the Church Extension Society, the National Benevolent Association and the Christian Woman's Board of Missions. Each of these societies shall pay the expenses of the attendance of its secretary upon the meetings of the committee, and the expenses of the other members shall be paid from the treasury of the American Christian Missionary Society. The chairman of the committee shall be named by the Convention and it shall meet in Cincinnati, O. It is recommended that sufficient time be given to the meetings of the committee to thoroughly consider the matters entrusted to it.

This committee shall consider those large, general and common interests which belong to all of the societies, and for which at present there is no provision. It shall give special consideration to the following items:

1st. The possibility and advisability of some plan for the expression of the essential unity of all of our missionary societies. 2d. The possibility and advisability of a unification of the publications of these societies. 3d. The possibility and advisability of a uniform plan of organization for all the States in districts and counties, to secure a more thorough cultivation of the field and a more perfect command of our resources. 4th. The possibility and advisability of some plan of apportionment whereby the States and districts and counties shall work together, so that the offerings of the local churches shall be simplified and the whole scheme of missionary offerings be made more effective. 5th. The advisability of annual meetings of national and State secretaries in the interests of unity, uniformity and effectiveness.

3. We suggest that a day be set apart in all of our churches for a consideration of the claims of the ministry of the gospel, and that emphasis be laid on our Lord's command, "Pray ye therefore the Lord of the harvest that he will send forth laborers unto his harvest." We recommend that suitable young men be sought out and encouraged to enter the ministry, and that better educational facilities be provided for their training in view of the urgent demand for increased efficiency. We recommend that churches, as churches, and the various organizations of the churches, Endeavor societies, men's classes, etc., etc., be urged to "buy up" the opportunity of aiding worthy young men whenever it is necessary, to thoroughly equip themselves for this sacred service.

C. M. Chilton, Chairman.
B. C. Deweese,
C. A. Finch,
Charles Reign Scoville.
(Other members not present.)

The report was adopted.

The Chair appointed the following Committee on Co-ordination and Unification of Missionary Interests: C. M. Chilton, Missouri, Chairman; Finis Idleman, Iowa; E. L. Powell, Kentucky; Frederick A. Henry, Ohio; Geo. F. Rand, New York, and the secretaries of the societies designated in the report.

The following fraternal telegram was received from the Synod of the United

Presbyterian Church of the United States of America: "Extend your body cordial greetings and congratulations. See Eph. 3: 14-19." This is the Scripture of the message: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

Greetings from Missionaries and Other Workers

One of the most interesting features of the sessions of the American Christian Missionary Society were the greetings from a few of the missionaries who are employed by the society, and some other workers. These greetings were given in two halls. W. J. Wright introduced the men in one hall, and George B. Ranshaw introduced them in the other. These men were from different parts of the country, and they all told of difficulties and of need. But they also stirred their hearers with the story of the great opportunities before the Disciples of Christ. These men did not talk about the theory of missions, but they told of the work which is being done under the direction of the missionary society. They were a part of the Centennial exhibit of the Home Board.

Roy Dedman, of Buffalo, N. Y., reported that he is laboring in the center of a district in which, for a mile on either side, there is not a Protestant church, and, although the church of which he is pastor meets in a store building, yet the people of that great section are looking to him and to his workers for spiritual guidance. Since January there have been sixty-six accessions, and this has been made possible by the gift of the American Christian Missionary Society.

Jos. Keevil made a plea for more generous support of missionary work in New York City. He said the church of which he is pastor is in the center of a section where the foreigner is coming in and the American is moving out. He said that for three years they have faced the problem as to whether they should do as the other Protestant churches are doing, and seek more congenial quarters, or whether they should grapple with the problem and seek to give the gospel to the Greek, to the Jew, to the bond and free, to the Italian and Bohemian, the Slav and the Russian. He declared that it is their determination, by the grace of God, and the help of the brotherhood, to stay where they are, and, as the American moves out and the immigrant comes in, they will be there to meet him with the gospel of Christ. They have already begun this work, and they have two groups of Russians to whom they are teaching the word of God. He said if the Disciples of Christ are to do the work that God has given them for the century that is before them, they must seek to meet the problem in the cities of our land, in those great, congested sections that are without God and without hope in the world. "If the American city," said he, "is to represent what our civilization is to be, then, if the largest city of the country is the example that we have to face, there is but little future for us, unless we give to them the gospel of Christ." That is the work which the Greenpoint Church has determined to do.

Mr. Johnson, a Russian worker in New York City, spoke in behalf of the ten thousand Russian people in the nation's metropolis. Almost all of that people, he says, are in darkness, and he spends all his time, when he is free from work, to carry them the gospel of Jesus Christ. There is among them a little group of forty Christians, and every Wednesday and Saturday and twice on Sunday he preaches the gospel to them. He says they stand on the same ground as do the Disciples, for their creed is only the Bible and nothing else. He pleaded for help from the

Disciples to carry the gospel to the ten thousand Russians in New York City, that they may carry it back to the millions in Russia who are in darkness. He closed by saying, "I speak very bad English, but you understand very well, and I am glad to be with you in one spirit in Jesus Christ our Saviour."

J. E. Stewart spoke of the victories of the Disciples in the nation's capital city. Not quite five years ago he was sent by the American Christian Missionary Society into the southeastern part of Washington, where there was at that time no Protestant church, and was told to stand by the work until he had established a church. He began with four members, and now there are 171. A year ago their Sunday-school had grown to 250 members, and, as their chapel would not accommodate them, it was necssary to divide the school into two sections, one meeting in the forenoon and one in the afternoon. There are now nine churches in Washington, and without the aid of the American Christian Missionary Society this growth would have been impossible. He thinks Washington is ripe for the plea of the Disciples, and that there should be a church in easy reach of every person in every part of the city.

Nelson H. Trimble told of difficulties and achievements in Baltimore. In Baltimore we have eight churches, two of them are self-supporting, and the other six receive help. He has been at Christian Center for eighteen months, and during that time he has baptized two hundred people. Christian Center is trying to do institutional work, and they have been successful in reaching a class of people which the others have overlooked. Mr. Trimble made a plea for the city, and urged that the Disciples adapt their methods to the needs and conditions of the cities.

Traverce Harrison reported splendid progress in the Columbia Church of Cincinnati, O. He reported that this church had almost been crushed under the financial burden, but the American Christian Missionary Society had come to their rescue, and now they were doing good work. During the two years of his ministry the church has grown from 150 to 350, and the Sunday-school has grown from fifty to 160. He said the church would become self-supporting at the beginning of the new year.

G. G. Bresler, missionary in Galveston, Tex., was introduced as coming from the city which owns the finest of all the Southern harbors, and which is becoming daily of the greatest importance by reason of the construction of the Panama Canal. Mr. Bresler declared that, if the Home Board did nothing else but support the Galveston Church, it would have a right to exist. Galveston has prepared for storms and put around herself a mighty sea wall, and when the storm did come they were safe. Galveston is situated at the best harbor in all the Southern land, and there great ocean steamers are unloading their burdens of material wealth and of human freight. A great waterway across the channel, which will cost three million dollars, is under construction, and an immigration station is being erected. The city is bound to have a wonderful growth, and the Disciples should get in on the ground floor. Our cause has been struggling there for about fifteen years, and we need to undertake the work on a larger scale.

F. F. Grim, the corresponding secretary of New Mexico, said the country in which he lives is the great natural tuberculosis sanitarium of the world, and it is also the great land of opportunity. Thousands are coming into that country, either for health consideration or for gaining a fortune, and that makes the religious problem a difficult one. But in addition to these, there are many who are the salt of the earth, that are coming down into New Mexico, and they bring their religious convictions with them. New towns are springing up rapidly, and help is needed from the American Christian Missionary Society to plant churches in these new towns. When these churches are planted with the town they soon become strong and self-supporting.

Ernest Elliott, the new missionary in Tampa, Fla., made a plea for the Southland, and especially for Tampa. He said: "Perhaps no country surpasses the Southland in its rapid springing from a serious loss, and men who know say, without hesitation, that it is now in its great constructive period, and that in the next fifteen or twenty years there will be witnessed things that men have never even thought possible in the Southland." Tampa is a city of fifty thousand people, who have come from all parts. He urged the society to put more money in the Southland, and promised large returns on the investment.

Marcellus Ely, who is closing his work at Charleston, S. C., said that, although he would not again, at least for some time to come, speak as a representative of the American Christian Missionary Society, yet he would continue as long as God gives him breath to try to represent the work of this great society. When he took up the work at Charleston, there was a debt on the property of $2,000, but now that has all been paid. During his three years' ministry there have been eighty additions to the church, but the subtractions have almost equaled the additions. Yet the church is stronger in influence and ability, and they are raising $350 a year more on current expenses. He pleaded for an increase in appropriation to the church, rather than a decrease. Mr. Ely said he was leaving Charleston to go to the great West, where cities spring up as if by magic. And he thinks that, while the Disciples should give of their money and of their prayers for the East, that they should give even more liberally for the West, because in this new country money counts for more.

All the other speakers were from that part of our country which we designate as the great West. W. E. Crabtree was introduced as a man who went to San Diego when it was but little more than a village, and when we had but a small band of discouraged people, and yet who has stood by the work until it has become a great church, and he has been designated by one of the city papers as San Diego's most influential citizen. Mr. Crabtree said: "I come to speak a word for the commonwealth of California. It was her glitter in the early forties that set the gold standard for the money market of the world; her gold in flower, fruit and grain is more potent. Then one hundred thousand men walked two thousand miles rather than stay away, and later built a railroad three times as long as the world had ever known to reach her. To-day they are coming by multiplied train and ship loads. Thank California for transcontinental railroads and all they have meant in national development. Thank California for all the intervening West. Think of California with all her outdoor room, with mountains fifteen thousand feet high, waterfalls twenty-five hundred feet, farms of two hundred thousand acres, twenty-thousand-acre wheatfields, and seven-thousand-acre bean patches, and squash weighing three hundred pounds, and one-hundred-and-fifty-pound watermelon, with apricots nine and one-half inches in circumference, and grapes like those of Eshcol. You first said all Californians are liars, but those men you sent out for sober facts returned with no spirit left in them to say the half has not been told. The bigness of California is brought over into the vision and enterprise of the church. We are anxious to establish the church of Christ in California, and we plead with you not to neglect this Western, unharrowed, unsown State as you did the East until it was set. We who have lived there for several years grow enthusiastic over the California that is to be. In and about San Francisco five millions of people will be living before the present working force quits the field. In the seven lower counties is the natural basis for five millions more. Into this land there is coming, and will continue to come, with increasing column, of the best people of the East. We plead with you, help us save California, for your children will come out there to live."

Finley B. Sapp, of Fargo, made a plea for North Dakota. He said he came as a representative of a field that is the bread-basket of America and of the world. The only church in the State that has a roof over it is the one at Fargo. Fargo is a city of sixteen thousand people and three thousand students, and is the second city in the world as the distributing point for farming machinery. This city is growing rapidly and demands our work. This State demands our help, and the American Christian Missionary Society is co-operating with the Christian Woman's Board of Missions to take this land.

J. S. Raum, the State secretary of Montana, told of the wonderful growth of Montana, and of the splendid opportunities in this State for the Disciples of Christ. By the application of the principles of scientific soil culture we have discovered that millions of acres of what was considered barren and unprofitable lands can become very fruitful, and much of this ground is to-day covered with waving fields of grain. So, we expect within the next two years that the population of our State will at least have doubled, if not tripled. And to-day the opportunity for taking Montana for Jesus Christ is ripe. The settlers that are coming now are bringing their religion with them, and are calling for churches. They are writing to our society and begging us to come and start organizations in their localities. We could organize a church every month in the year in Montana, but unless we can support them it would be folly to organize them. We need two things in Montana, and the first is more money. The Congregationalists have at their disposal in Montana $25,000, and we have to compete with them in these same fields with only $1,200. In the second place, we need ministers who do not come to seek a fortune, but who come to seek souls.

B. H. Lingenfelter, of Seattle, Wash., spoke of the victories of the Disciples in that rapidly growing city. "When I went to Seattle nine years ago, I was told that there was no hope for our cause, as the life had gone out. We had no church property, and we only had $230 in money, which had been received from the sale of the old property. When I met with the Disciples that first Sunday morning on the 11th of February, 1900, there were about forty present. We had no organ, no hymn-books, and our furniture was valueless. After a ministry of nine years, five and a half of which were at the First Church, we have eight organized congregations, with five resident pastors. While I was at the First Church, I organized the Fremont Church, of which I am at present the pastor. During my pastorate here we have built twice, and are talking of building a third time to accommodate our work. While we have done much lately, we are still a small body in a great, growing city. If you will give us much we will show you that we can do greater things than we have been able with the small amount we have received."

T. J. Shuey, of the University Place Church, Seattle, said: "I went there the first Lord's Day in December, and it was a gloomy day, and we went into a little chapel with about thirty-five persons, and there had been twenty-five at Sunday-school. The little church had been struggling for some time in that community under the eaves of the great university. At that time there were thirty-five members on the roll. We have now, for our Centennial report, 215. Last year the student body numbered fourteen hundred, and we had twenty-three who expressed desire to work in the Christian Church, and there were four young men preparing for the ministry. Should we continue that work? That university is growing by leaps and bounds. This year a million and a half of money has been put into permanent buildings, and the enrollment is growing, and in a short time there will be two thousand students enrolled."

J. W. Baker, the corresponding secretary in Washington, was introduced as the man who, when he got to his field and saw the need, was determined to support his own missionary out of his meager salary. Mr. Baker said: "I am here to call your attention to the most strategic point in all the globe for the Restoration movement. Sixty per cent. of the people now living in western Washington have come in during the last nine years. They have come from the Central or Middle West where our people are strong, and thus many of our own are among the number. At the present time three transcontinental railroads are extending branch lines into the State. Twenty millions this year are being invested in steamship lines to meet these railroads, and thus the commerce of not only nations, but continents, is being transacted in our ports. Along these new lines are springing up new towns which are open to our people. In fact, the whole country to-day is in a formative state. The doors of opportunity are now open to us, but they will soon be closed. If we do not profit by past experience, the slow and expensive task of evangelizing which we are experiencing in the East will have to be repeated in the West. To-day one missionary dollar spent in Washington will do the work of twenty dollars spent in the East, and it will do the work of ten dollars spent in Washington ten years hence. The other churches are putting large sums of missionary money into this new country, but struggling bands of Disciples appeal in vain for aid because the society has no funds. And so I come this morning to lay the burden of my heart and the burden of my people upon your hearts, and to quicken your consciences in the matter, as my conscience has been quickened. Will you go home and tell the people that America's gateway to the Orient, the most strategic point on the globe for the Restoration movement, is ready to be molded and taken for Christ? But it needs the touch of a master-hand, and God's hand must be supported while the bread of life shall be broken to these people." Such a supreme call will not be repeated.

American Temperance Board of the Church of Christ

Friday Morning, October 15, 1909

Second Annual Report

ADVISORY MEMBERS.

During the past year we have secured Advisory Members of our board in nearly every State—forty-one in all—including two provinces of Canada, each to look after the temperance department of the church in his State and to co-operate with our general board in every way possible.

FIELD WORKERS.

During the past year Oliver W. Stewart, of Illinois; R. E. Dunlap, of Seattle, Wash.; Isaac S. Bussing, of Michigan, and Sec. H. J. Hall, of Indiana, did field work.

FINANCIAL.

Received for—	
Literature	$ 12.00
Field workers	350.09
From churches	52.50
Sunday-schools	79.49
Individuals	40.00
Bethany Chautauqua, Ind.	53.37
Total received	$587.45
Paid out—	
For postage and office expenses	$115.50
For printing	97.20
Traveling expenses of secretary	25.00
For literature	9.00
For field workers	336.73
Total paid out	$583.73
Balance	4.02

LITERATURE.

The secretary of the board has in his office over five hundred different kinds of temperance books and leaflets gathered from every possible source, but the chief literature published by the board has been the quarterly temperance leaflets for Bible schools for temperance day. Last June we sent these leaflets out free to over five thousand of our Sunday-schools, and a sufficient number were sent to each school to supply their officers and Bible-school teachers.

RECOMMENDATIONS.

1. That we hail with joy the good tidings that another State during the past year (Tennessee) has abolished the liquor traffic, not only the saloon, but the brewery and distillery as well. And we rejoice to know that better temperance laws are being enacted in many States, and that an increased number of villages, cities and counties have abolished the saloon.

2. That a temperance superintendent be appointed in each of our churches to co-operate with its minister and our American Temperance Board, and with the Bible school and all the departments of the church, in having more efficient educational temperance work done.

3. That each minister of the church of Christ be requested to preach at least one temperance sermon each year to every congregation that he serves and take an offering for this temperance department at a time most convenient to the church.

4. That each Bible school have a total abstinence pledge-signing at least one Lord's day of each year, and a record of all who sign these pledges be kept in each school.

5. That the plan of issuing a special quarterly temperance leaflet by our Temperance Board for teachers and offi-

cers of our Bible schools each quarterly temperance day be continued, and that the offer of our Temperance Board to furnish this special temperance leaflet to our Bible schools four times a year if the school will contribute one of its collections each year, is commendable, and should be accepted by our schools, as many have already done.

6. That we express to the Christian and the Standard Publishing Companies and others, our high appreciation of the improved temperance lessons they have supplied, during the past year and more, and we hope that this marked improvement will continue until the quarterly temperance lessons are made the most attractive and helpful of all the lessons of the year.

7. That the union of the temperance committees or boards of the various religious bodies into the Inter-church Temperance Council (as consummated last December at Philadelphia) be highly commended. As we stand for the union of all God's people, so we stand for the union of all the churches and all temperance organizations for the utter destruction of alcoholic beverages, both their manufature and their supply to the people.

8. That we heartily endorse the resolution passed by the Brotherhood of the Disciples of Christ at their recent meeting, regarding the abolition of the saloons.

Respectfully submitted,

Judge S. R. Artman, Pres.
Harry G. Hill, Vice-Pres.
A. L. Orcutt, Treas.
Dr. H. J. Hall,
Sec. and Managing Officer.

Temperance Resolution

Adopted by the Brotherhood on motion of Lafe Pence, Portland, Ore.

Luna Park, Tuesday Night, October 12.

We desire to assist in advancing the cause of sobriety and temperance throughout the land. In common with all thoughtful friends of this cause we have long recognized as one of the series of stumbling-blocks in its path, the Federal system of whisky, beer and wine taxes. At the same time we have realized that the Government's needs for revenue seemed to compel the continuance of that system. Now, however, and suddenly, as if in a night, the chance for relief and remedy has been presented. Another source of revenue sufficient to enable the Federal Government to forego the income from such internal revenues is pointed out in the form of taxes upon the net incomes of individuals and corporations. We note with pleasure and pride the practically unanimous vote in Congress, entirely unanimous in the Senate and lacking but fourteen in the House of Representatives, by which the resolution for a constitutional amendment upon the subject was recorded. This justifies us in assuming that the amendment will be passed and the law be authorized. Such a law, justly graduated, will in time release to the Government an annual revenue equal to the amounts now accruing in the form of taxes upon whisky, beer and wine, and the Government will be free to abandon such taxes. This will leave to the various States the control of the liquor traffic. Uncle Sam will go out of the business. This is as it should be, and the sober patriotism of each State will provide the best law upon the subject that it is capable of enforcing. The accomplishment of such a purpose should be aided by patriotic citizens of all parties, of all churches, and of all beliefs respecting the wet and dry question as well. We favor such constitutional amendments as will secure a Federal tax upon the incomes of individuals and corporations, and as candidly avow that one of the chief reasons is to enable the Federal Government to abandon all whisky, beer and wine taxes, and thus leave the sovereign States free and untrammeled in their control of the liquor traffic. We invite the churches of all denominations to join in the declaration and the work. We invite all legislative and Congressional candidates to publicly affirm their sympathy with such declaration and purpose. We invite the nominating conventions of all parties to instruct and commit their candidates in favor of such declaration and purpose. We invite those who are all-powerful, who can make or break the progress of every cause, the people, the voters, to make this issue their very own. With peculiar and special concern we invite the press to give its aid. No good cause can go far without that in this land. No good cause that receives it can fail. We hereby appoint and create a special committee of three to make effective the purposes as above expressed, conferring upon such committee full power to act, and upon its labors we invoke the blessing and guidance of that Divine Providence which has helped the people of this favored land to solve all questions aright. We shall not hamper such committee with instruction further than to urge it to make sure that no political partisan tinge or color be given to this movement by it, to promptly and in the very beginning invite other religious bodies to take similar action, appointing similar committees with full power to act and co-operate with our said committee, and to publicly invite the support of the press and all citizens who desire the advancement of the cause of sobriety and temperance in their beloved country. We request the following members to constitute such committee, and undertake and perform its patriotic and important duties, to-wit: United States Senator George T. Oliver, of Pennsylvania; Congressman William H. Graham, of Pennsylvania; Congressman Champ Clark, of Missouri.

The Church and the Liquor Traffic

James A. Tate, Shelbyville, Tenn.

Bellefield Church, Friday Morning, October 15.

The secretary of the American Temperance Board has requested me at this hour to give some reason why the church of Christ should give its enthusiastic and loyal support to the American Temperance Board.

JAMES A. TATE.

The first reason that I give is that the liquor traffic is big enough and bad enough to command the attention of a great religious body like this. Some twenty years ago the liquor traffic was more or less a country institution. In the cities, true, as today, but then it was scattered everywhere. The country saloon has practically disappeared. We understood the country saloon. We knew the name of the proprietor. And when John went downtown and got drunk and came home and tumbled in bed with his boots on, mother cried over him for a few minutes, then gave him some soda and milk, and then called her husband and said, "That groggery must be moved." We are now up against a more serious proposition, and that is the proposition of the city saloon. The city saloon is not so well understood by the people. We do not know the real proprietor. We do not know whom to hold responsible. The fact is that most of the city saloons today are owned and controlled and practically managed by the big brewers of the country. Now, the more beer you can sell, the larger profit you can make; so the same brewer will start another in the same block, another brewer in another block, and another in another, until saloons are practically dotted all over our cities under the management and control of the brewers. The bartender who seemingly owns the establishment finds at the end of the year that there is little money after expenses are paid to apply on the mortgage. So he opens up the back room for the gamblers. Now we are beginning to get the average city saloon: liquor and beer in front, gambling in the rear. Another year goes by and money is short and the bartender says, "I must have more money to meet the bills," and then he opens up overhead the rooms for the strange woman. And now, my friends, we have the average city saloon under full blast—liquor and beer in front, gambling-room in the rear, and rooms for the strange woman overhead. And that is the city saloon and the liquor traffic in this day and generation.

The next reason that I give is this, that we being a Bible people, speaking where the Bible speaks and silent where the Bible is silent, we ought to know the position of the Book on this question, and then we are the people in my judgment to let the world at large know the position of God's word on the liquor traffic.

And now I want to say in the discussion of this question from the standpoint of the Book that it does not take a thousand verses to indicate just what that Book means. That Book is a book that expresses itself sometimes very definitely. Listen: "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." Now, the whole policy of the Book must be in harmony with that great, fundamental principle of God's love. It locates the Book on that proposition. That is used by way of illustration.

Now, you will notice, except in calling attention to the American Temperance Board, that I have not used the word "temperance" in my talk to the present time. I have no use for the word "temperance" with respect to the liquor traffic. I make this statement, that there is no such thing as temperance when it comes to the discussion of the liquor traffic. What is temperance? The popular opinion of temperance is the correct meaning of temperance. What is that? Moderation. Moderation. I read a leading editorial in one of the leading daily papers published in the South not long since when the liquor traffic was up for discussion. And it expresses the popular opinion of temperance to-day, that it is moderation, moderation. A little will not hurt. It is the abuse of it that constitutes the trouble. Now, I make the statement that there is no such thing as temperance connected with the liquor traffic. Now, I know this from observation, that there are some fellows after long experience and practice that can drink nearly a pint and still walk a chalk line. I know there are other fellows with not so much experience and practice that can not drink more than half a pint and still walk the chalk line. There are others that a gill will give their knees trouble, and there are others that one drink will cause the world seemingly to revolve from East to West and the Great Bear to play around the South Pole. You know that much. We all know that much about the liquor traffic. Now, the God that we love and worship knows more than we do. He knows that much and more. Now, here is something that I do not know. I do not know whether the speaker is a pint man or a half-pint man or a gill man, or whether just one drink would take my feet from under me. Positively, I do not know. God knows, but I do not. Now, then, let us see: The good Lord that loves us, he comes to me his child, and he says, "Mr. Tate, now liquor is sort o' treacherous. Move up to it slow and easy and cautiously and take a drink, and if you are still on your feet you are all right; and then take another, and if you are still on your feet you are all right. But remember that no drunkard shall inherit the kingdom of God. Now, touch it again. If you are still on your feet you are safe." Do you tell me that the God I worship and the God you love would thus tempt his child to evil? It is not the Book. It is not the Book. "Lead us not into temptation, but deliver us from evil." That is the Book. Now, the people who think that a man can take a drink and still not sin—he would have to have the Book made something like this for him. Listen: "Wine is a mocker"—well, take a little. "Strong drink is raging"—two drinks. "Whosoever is deceived thereby is not wise"—take three drinks. "Look not upon the wine when it is red"—shut your eyes when you drink it. "Woe to him that putteth the bottle to his neighbor's lips and maketh him drunken"—you must use a pint cup instead. The man who believes that you can touch liquor and still be Christian and still not sin in the sight of God must have him a Book made to order, because the divine Book is clear, very, very clear: "Look not upon the wine." And that means let it alone. "Be not with winebibbers." That means stay out of the crowd; don't be there; let it alone. There is no such thing as temperance connected with the liquor traffic. I have cut it out of my talks. I have cut it out of my speeches. I have cut it out of my life when it has anything to do with the liquor traffic. [Applause.] Let us get the question clearly before the world, and we will win the victory much quicker, much quicker.

Now, there is a temperance question all right and it is a big one, but it does not have a thing in the world to do with liquor, positively doesn't. Temperance? Why, temperance has to do with corn bread, and buttermilk, and turnip greens, and string beans, and onions, and tomatoes mixed in, and fried corn, and apple dumplings. That is the temperance question all right and it is a big one too. Yes, sir, it is a big one. And, friends, I am right certain that is what the apostle Paul had in mind when he spoke of temperance—moderation in is immoderation in that which is good—that which is good. And intemperance the bad don't come into it. Now, if the Christian Church and the preachers of the Christian Church, which is the great power for prohibition in the United States of America to-day, will drop temperance from their vocabulary, and will talk about rum and liquor and prohibition, we will win this fight for God sooner than in a half-hearted way. It is up to us, brethren, to educate the world on what the Book teaches.

Now, the next reason that I give why the church of Christ should support the American Temperance Board is this: The highest court in this land ought to go on record on the license system of this country, and when you leave it to political parties and to other organizations in my judgment that court will be slower reaching it than if a great educational, religious body like the church of Christ through the American Temperance Board takes up the question to call the attention of the court to it. Now, when the attention of that court is called to it I believe that court will pronounce every law in every country under the sun that in any way upholds, sustains, protects, or lets live the liquor traffic, unconstitutional. Now, I am going to talk law for a few minutes as it pertains to the civil affairs of men. There are just two kinds of law in this country that have to do with public affairs. I refer to civil law that has to do with the affairs of men. Just two kinds. Written and unwritten. That is all. Another name for the same thing: Statutory, common. Another division of the same thing: Statutory law, constitutional law. Unwritten law, common law, constitutional law, are the same thing. Law made by man the other. Now, somebody says, "You get off right there; the Constitution of the United States is written; the constitution of Pennsylvania is written." I make this statement, that that instrument that I committed practically to memory as a schoolboy is really not constitutional law. It is simply a stronger form of statutory law. It was made by man. It can be changed by man. It is man-made. And I am here to say that if the Constitution of the United States of America or the constitution of Pennsylvania was the supreme law of the land we would not need the great, brainy courts that we have to-day to interpret constitutional law. You could refer your statutory law to some college professor or some country schoolteacher and he could lay down the act passed by the Legislature by the side of the constitution of Pennsylvania, and he could tell whether it was constitutional or not. What man has written, man can understand easily if he has done it sensibly. That is not constitutional law. What, then, is constitutional law? Constitutional law is the great fundamental principles of justice and right that were here before God said, "Let there be light, and there was light," and that will be here when Gabriel shall blow his trump and time shall be no more. Constitutional law? Get down just a little closer. The great State of Missouri has on its seal this, "The public good is the supreme law." Why didn't they put it, "The constitution of Missouri is the supreme law"? Because it is not. John Marshall, the greatest judge that the Supreme Court of United States ever had, said this in discussing constitutional law, "The chief object of government is to protect the people in their wealth, in their peace, and in their morals." That is constitutional law from another viewpoint. Now listen: Constitutional law? It is the mind of the eternal God at work in the affairs of men. No constitutional law has ever been enacted. Our courts interpret constitutional law; they never enact. Never. Why, they say Daniel Webster was a great constitutional lawyer. Why? Because Daniel Webster had a massive brain, level-headed, cool and collected. He was able to look above and beneath and around and between the lines, and determine what was the mind of God in the affairs of men—absolute justice between man and man. And if the mind of God is not right, please tell me what is right in this universe. So it is the business of courts and judges and juries to determine the mind of God, that we may have proper government and justice administered as it ought to be administered in a great country like this. Now, then, in regard to the liquor traffic: There are just two ways of dealing with the liquor traffic, and to get that before you I shall take two States: One, Pennsylvania; that is, here. The other, Tennessee; that is, there. Pennsylvania—regulation; Tennessee—prohibition. There are just two ways of dealing with the liquor traffic. Pennsylvania, Tennessee; regulation, prohibition. Now, listen, there are some things that must be regulated. They can't be prohibited. There are some things that must be prohibited, they can't be regulated. Must not—to illustrate: I will say that a man comes into Pittsburg and he gets him one wife, two wives, three wives, four women, ten women, and he goes to the Legislature and he says, "I want to pay you fifty dollars apiece for the privilege." It can't be done. The Legislature won't grant the privilege. No civilized country on earth would do such a thing. Why not? The mind of God has given it, "Thou shalt not commit adultery." It won't regulate. Why? Bad all the time. Never in place. "Thou shalt not," and no court, judge, jury or Legislature from the time of that commandment has dared to defy public sentiment on that question. Now, I do not know where it is, but about Pittsburg there is a slaughter-house. I know where it is not. It is not next door to the post-office. It is not next door to the bank, not next door to the church. I can guess at its location. The slaughter-house may be some place down here near the river out of sight and away from the folks. Why? Slaughter-house; good all the time, but sometimes out of place. Regulated. And when they undertake to put the slaughter-house next to the post-office the authorities say, "Move out; you can't do it; you can run, but not here; get off yonder." It is regulated by law. You must regulate it; you can't prohibit a slaughter-house. You let the county court or the Legislature of Pennsylvania say, "No farmer in Pennsylvania shall ever kill another beef," and the next morning see 'em; they'll say, "Those fools up there will have to be shown that we know our business," and they will continue to kill them just the same. You can't prohibit a good thing. You must regulate it. The Pennsylvania Railroad starts down through town sixty miles an hour and the children come home and say, "Mamma, like to caught me." And the next day lickitycut sixty miles an hour, and the little boy says, "Train like to caught me, tore up my sled." Papa goes down to the mayor and they say, "Pennsylvania, slow down; you can't do it; six miles an hour fast enough to go through town." And it will slow down. Why? Railroad a good thing; sometimes out of place. Regulate it, but you can't prohibit a railroad. Some old fellow tried it when the first one started through Pennsylvania, and they condemned his land and took it from him and built the railroad. You can't prohibit a good thing. Constitutional law. You can regulate it. Illustration enough.

Where does the liquor traffic fall? Is it bad all the time, never in place, or is it a good thing sometimes out of place? It can't be both. The liquor traffic in constitutional law can't be Pennsylvania and Tennessee at the same time. It is an impossibility, when justice and truth and the mind of God are to be considered. Preachers know that. Church-members know it. Saloon-keepers, brewers and drunkards—all of us know about the saloon; all of us know it is bad all the time, never in place. Why, the president of the Model License League knows about the saloon. He knows it is bad all the time, never in place. He never told me so, but I have read his writings to the public, and from his writings I know he knows it is bad all the time. Why, he says something like this; "Ladies and gentlemen: Let us run a saloon according to the plan of the Model License League, and we promise you upon honor that we will never sell a drop of liquor to a minor." Now, let us take the grocery merchant. Suppose the grocer should say to the public, "Ladies and Gentlemen: Let us run a grocery store according to the plan of the Model License Grocery League, and we promise you upon honor we will never sell a 'pertater' to a minor." Why, you say, that is ridiculous. Certainly. And what makes you smile at the groceryman? What is the difference? The president of the Model License League knows it is bad all the time and never in place. And the "pertater" man knows it is good all the time, but sometimes too much of it out of place. Now, brethren, constitutional law. What is the mind of God with regard to liquor? God has this to say himself: "Drink no wine nor strong drink, thou nor thy sons with thee, that it may be a statute forever throughout your generations, that ye may put a difference between holy and unholy, between clean and unclean." That is God locating liquor. "Holy and unholy; clean and unclean."

A Delegate: What about a little wine for the stomach's sake?

Mr. Tate: That is a minor proposition. I am discussing liquor. I know liquor is condemned in the Book of God. I know that. And whether it is medicine or not I do not know. It may be and it may not. I don't know, but I do know that God's word condemns liquor. And I fight it as an evil condemned in God's Book, and God's Book does not take both sides of any moral proposition. There may be two kinds of wine, but I know positively the kind that makes people drunk was not approved in the divine Book. I will face the world on that at any time and on any occasion. I have read the Book. I sure did. Liquor is evil and must be prohibited. Can't be regulated. I close with this passage from the apostle Paul. Listen: He says: Adultery; bad all the time. Never in place. Fornication; bad all the time. Never in place. Lasciviousness; bad all the time. Never in place. Drunkenness; they that do these things shall not inherit the kingdom of God. Bad all the time. Never in place. Prohibition is the only policy for dealing with the rum traffic. And the highest court in the United States of America, in my judgment, will so declare when an opportunity is given. I thank you.

The Citizen and the Liquor Traffic

Oliver W. Stewart, Chicago, Ill.

Carnegie Hall, Friday Morning, October 15.

I believe this statement would be accepted as true, taking the inward as well as the outward forces into consideration—that every life becomes the product of those forces which play about it. And if we can accept that statement as true without any argument, then I believe I would be prepared to state the problem of our Christian civilization in a single sentence: How may we increase the forces of right which lift men up, and how may we decrease the forces of evil which drag men down?

In the twenty minutes of time left for this subject this morning, I here and now put this arbitrary limit upon myself, that we will consider but one single force of right which lifts men up and match it with one single force of evil which drags men down. I attempt to find the strongest and best equipped force for evil and put that on one side of the account. On the other side of it, where do we find the strongest organized force for the uplift of humanity? And in this presence I need not hesitate to say that the church of Christ only meets the latter description. It is the finest force for the uplift of humanity that there is in the world to-day. I am not asserting that the church is a perfect institution. I do not understand how one could understand it to be a perfect institution; but the church is the one mighty organization among men. The truth is, that if the vilest sinner on this earth were to walk down the aisle of any church, confessing his sins, and calling upon Christ for salvation, though he be too late to be of any help to humanity, you have to take him, and I am glad of it. That is what the church is here for. That is the claim the church makes, that it can take poor, lost, suffering humanity and wash it up and clean it up for God and eternity, and that being the claim the church makes, we can not sit in judgment upon any one who thus offers himself. But that is not the thing I wanted to say. What I am trying to say is this, rather: that whatever one might think about the doctrines of the church, whatever one might assume as the personal attitude toward Jesus Christ or his divinity, yet here is the fact about the church: that the church is such an organization among men with such a purpose that it can not succeed without helping and blessing humanity, and it can not fail without its failing being an injury to humanity.

O. W. STEWART.

So I say again that the church of the living God is the finest organization for righteousness that there is in the world to-day.

But there may be some who feel that I have not been sufficiently explicit, who would like to say, "Would you put the church ahead of the lodge?" I think the church is better than all the lodges in creation put together. But some one says, "Do you think the church is better than any political party?" Yes, I think it is better than my own political party. The church of Jesus Christ is the strongest single factor that makes for righteousness and peace and virtue in humanity.

Now turn to the other side and look for the strongest organized force of evil in the world; the most perfectly organized and equipped, to be battling against the church. And when I describe what I am searching for in these terms you all think of the legalized, law-protected saloons. I pass no judgment upon the saloon-keeper's motives. The question does not turn on what his motive is. In considering what we ought to do about it, the question is not, is the saloon-keeper trying to get bread and butter for his children, but, if he runs a saloon successfully, will he keep other men from getting bread and butter for their children? The question for us to consider is not whether the saloon-keeper is trying to get medical attention for his sick child, but it is whether, if he runs a saloon successfully, he will keep other men from getting medical attention for their sick children? We are dealing with the known results of the business, and treading on absolutely safe grounds, when I say that the saloon can not succeed without harming and injuring humanity and it can not fail without its failure being a blessing and help to humanity. So I say that the saloon is the most perfectly organized force of evil battling against the church in its struggle for the salvation of men. They can not both succeed. If the church gets a hold upon a man, it will get him away from the saloon; and if the saloon gets a grip on a man, it will drag him down away from the church.

Sometimes we hear another statement: this is a Christian nation. What do I mean by it? I mean that Christian men are sufficiently numerous in it that they possess a sufficient amount of influence that if they stood unitedly together for any one thing in government, that it would become an accomplished fact. If Christian men control this nation, how does it happen then, that the saloon, the meanest enemy of the church, possesses the protection of the law in this Christian nation? I account for it on the grounds that the average Christian man hasn't any realization of where he gears up to the Government.

It is very much like an electric car that goes up and down the street. It is a great puzzle to you. You do not see what moves it. I tell you the power of electricity is applied. But you say, where does the power of electricity come from? I might show you a whirling, spinning dynamo, and say to you the power comes from here. And you say, now I am just as much puzzled as I was before, and do not see how this can run a car miles and miles away. Then I say, look at the wire from here out on to the street; but you say, no, I have been watching that wire for an hour and it hasn't moved an inch. Then I say, wait and I will explain it all to you. Then I take you into the car and lift up a trap-door and show you a motor under the car, and tell you that the motor turns it; that it is a law of electricity that when the current comes from the dynamo and goes through the motor, that the current will set that motor turning to correspond with the turning of the dynamo in the power-house. So, now you know why it goes.

I sometimes think this country is much like that. We are doing the work of the Government, we are building schools, we are establishing courts, we watch it providing for license and protecting this liquor traffic, we see it doing all the work of Government and we see that there is a manifestation of enormous power, but we do not see where the power comes from. How does the Government of Kansas or Illinois or the United States get power from these people? I will explain that to you. Come back with me up to the ballot-box, and see a lot of men going up to the ballot-box with what look like little bits of waste paper. What does it mean when a man walks up to the ballot-box with a little piece of paper like that? It means that if we get saloon government in this country we get it out of the ballot-box. You can not get it out of the ballot-box without putting it into the ballot-box, and if you get saloon government out of the ballot-box it is because you put in the ballots that elected saloon-men.

"But;" some one says, "that argument is shown to be invalid by the fact that it proves too much; it leaves out of consideration the godly life and the daily walk and conversations of godly men for the other 364 days in the year." But your godly living for 364 days can not change the fact of the saloon ballot if you put it into the box on election day.

"But," some one says, "that is too narrow; under the stress of political exigencies, I go and vote for a saloon man as Representative in Congress because he is on my ticket. I can do that as a Christian man, and yet, accord to your logic, I become responsible, though I can change the effect of that ballot the very next day. I will tell you how I do it. I vote on Tuesday for the Congressman or the member of the Legislature who stands for the saloon, I give him my power, and the next night I walk into the prayer-meeting and offer a fervent appeal to God to kill the liquor traffic. I say, 'Lord, clothe me with power to fight this thing.' Won't that prayer change the effect of the saloon ballot cast on Tuesday?" No, it will not. When a man votes one way and prays the other way, he loses his prayer and his vote counts.

I believe in prayer with all my heart, but if I know anything about what the old Book tells about prayer, the thing we call prayer, in order to be prayer, must be backed up by every utterance of power that we possess ourselves. We count the ballots. Did you ever hear of a man being elected sheriff of your county by a majority of two hundred prayers? And if the average judge of election where you live is like where I live, half of them wouldn't know a prayer if they found it in the ballot-box. It is the ballot that determines your agent with reference to this thing.

The wise man acts within his limitations, accepts them and works within them for what he wants to do. Let me give you a little illustration. I found myself one day in Buffalo, N. Y., without any appointment to speak. I spent that day restlessly, with nothing to do, like a cat in a strange garret. I answered my mail at the hotel; I found some letters, among them one from Mrs. Stewart, who was in Cincinnati that week, attending the National W. C. T. U. Convention. After the mail was all out, I happened to look at the postmark on the letter from Cincinnati, and I said, "Isn't this queer? This letter was written night before last. Now I didn't hear from her yesterday or to-day. What have they been doing in that convention in Cincinnati? What did they do yesterday? What did they do to-day?" I don't know. Then I decided to call up central, and I did so, and said to her, "I want long distance, to speak to Cincinnati. I want to speak to Mrs. Stewart, visiting at the home of S. M. Cooper." Later the bell rang, and I went into the booth and waited a few moments, and then I heard Mrs. Stewart's cheery voice at the other end of the line. Then I couldn't think of anything to say. There I was, holding onto a copper metallic circuit, five hundred miles long, at two dollars a clip, and I couldn't think of anything. First of all, I had to convince her everything was all right. With a woman's unerring instinct, she knew that there was something wrong. But I said there was not. She said, "I know there is." Then she said, "Why did you call me up?" I said, "I called you up because, because —because I called you up." That was the chief reason for that. I soon learned what I might easily have guessed, that she was having a good time, visiting, etc., and that was the end of it. There was no commotion of any kind except in my pocketbook, when I paid for it. And I can't remember what we said, and if I could remember it even, I wouldn't think of repeating it. Even the operator listened only a second.

Now, supposing I had said to her, "Do you mean to tell me that when I am in Buffalo, N. Y., and want to talk to my wife in Cincinnati, O., I have got to go into a little booth and talk into a little hole in the wall? You can't fool me with any such foolishness as that, nor limit me by any little telephone system." Now, suppose I had gone out into the street in front of the hotel in Buffalo, N. Y., and had hallooed for Cincinnati. I would have had a crowd in short order, and the last man to get into that crowd would have been a policeman. They always get there the last thing. He would have pushed his way into the crowd, and finally would have come up to where I was standing, and would have said, "What do you want?" "I want Cincinnati." "Do you think you can get it that way?" "I don't know, I am sure, but I am trying." Now, that policeman would have taken me and I would have been quickly railroaded to an asylum. Yet, I didn't get into an asylum, and I did talk to my wife five hundred miles away, and I did it by accepting the limitations of science and knowledge. As a clean, decent, self-respecting man, would you like to say to your State and to the nation that it must count you against the protection of the liquor traffic by law? Would you like to say that to the State and nation? Go into the long-distance election booth and stay there very quietly, and when you get the use of the telephone, call up the State, and say, "Hello, is this the State of Pennsylvania? All right. I am so-and-so, living at such a place." "What can we do for you?" "I want you to count me as a Christian man against the protection of the saloon any longer by the license system anywhere." And back over the wire comes very sweetly the voice of your State, saying, "Just make it that way on that piece of paper and put it in the box."

When will we win this fight? We will win this fight whenever we Christian men have sufficiently in our hearts the grace of God and faith in him to go up on the day of election to the ballot-box and choke the life out of the liquor traffic.

Apathy of Church toward Liquor Traffic

R. E. Dunlap, Seattle, Wash.

Carnegie Hall, Friday Morning, October 15.

I do not need to take a moment of your time this morning to convince you that the American saloon is a bad thing. Every mention of that institution at any time during the programs of this Convention, in which it has been described as a bad thing, has met with the manifest approval of the people. The fact is, that the saloon itself admits the proposition. Neither shall I stop to show to you that the whole liquor traffic is a bad thing. Need I stop here even to tell you that the license system, under which it operates, is a complicity in the evils of the institution itself, and that this is a bad thing? The Christian people of the United States have come rapidly to the conclusion—shall I say rapidly?—that the license of the liquor traffic in this country is a bad thing and must stop. It would be the greatest thing in the world if the American people could be brought for a year to stop absolutely the use of intoxicating beverages; and if this could be continued for five years, we should need no prohibition law, for the whole business would collapse. It depends upon the sale of its products. Neither need I stop to say anything to you this morning about the organization of the liquor dealers and manufacturers; that their greed of gain has led them to the most compact, as well as the most extensive, organization that this country has known anything about. And when we attempt to drive out of the locality one saloon, if that saloon-keeper is a member of the National Saloon Protective Association, he has the backing of the National Protective Association, and we come up against the whole organized liquor traffic. It is a difficult proposition. We are up against that proposition, not only as an organized matter, but, while it is an outlaw under the very laws that license it, it is entrenched behind the unnatural appetites of millions of our people, and the platforms and political organizations of the great political parties, which, during their entire history, have refused to consider it an issue in American politics. It is entrenched behind Uncle Sam, until we can not have one county or one precinct, to say nothing of one State, in this whole nation, that is absolutely free from the liquor curse. For under our national law, as everybody knows, and all Christian people regret, Uncle Sam permits the introduction of the intoxicating cup under his license and for revenue only. Neither need I mention to you the fact that in most of the prohibition States and prohibition counties, so called, the law that has been made to prohibit the use of intoxicating liquors is in unfriendly hands, and that sheriffs, judges of court and policemen tell us the people do not want it, and it can not be enforced. We have had such abundant illustrations of the policy of the opposition, that I take it the Christian people of the country have come to believe that when a statute is written, it should be enforced. Nor need I come to you with this statement, that we are being robbed of half our missionary offerings. When Dr. Dye is compelled to go back a thousand miles from the coast in order to plant his station, to escape complicity with the liquor traffic, he tells us that has cut all the missionary offerings to Africa square in two, because the liquor traffic runs all the coasts of that country. Nor shall I try to give you any conception of the great stream of misery, despair and death that sweeps on and on. We still, for the time, the voice of motherhood and the wail of helpless babyhood.

Some siren voice sings us to sleep, and we justify the wicked for a reward and take away the righteousness of the righteous from him. The situation seems to be described in a parody on the twenty-third Psalm. It reads about this way: "The politician is my shepherd, I shall not want for anything during the campaign. He leadeth me into the saloon for my vote's sake, he filleth my pockets with bad cigars, my beer runneth over. He maketh me great, swelling promises, he leadeth me in green pastures of tariff reform and beside the still waters of prosperity, for his own sake. He restoreth my confidence, he inquireth after my family, even to the third and fourth generation. Yea, though I walk through the rain and the mud to vote for him, and shout myself hoarse, when he is elected straightway he forgetteth me and he forgetteth his promises also. Though I meet him in his own house, he knoweth me not. Surely the wool hath been pulled over my eyes all the days of my life, and yet I dwell in the ranks of the old party forever." Now, I am going to have to preach a sermon. That is my business. It is the business of this Convention. We are into this battle. We are into it as a church. My sermon is based upon the sixteenth chapter of the Acts of the Apostles. There were two great men, Paul and Barnabas, who had been on a missionary tour together. They had undertaken the reformation of the world—just two men. They had returned and made their report to the mother church at Antioch, and they are just now ready to start out again. Paul says to Barnabas, "Let us look at the men who are to go with us in this great battle." "Well," Barnabas says, "I will take John Mark along. John is my nephew, you know." "No, sir, you can't take John Mark with you into this battle. He is a quitter. Why, don't you know, when we got up to Pamphylia, he turned back, saying, 'I want to go home, can't stand this thing any longer.' And away he went." Paul says, "No, sir, he can't go with me." I tell you, friends, it will take some people to win this battle that are no quitters. Paul was about right about it. I have loved Barnabas for his interest in his nephew, for he took John Mark and sailed away to Cyprus with him, and trained him until he was a fine man and Paul could commend him. Paul chose Silas, and jumped aboard the lightning express and struck out for the Mediterranean coast.

Those men were wise men. They were not like us reformers. Now, when two of us reformers differ as to companionship and method, I get my friends here and you get yours here, and the first thing we know the old Antioch church is torn to shreds and we are ruined for life. We reformers want to learn of Paul and Barnabas, and when we can not work together, let us work separately, but work against this enemy of ours. Let us do it.

Paul and Silas came finally on their journey down to Troas, directed by the Holy Spirit, and here, in the night, Paul had that marvelous vision.

In two days they were in Philippi, and they found their first opportunity to preach the gospel in a women's prayer-meeting at the river-side. The men were all too tired, having been busy with selling clothes and second-hand goods the day before, and they could not go; but Lydia was there. And then there was another woman that came along that way, and she engaged the attention of Paul, and Paul cast the evil spirit out of her; and when he did so, he found himself in trouble, for this woman was a slave and she had been the source of much gain for her masters, and when these men found that the hope of their gain was gone, they laid hold of Paul and Silas and dragged them into the market-place and accused them before the rulers. And when the rulers had heard the charge, they caused the clothes to be torn off the men and they were beaten with rods and turned over to the jailer; and the jailer was charged to keep the men safely. Having received such a charge, he thrust them into the inner prison, and made their feet fast in the stocks. Now, Paul and Silas have a little talk. Silas says, "I told you there wasn't any popular sentiment up in this country, and we are having a hard time and likely to have a harder time." Beloved, it would have been a sad era for Christianity if these men had had any converse like that. But they sang praises to God, and the prisoners heard them. They prayed almighty God, and he heard them, and shook the foundations of the prison, and the doors swung open and the bonds were off the prisoners' limbs. And then the jailer, who seemed to be a very sound sleeper, waked up, and, with his sword, was about to kill himself; and Paul said, "Do thyself no harm; we are all here." And the jailer called for a light and sprang in and sought Paul and Silas, and fell down at their feet and said, "Sirs, what must I do to be saved?" And Paul said unto him, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

I want to call your attention to the character of the message that Paul delivered; rather, to the spirit in which he delivered it, in the first place. When Paul saw this man over here about to commit suicide, he might have turned aside, and said, "Silas, did you see that fellow over there about to kill himself? Isn't that strange, that he should do that? Of course, it's none of my business. I had nothing to do with getting him into it; I haven't invited him to do it; it is his business if he wants to kill himself. It will be a good riddance of bad rubbish." Well, if Paul had had any conversation like that, he would have treated the question just about as we treat the question of the drunkard, about as we treat the question of the saloon-keeper, the brewer and distiller. We are ready to heap epithets upon them, despise them, hate them, and to do all manner of things against them, except to save them. Beloved, has it ever occurred to you that the spirit of the gospel of Jesus Christ requires us to come with the message that Paul brought to this man, "Do thyself no harm," and rescue the drunkard and the saloon-keeper, the brewer and the distiller? I have never found it in my heart to curse those men. It is enough that the sword of almighty God hangs over him who putteth a bottle to his neighbor's lips. The business of the church of Jesus Christ is that of the salvation of sinners. We will curse the business, hammer the business, put the business out of the way for the salvation of men. Let us keep it uppermost.

Now, I want to call your attention to the character of the Philippian jailer. There was something about that man before he was converted that I admire very much. He was there, a sworn officer of the law, charged with certain duties, and there comes a time in his history when he apparently failed to be cognizant of his duties, and rather than be caught in that condition by his fellow citizens, who have entrusted him with this, he draws his sword and is about to kill himself. Beloved, let me tell you I have never read that account of the Philippian jailer that I have not wished we had more about it, and I have said, "O Lord, I want a jailer of that kind for my county, for every county in my State, for every State in my nation." But jailers are not enough. I go on to pray that we may have prosecuting attorneys, that we may have judges of court, that we may have jurors, that we may have sheriffs, that we may have policemen and Congressmen and Governors and Presidents, all made out of the same kind of material, that would rather die than be caught faithless at the post of duty. Law enforcement is the great need of this country. And we are going to have it, it is going to come; the sentiment is rising, brothers. But I could not stop my prayer here, for in America our common people are responsible; and, oh, for a constituency like the Philippian jailer, that would rather die than fail to discharge its honest duty when it comes to the ballot-box. When we shall have reached that point, perhaps then we shall relieve this country from the thralldom of rum. To this end was the American Temperance Board born, that the Christian Church, which has been a leader in thought for a century, should take the lead in this great matter in the development of its own strength within itself. And I beg of you to become better acquainted with the American Temperance Board, that is providing for this definite work.

Board of Ministerial Relief

Friday Morning, October 15

Report of the Board

The Board of Ministerial Relief was organized at our National Convention at Dallas, Tex., October, 1895, primarily as an agency through which all the churches might unite in the care and support of our worthy, aged, dependent ministers, their wives and widows. The inauguration of this work among us was the outgrowth of a necessity that laid itself lovingly upon the hearts of some of our leaders. Later it became a conviction that we had been neglecting one of the essential features of the Restoration movement. It is certainly to have its place in the church among the things divinely ordained.

The fourteenth annual report made at the Centennial Convention, Pittsburg, 1909, while showing receipts inadequate to the demands of the work, is the most encouraging yet presented to the brotherhood. The receipt of $12,942.87 to the general fund is the largest in the history of the work. This is the every-day working fund from which the old preachers receive support and the expense of administration is paid. The fund is supported by the freewill offerings of the churches, individuals and organizations within the church. The above sum represents the contributions of twenty-eight States. The number of names on our annuitant list is seventy-three, and, while the average amount paid them is only $106.51, it is the largest in any year since the work began. The permanent fund is the loan or interest-bearing fund, to which $27,259.32 in cash has been received. This fund is loaned on first mortgage security. The interest only is used. The fund is made up cf the annuities and the larger gifts coming direct or as legacies. In fourteen years this fund has not lost a penny either in principal or interest.

The board also owns the "Scott Home for Aged Ministers of the Christian Church" at Alexandria, Ind., the gift of that noble mother in Israel, Mrs. D. M. Scott. The home is a large, ten-room house, splendidly located on a sixteen-acre tract of land, on which is also a large barn, an old orchard and many beautiful shade trees. A stream of living water flows just across the corner of the tract. There is a splendid home in the midst of surroundings most beautiful. In this gift this good woman still lives and continues to hold out her helping hands. Here the light of her beautiful life continues to shine. At present the home ie occupied by Elder Joseph Franklin, long a faithful, efficient, devoted minister of the gospel.

A. L. ORCUTT.

The support of this work is no less the responsibility of the church than other obligations our Lord has laid upon his people. The same authority that ordained the ministry ordained its support, and not only on the ground of divine authority, but on the universal principle that honest labor is entitled to adequate support, "the laborer is worthy of his meat." It is therefore the payment of a just debt, and involves the integrity of the church as the body of Christ. And so, if there can be reason for the neglect of any duty devolving upon the church, it can not be the payment of this debt. The subjects of this ministry answered the call of God to a service at a time and under circumstances when only men of faith and heroism, inured to hardship and willing to sacrifice, were capable. Half-hearted, undecided, compromising men fell by the way, but these heroes of many hard-fought battles, and the brave, good women who held up their hands unto victory, are worthy to be remembered, respected and supported as "The Old Guard." And while they patiently wait the coming of their Lord, they ought to have every consideration and assurance of appreciation from those who have entered into their labors. Three things are involved in this Ministerial Relief work; viz.: the will of God as revealed in his word, the need of these old soldier-saints, and the honor of the church of Christ. It is worth while to consider Ministerial Relief.

Ministerial Relief Essential to New Testament Christianity

Mark Collis, Lexington, Ky.

Bellefield Church, Friday Morning, October 15.

Surely an unnecessary task has been assigned me. Our veterans' cause should need no advocate. The preacher is essential to our movement. Not one of the various phases of missionary work is independent of him. We should need no Church Extension, no State, no American, no Foreign board without the preacher. Our past growth, so wonderful, is due to a strong and consecrated ministry; and our future success will depend upon the power and the fidelity of a ministry increasing in numbers and in efficiency from year to year. Let us, therefore, pray the Lord of the harvest to send forth laborers into the harvest; and let us appeal to promising young men to devote themselves to a cause worthy of their most arduous and self-denying toil. When the Master sends out men to work, he says: "Whatsoever is right I will give thee." The church must do the same. "Know ye not that they who minister about sacred things eat of the things of the temple, and they who wait upon the altar have their portion with the altar? Even so did the Lord ordain that they who proclaim the gospel should live of the gospel."

But the emoluments of the ministry are not such as to tempt men in this money-making age. The education, the mental endowments, and the general equipment necessary to success in this calling, would generally bring far greater financial rewards in any other profession or business. Sometimes a church realizes this and tries to deal justly with its preacher. But frequently the clerk or the mechanic receives a higher salary than his minister. Yet we demand that the minister shall spend much money and many years in preparation for his life-work, use a large part of his income for books, and live in a style that shall not offend the taste of the most fastidious of his congregation. Almost invariably, however, these noble men remain faithful, refuse to be allured by wealth offered in other fields, declare that they would not exchange their work for any other, and try to persuade the choicest young men in their churches to follow the calling that has rewarded them with poverty and hardships, often with ingratitude and persecution. Thank God for these heroic men! Thank God that they have faith in him who said, "The laborer is worthy of his hire," and believe that if they do not receive their reward in this life they will in that which is to come.

"But preachers are such poor financiers;" "They ought to lay up for old age and the day of adversity," we are told. We are asked, "What do they do with their money?" Poor financiers! There is a reason! How little they have to practice finance upon. Saving from the average preacher's salary seems to be out of the question. The man that has done it is a wonder. Perhaps this is well. It may be God's way of protecting the ministry from unworthy men. May the day never come when men will be drawn to this holy calling by the earthly rewards that it brings.

Among the most valuable assets that come with age in the other professions are knowledge and experience; but these often count for little in that profession which has to do with men's immortal interests. Blessed is the man of God when he approaches the heights from which he can catch glimpses of celestial glory that never before had been granted him—glory that so inspires his soul as to give him new power to lead others up where they, too, may see the vision splendid! But, how sad it is, when his soul is on fire and his face aglow with that heavenly sight to discover that such experience and power, to bless God's children are set aside for the immaturity of untried youth. Young men of the ministry, successors to a generation of men fast going to their reward, we hail you with joy. You must increase, we must decrease. It will be given to you to lead the hosts of the faithful on to glorious victories, which, in happy moments, we have seen with almost prophetic vision. But, while we, in anticipation of that joyous time, crown you with laurels today, let us not forget the veteran who has made possible that day of future triumph.

And who are these veterans? They are our brethren who have borne the heat and the burden of the day; who have built our churches and endowed our colleges; who have organized and sustained our missionary enterprises; who have preached faithfully the old gospel that we love and have baptized their converts by the hundreds and the thousands—of those battle-scarred veterans who bear the marks of the Lord Jesus Christ upon them, I speak.

Shall we leave our retired ministers unappreciated and neglected? That would be unchristian, barbarous. The state cares for its old soldiers; and civilized lands are beginning to pension the veterans of industry as well as the veterans of the sword. Cities provide for their schoolteachers who have outlived the time of service; and great business enterprises are doing the same for their disabled employes. Mr. Carnegie has set aside $20,000,000 for the benefit of retired educators. Even the faithful dumb brute is not forgotten in his old age. Cities are now sending their worn-out horses to green pastures and to comfortable barns as a reward for good service in younger days. Shall men be more humane to the faithful horse than we are to the faithful minister of Him whom we call Master?

The church at Philippi had been planted by Paul, and the brethren there remembered him with the tenderest affection. Before this, when he was at Thessalonica, and again when he was in Corinth, the Philippians had sent to minister to his necessities. Now the news comes that their beloved brother Paul is in Rome in distress. It is seven hundred miles away, an uncomfortable and perilous journey. But Paul is in trouble and in want, and their sympathy for this beloved servant of God overcomes all difficulties, and Epaphroditus is sent with the means to relieve the prisoner's necessities and with something better—messages of love and sympathy. That was ministerial relief in apostolic days.

MARK COLLIS.

We plead for the ancient order of things. Why, ministerial relief belongs to this ancient order. It is an essential part of primitive Christianity. Insist upon the form and the spiritual significance of baptism; restore the Lord's Supper to the place where it belongs as the center, the heart of our worship on the Lord's Day; refuse to be called by any name but the divine name of our glorified Leader; but neglect to restore this holiest and tenderest ministry of New Testament times, and we may find our zeal for apostolic things has counted for very little with Him who will say on that great day, "Inasmuch as you did it not to these my brethren, you did it not to me."

How often we read that the Saviour reached forth his hand and touched this one and that; and at his touch the deaf heard, the dumb spake, the blind saw, lepers were cleansed, the dead were raised, and burdens were lifted from human hearts. To-day, the Saviour's hand is the hand of the church. Here is an old man; once he was a faithful minister, he built up the cause of the Master, and the people seemed to love him. But the day came when his services were less in demand. He moved to where he thought he could do something for the cause that he loved. He had never received a large salary. . . . In his struggle for independence he has slipped down, a little at a time. Now no church wants him. Perhaps he says, "Thank God, wife is spared all this; she is at rest in the old churchyard." Poor old man!

But think of something even more pathetic. Behold an aged woman, for many years the companion of a faithful man of God who long since has gone to his eternal reward. Her wisdom was his counselor; her sympathy his solace. How often would he have given up in the struggle had it not been for her faith and courage. His voice was heard in the councils of the brethren, hers only in the quiet of the home; his name was recorded in the archives of a great religious people, hers only in the Lamb's book of life. But God knows; and in that day it will not be forgotten that that minister's usefulness was largely due to the self-denial and the suffering of the little woman at home. Now she takes a few flowers every week to the unmarked grave in the little cemetery, and then she goes to her lonely home and thinks of the days gone by, of the brethren who praised her hospitality and told her how great and good a man her husband was. How happy was she then! Now she asks, "Do they forget?"

But I must refrain. To enumerate such cases would reflect on a generous brotherhood that is stretching out its hand of ministerial relief to assist many of these men and women whose debtors we are. What expressions of gratitude come from those who are enjoying this fellowship in their declining years! Here is one: "Your letter containing the check was received yesterday. Oh! it was a heaven-sent boon. I had just spent my last dollar for fuel, and all seemed so dark and gloomy to us—wife and me. I am truly grateful to you and those who help in this loving ministry." Another says: "It is not pleasant at the end of a long, active and laborious life to be obliged to appeal to the brethren for the means to keep me and mine from actual destitution. But I do not complain. My Lord and Master, at his birth, had not clothing to cover his infant limbs, and was buried at the expense of others. Why should I ask to be above my Lord?"

The aged widow of a preacher tells that she lives in her own little home, and the twenty-five dollars a quarter keeps the wolf from the door. The wife of an aged minister tells how her husband, feeble in mind and in body, at times can hardly remember his own children, and is kept from sheer destitution by this fund. One, with a cheerful philosophy, says that the increased expense of living is equalized by diminishing wants as age advances. Another writes: "This comes indeed as from our Father's hand, and it is but another evidence of his unbounded love and mercy through all this time of trouble." And still another says: "How I wish that I could give to this blessed work of ministerial relief instead of receiving from it! The little that I gave in former days has returned to me a hundred-fold."

These expressions of gratitude, of hope, of courage, of good humor, of faith and contentment, reveal the character of the men and the women who write them. What a privilege it would be to minister in person to these saints; to sit in their humble abodes and talk to them about the good old days; to leave the means of supplying a few temporal necessities, and to go away knowing that their benedictions were resting upon my head. But this privilege I can not enjoy. The Board of Ministerial Relief, however, steps in and offers to become my agent. It searches out my brother in need; it is not ashamed of his bonds; and it oft refreshes him with words of sympathy and with material comforts. If I say to this Board, "Here are the means to provide fuel and food and clothing and shelter; a physician, a nurse and medicine; aye, and an honorable Christian burial when the end comes; go, with ready feet, a warm heart and words of good cheer to my needy brother," then the act is mine and the Master says, "You have done it unto me."

Ministering to Those Who Minister

G. B. Van Arsdall, Cedar Rapids, Ia.

Duquesne Garden, Friday Morning, October 15.

We have come to the Holy of Holies of our great Convention. It is eminently fitting that this sacred hour should fall at this place in the program of the week's deliberations. Amid the days of vision with our eyes fastened upon the far reaches of the kingdom of God and our hearts thrilled by the records of achievement, we should pause to spend an hour with those whose eyes, though dimmed by many years, still rest upon that self-same vision; whose hearts, like the old instrument with chords steeped in harmony from the master hands, respond with mellow tones to the touch of the genius of a new age, but whose hands are no longer able to execute. I say it is eminently fitting that we should pause to have fellowship with those who share with us the joy and meaning of all that gathers itself up into this historic week. They share it all with us—and yet not all—all but that which is our highest joy, the privilege of giving ourselves to its future.

Again I say it is fitting that this hour should stand here—here upon the threshold of the morrow when we shall take stock of what three generations have contributed to us. And of that contribution nothing invites our gratitude more than the larger day that opens before us. Is it a great thing that we should share their limitations who have created our opportunity? The Master gave his disciples a vision of the eternal church resisting the powers of the unseen, and then, when he would lead them into the world of service, he took them by way of the silent chamber of communion with the prophets and sages of the past. Before we descend from the mountain of prospect to take possession of the land of promise, it is fitting that we should rest in the sad, sweet, grateful hush of this silence and listen to the mingled strains of the "voice of the sower and the songs of the reaper."

G. B. VAN ARSDALL.

We have come to the hour of Ministerial Relief—the hour of ministering to those who minister. There gathers up into this service all that is heroic in years of devotion that counted the necessity of hardship sweet for Christ's sake. There gather up here the tenderness and love that count it hard not to have fellowship with those who suffer. Here we pour the oil of a brother's love into the wounds of the Old Guard who look eye to eye upon the end of toil and await the summons of reward. Here is a ministry the deep reaches of whose fellowship can be fathomed only by those to whom achievement is a memory, and life a reminiscence. I dare say this is the holiest ministry of life, and when we shall come to know the meaning of the tragedy of its neglect and of the joy of its fellowship, new fountains of grace will be opened out of which will flow rivers of water to refresh the dry and desolate places of a hard and unsympathetic church. In this the latest ministry of our century of achievements—in this the long-neglected privilege of a grateful people—God has reserved the best wine for the end of the feast. Another century will not find this ministry a mere gleaner in the harvest-fields of the church's bounty, but the recipient of the first-fruits of a grateful and loving people.

The memorials erected to the fathers in this Centennial year would be incomplete without some worthy place enshrined in our history to the memory of the founder of Ministerial Relief. It was my good fortune to be situated in circumstances at that time that gave me an insight into the spirit and heart of that good man of which I feel impelled by the constraint of gratitude to tell you some things. On the 30th day of January, 1895, attended by my bride, I followed the beloved Ira J. Chase down the aisle of the church to the marriage altar. A few days later he went to the far East to hold a meeting at Lubec, Me. Only a few weeks later, accompanied by the beloved A. M. Atkinson, with whom it was my privilege to minister in holy things at that time, we followed the body of that same great man down the aisles of the Central Church in Indianapolis. Though his body was cold in death, his spirit was destined through the voice of the man who walked at my side to call the Disciples of Christ to the most sacred ministry of their history. Bro. Chase had been pastor to Bro. Atkinson years before. They had tried the mettle of their souls in the fire of many a hard-fought battle. Ira Chase, as the Governor of Indiana, was then one of the most conspicuous men of our brotherhood. This, however, was not his chief prominence. A man of great heart, he was a type of the spirit of generosity characteristic of our representative ministry—a man whom God was to use to call the attention of his church to the thin line that separates her ministers from poverty. A man above the average in the positions he held, nevertheless the drain of the opportunities for giving that came to him had kept him close to the line of poverty. And yet so gladly did he walk in the shadow of want that no one could detect it until the accident of death revealed the place where he stood. Now, how quietly the sun of God's providence dispelled the clouds, disclosing the silent sufferings of a great company of the Old Guard, no one will ever know save those who sat together with Bro. Atkinson in the morning light of that new day. There was the beloved wife of Bro. Chase, who for more than a quarter of a century had walked with sightless eyes beside her husband—eyes that she had gladly given in a ministry of love during an epidemic of the Civil War. She, too, was representative of a great company who had forfeited the meager means of self-support that belonged to women, that she might keep company with her husband in a ministry that counted even life dear that was withheld from Him. It was then that Bro. Atkinson was moved by the Spirit of God to provide for Mrs. Chase. He had no other thought than her need. But he who sets himself to discharge the duty that lies near him ever finds it a door opening into opportunities obscured by neglect.

This ministry originated where God intended it should, with a layman and not with a preacher. Before Bro. Atkinson had fully provided the fund for Mrs. Chase, he began to ask if the situation for which he was caring was unique. There might be others. He did not go fifty miles from home until he found one of our old and honored ministers, a man who had preached for more than half a century, then more than fourscore years old. Upon a chill autumn morning in the quiet of a country village, he found this man of God and his aged wife hovering over a little cook stove watching the dying embers of their last stick of wood. And, to his great surprise, he could compel from them no word of bitterness, no syllable of criticism, no murmur of discontent, no sense of loneliness. They who had suffered the lifelong loss of all things for His sake, could not now transmute their joy of sacrifice into susceptibility to pain. No one will ever know how the heart of that good man was moved with a great wave of tenderness, by the revelations of heroic suffering and privation that came to him in the opening days of this ministry. That there were hundreds of similar cases he did not doubt. But he must needs hunt for them in sequestered places. He must needs uncover want, for its victims guarded the knowledge of it as the last sweet draught from the cup of sacrifice, which they would drink lest its removal might hinder a cause that was dearer to them than life. Shall we not erect here in our hearts an altar of sweet memory to the name of him who opened to us the gates into this new Gethsemane?

This ministry was conceived by Bro. Atkinson in a profound sense of gratitude, in a clear vision of simple justice and in a great passion of fellowship in suffering. It was dedicated to the care of our ministers who, through misfortune or old age, come to a condition of need and dependence. A ministry, "so conceived and so dedicated," has in it the seed of the whole meaning of the life of God in man. When once it is seen in its true significance, its appeal to our hearts is so simple, so urgent, that argument and definition seem almost to hinder rather than to help response. When once our eyes rest upon the vision of this ministry in all its wealth of holy impulse, argument and logic do but affront the springs of spiritual discernment. They are as the cold, calculating measurement in terms of feet and inches of clouds and sky in a sunset, of lights and shadows whose beauty baffles description. This is not a subject for discussion in the logic of premise and conclusion. It is a great life experience into the depths of whose significance we can enter only by the path of the cross they bear who follow the great Sufferer. When once we have entered it, the wealth of love and devotion which it evokes can not be measured in terms of silver and gold. So meager has been the response of our brotherhood, even in these material symbols, that to recite it would obscure the wealth of treasures that lie hidden there by the glint of a mere surface deposit.

The Christian ministry has ever been regarded as essentially a willing sacrifice of business and professional careers that men might devote themselves wholly to spiritual and moral interests. Herein lies the explanation of the great majority of instances of need among ministers. Small salaries, the drain of generosity, removals, ill health and misfortune may each contribute to a condition of ultimate dependence. But when all these have been given their due place there still remains the simple fact, that to earn money, to accumulate, men must devote time and energy to money-making. They must acquire financial insight—a sense of values—they must keep in touch with market and property conditions and watch for opportunities. In short, the science of money-making is as much a discipline as that of any profession. Men devote themselves to it with their whole being and fail. They give their thought, time and energy to it without reserve. Success depends upon the measure and wisdom of their application. The minister is devoted to another discipline. He has little or no time for business interests. Even if out of his salary he should save a little for investment, the whole habit of his life is against the probability of success in its use. He is often a competitor among men as skilled in cleverness as he is prodigal in generosity. Their eyes are blind to everything but personal gain, while he is accustomed to search for the needs of others. They surrender only what the law of the land demands; he is accustomed to give at the impulse of love. In them conscience stirs only under the lash of the strong arm of the law; in him it hears the voice of the orphan's cry. They are the victims of the spirit of accumulation; he is an apostle of generosity. Here is the wisdom that underlies that ordinance of the gospel which provides that they who preach the gospel shall live by it. It is the ordinance of necessity as well as of divine appointment. They can not live otherwise. The discipline of their ministry robs them of business sagacity. What place is there for shrewdness, for financial acumen, a study of properties, stocks and markets in the mind of the man who is devoted to the demands of human sympathy, of the heart's deep struggles and of the ethical problems of the individual and the state? I have known more than one minister to refuse the offers of business men of their churches to invest their money for them in properties yielding large returns. They were transactions common to the business world and far removed from the hand of the law, but consummated at the cost of another's loss, but these men trained in another spirit could not give their consent even for the reward of relief from necessity. I would not be understood as entering a wholesale impeachment of business men and methods. But, to be true to the facts, we must recognize the intricacies of modern business. It is quite impractical for the minister to acquire skill in these things with the equipment that he must carry for the fulfillment of his ministry. The time element alone is sufficient to preclude efficiency in both. Much more does the element of incompatibility forbid it. The two do not blend well in the same nature. Here great injustice has been done the long procession of men who have constituted the ministry of the church. They have been characterized as shiftless and incompetent in business affairs. To be sure, writers of fiction have glorified them with a wealth of heroism; but the "begging friars," the "poor parson" and the conventional "donation party" have left the imputation of a public charity for which justice demands the touch of a gifted pen in disavowal.

But the time will never come when the battlefield will be clear of the wounded. I would almost say it would be a hard day for the church when she can no longer claim her old ministers, weak and dependent in body, who need her care. They are the silver cords that bind us to the past. They need us not more than we need them. They may not move so actively among us in bodily presence, their once gifted tongues may be silent in our assemblies, but their daily testimony, though mute—the testimony of a rich and ripened life in Christ Jesus investing even old age with a charm that invites us—this is our priceless heritage. According as we prize this heritage will we be eager to keep burning in the Old Guard the fires of assurance that they are of worth to us. They must not think this is a compassion bestowed upon them, but a contribution to their continued ministry to the church.

Unrequited Knighthood of the Nineteenth Century

Howard T. Cree, Augusta, Ga.

Carnegie Hall, Friday Morning, October 15.

Unrequited knighthood of the nineteenth century is the theme of this hour. Knight means man-at-arms serving on horseback and pledged to perform certain honorable services. The French use the word "chevalier," from which we get our word "chivalry." The knighthood of the Middle Ages was fashioned after the equites of Rome, a military organization forming part of the Roman cavalry. Cicero says, "They comprised the flower of Roman chivalry, the ornament of Rome, the firmamentum of the republic."

Our most vivid knowledge of the knighthood of the middle centuries is derived from romances and chronicles where naively told stories reveal all the glory of a chivalrous age. In its earliest days it was but part of the feudal system, and could boast but little of that nobleness which afterward distinguished it. Its real history begins with the Crusades, when it assumed a voluntary character. Younger sons of noble families enlisted under standards of wealthy lords in whose service they might hope such honor and even riches as would raise them to an equality with their elder brothers. During the Crusades knighthood became blended and almost identified with religion. Every knight pledged himself to aid in recovering the Holy Land; fighting infidels was religious service; death while wearing the cross was assurance of speedy entrance into paradise. Even monks under vows of poverty, chastity and obedience became fiercest and foremost in battle. The valor of their deeds increased not so much their own glory, but that of the order to which they belonged. Such devotion to a common interest doubtless had some influence over the secular warriors, and aroused that *esprit-de-corps* which made knighthood a universal brotherhood—a divine calling.

Many orders were founded, became powerful and even rich, and eventually, through their very opulency, lost the original motives of their formation, and, arousing the jealousy of kings and nobles, passed sooner or later into decay and death. Yet in their death they left an aroma of high ideals, heroic achievement and personal purity, like the fragrance of a flower given in pledge of a holy love, and treasured through all the years in book or box of a bureau drawer. Knighthood as a distinctive order is dead, but the spirit of knighthood lives. In the lives of men and women who lay themselves unselfishly upon some altar of personal sacrifice in the interests of a high ideal, knighthood finds its resurrection, and the spirit of knighthood its incarnation.

The world still has its heroes who enshrine in their hearts all that nobility of purpose, abandon of self and zeal of splendid endeavor which characterized chivalry in its loftiest expression. Seated on no plunging charger, encased in no glittering armor, marching to no martial music, cheered by no companions-at-arms, but in the quiet of a sequestered life, with such equipment with which they have been endowed, confronted by the drudgery of a daily routine stretching out into the interminable years, they go forward in the fact of stubborn circumstance to the accomplishment of life's duties in the fear of God and the hope of ultimate victory. Wherever men toil with strength of body or strength of mind for that which makes for the best life of their kind, that ministry is sacred and holy. Man serves God by serving men. There is no ministry but the ministry of man to man.

From the day the Christ King called his first followers from the seashore, and "they left all and followed him," the ministry for his disciples has meant "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." The line of true apostolic succession has remained unbroken in those who have given themselves body, soul and spirit to their sacred office. In the words of that princely address of Vernon Stauffer's at New Orleans last year, "Surely there has been nothing nobler, nothing more glorious about the history of the kingdom than the way in which the heralds of the cross have accepted wounds and heartaches and misfortune and poverty for the gospel's sake. . . . They have gone forth to the distant outposts, and there they have waged their warfare and died alone. They have been moved with a compelling passion, as they stood in the midst of the needy multitude, that out of the very vehemence of their intercession and entire self-forgetfulness of their toil, their very vitality has been exhausted, and all their life's energies have been drained. . . . They have spent themselves, and their all, in the following of a cross 'that turns not back,' until, reduced to weakness, to helplessness and to hunger, like the old servant who held up her crust, they could only say, 'All this and Christ!' "

HOWARD T. CREE.

Not unduly eulogistic would I be today in praise of those whose cause I plead, but candor compels the statement that no class has laid us under larger tribute than this composed of those who have laid their lives on the altar of Christian service, not counting their homes, happiness, health or aught dear unto themselves in their efforts to establish the kingdom of our Lord and Saviour Jesus Christ.

As a brotherhood we are assembled for a centennial celebration. We may be pardoned a spirit of noble pride in the achievements of these hundred years. We glory, yet in no spirit of personal aggrandizement, but that the contribution we have tried to make to the religious world has met with such splendid acceptance. To whom are we indebted for such results as greet us to-day? All praise to the present-day preachers who hold up the standards of a New Testament gospel; thank God for the men giving themselves to the proclamation of a first-century evangelism, but God forbid we should forget that "others have labored and we have entered into their labors." To-day greets the harvest of an earlier sowing. This Centennial is possible through the heroic knighthood of an earlier generation. They are with us to-day—the "Old Guard," "the pioneers" and "veterans" they are called, names not to conjure with, but holy in their suggestion and association. Reference to them must be in the terms of a military vocabulary. Who is not touched to tears as the thinning lines of limping veterans with unsteady step and bowed backs march feebly forward on Memorial Day to the cemetery, "the bivouac of the dead"? But veterans are here, if not prevented by reason of infirmity or (and shall I say it?) perhaps of poverty; their spirits come trooping these halls and aisles clad in the white robes of righteousness, all bearing in their bodies "the marks of the Lord Jesus." Not their labors, but they, in themselves, are our inheritance, left in their weakness to perform some ministry in our midst, more tender, more precious and more Christlike perhaps than any in the days of their stalwart strength. How dare we in the love-light of their eyes deny that Davidic principle, "As his par is who goeth down to battle, so shall his part be who tarrieth by the stuff"? Understand me, my brethren, they are not the objects of our generous charity, but subjects for simple justice.

In the interests of this class of old and worn-out saints of the sanctuary, knights of a modern century, we can waive all discussion of the more general problem of caring for the old. Neither will it do to blandly assert that the church is a spiritual organization, and therefore the material support of its members is not germane, however insistent. We are a Scriptural people. "Where the Bible speaks we speak, where the Bible is silent we are silent." We simply must believe "the laborer is worthy of his hire," and "even so hath the Lord ordained that those who preach the gospel must live of the gospel." The son's love for his father is a sentiment, an emotion, but unless that emotion clothes itself in acts of loving care and material assistance, it is unworthy the holy name by which it is called. Serving is an essential of love even to the point of sacrifice. Nor does the Scriptural ordinance of ministerial support obtain only so long as the minister remains in active service. He whose active life has been given to the ministry of the church surely stands on the same foundation principle of support in old age as he who has given himself to the honest accumulation of worldly wealth. The business man at the inactive period of life does not retire for his support to the world's charity, but to the profit of his life's labor. So should the church whose life and power the minister has enriched by his best labors be the security for his old age.

Let us have done with such words as "ministerial relief." Let us be fair. Let the cause by its justice rise to the dignity of a proper terminology. "Ministerial Relief"—truly "cut these words and they will bleed! . . . We see the disabled veterans of the Lord's ministry. Behold what tragic helplessness, what unrequited toil!" Consider our obligation to them as "relief" and we shall continue to dole out a pittance, enough perchance to keep the wolf from the door, but provide no comforts so essential for declining years. The Presbyterians call this their "honor roll," and the money paid these preachers the "honorarium." Can not we discover some expression more worthy of such a ministry? "Home Missions" is spoken, and tens of thousands of dollars pour into the treasury. "Foreign Missions!" we exclaim, and hundred of thousands is the reply. Is there not some "open sesame" for this most sacred ministry? Whether we shall discover such word or not, is not the need in itself sufficiently appealing, when fairly faced, to force a generous response? Fourteen years ago our Board was organized. How well it has served its purpose let the scores whom it has helped testify. If there be eloquence in falling tears, speech in quickened pulsebeat or utterance in smiling faces, then the pathway of this ministry is vocal with the grateful praise of the old men and women to whom the quarterly remittance of never more than twenty-five dollars has meant more than our minds can measure. Listen! Here are letters that throb with passion: "Dear Bro. Orcutt: Yours just received containing draft for twenty dollars. Oh! what a joy and comfort to know we have loved ones to care for us and help us in our distress. My cancer was in my temple and I can hardly see to write, and my hand trembles so I can hardly write at all, but my poor, troubled heart was made glad this morning. Not a nickel and in debt, but my burden is lifted, the sun shines again. Praise God from whom all blessings flow." Here is another: "Please accept my thanks for your letter and the draft for twenty-five dollars for the present quarter. Also let me thank you from my heart for your words of greeting and cheer. We old fellows standing in the shadows of the departed years are, perhaps, sometimes apt to feel ourselves a kind of superfluous remnant of better days whom somebody has to look after and who might think it were better if we were out of the way and off expense; but here you come every quarter, not only not wishing us out of the way and off your hands, but with words of cheer and comfort; not only bidding us live, but wishing us to be in health and be happy." All this our niggardly pittance has purchased. We call ourselves a great brotherhood, but have we treated the "Old Guard" brotherly? In the North Georgia Conference of the Methodist Church as much as four hundred dollars per annum is paid each superannuary in return for past services. *Their polity provides during active years no preacher without a pulpit and at the latter end no preacher without a salary.* The Presbyterians are but little behind, paying a maximum of three hundred dollars, and last year the General Assembly at Kansas City recommended that just as soon as possible it be increased fifty per cent. "What do we more than others?" Claiming the restoration of apostolic Christianity in doctrine, ordinances and life, however well we may have succeeded in the first two, our non-support of the aged soldiers of the cross creates a question as to whether we have begun to approximate the last.

Let us say to these older men, Your life and labors are our legacy, love leaps to meet your needs, valiantly have you served our common cause; nobly will we esteem you, not in words merely, but in those deeds of devotion of which you were our shining example. In such terms will we express our appreciation that no longer shall you remain the Unrequited Knights of the Nineteenth Century, to the shame of the church and the anguish of your own hearts.

Board of Church Extension

Friday Morning, October 15

Annual Report

Twenty-one years ago the Church Extension work was placed in the hands of the present Board by the Church Extension Committee of the American Christian Missionary Society, as directed by the society at its annual Convention at Springfield, Ill. Kansas City was made the headquarters, and on Nov. 21, 1888, $10,662.80 was turned over to the Board by the committee at Cincinnati, in mortgages on twelve church buildings and $2,762.21 in cash. During these twenty-one years of service your Board has paid all expenses connected with the propagation of the Church Extension idea among our churches; has secured a permanent fund of $757,621.39; has aided in the erection of 1,261 church buildings in forty-three States, in Canada and Hawaii by loans aggregating $1,314,361.69, with a cash balance on hand September 30 of $79,842.42. All this with a loss of only $563, which has been more than made up by excess of interest above expenses. This is certainly a wonderful record, and your Board acknowledges the hand of God and the help of our brethren in all these years of growth.

The loyalty of the brethren who have borrowed this money to erect their church homes is a notable feature of this work. With compelling power they command our confidence because of the rapidity with which they have returned what they borrowed, so that it might go out again to help others of their brethren to get the equipment of a church building. During these twenty-one years $922,324.49 have been returned on loans, and 708 congregations have paid their loans in full.

THIS YEAR'S RECEIPTS.

The total new receipts for the year are $99,905.41. This includes $28,229.22 of interest collected by the treasurer. The receipts through the corresponding secretary are $71,676.19, a gain of $20,182.84 over last year.

THROUGH CORRESPONDING SECRETARY.

From Churches	$33,174.85	
From Annuities	19,750.00	
From Bequests	1,760.89	
From Endeavor Societies	503.99	
From Sunday-schools	721.97	
From Individuals	15,764.40	
Total receipts	$71,676.19	$71,676.19
Total new receipts, including interest	$99,885.41	

THROUGH TREASURER.

Principal returned	$ 97,366.83	
Interest and rentals	28,229.22	
Total collected by Treasurer	$125,596.05	$125,596.05
Grand total received from Oct. 1, 1908, to Sept. 30, 1909, inclusive		$197,272.24

FUND STATEMENT TO SEPT. 30, 1909.

Amount returned on loans since the beginning	$709,611.29
Interest collected since the beginning	212,713.20
Total interest received and loans returned	$922,324.49
Amount in the Church Extension Fund, including W. G. Logan Fund	$757,621.39
Churches aided since the beginning	1,261
Churches that have paid their loans in full	708
Loans outstanding	553

THE ANNUAL OFFERING.

F. COWHERD.

The campaign for our annual offering must always be very brief and very strenuous, because not much can be done to prepare and enlist the churches until after the vacation period. Both preparation and the harvesting must be done within five or six weeks. The results this year are the most gratifying in our history. The offerings from the churches amount to $33,174.85, a gain over last year of $9,192.22. There were 1,318 contributing churches, a gain of 124. This increase shows growth. However, there are yet hundreds of congregations that have never co-operated in this work. Your Board has sought to enlist all the churches that believe in organized work. Why there are yet so many who refuse fellowship in this method of housing their homeless brethren is beyond our comprehension. We shall seek to enlist new contributing churches, believing that with knowledge of this great work there will come the help of those that are at present indifferent.

SIXTY-FIVE LOANS CLOSED, AGGREGATING $125,500.

The Board has not closed as many loans this year as usual. This was not because our missions were not active in building this Centennial year, but was due to the fact that we had no money to promise early in the year, and hence the erection of buildings did not begin in time to complete them and secure the loans.

Later in the fiscal year our receipts justified us in promising 108 loans, totaling $187,850. These buildings are going up and are a part of our work for this year.

OUR NAMED LOAN FUNDS.

The General Convention in 1888 decided that whenever an individual or a congregation gave $5,000 through a ten-year period to the Church Extension Fund, such amount should constitute a Named Fund, and a separate account be kept of it. We have twenty-eight Named Funds.

OUR ANNUITY FUND.

G. W. MUCKLEY.

Including the William G. Logan Trust Fund of $55,000, our Annuity Fund now amounts to $245,424.47. The Board does not invest the funds in some secular enterprise, but the money is housing homeless congregations while earning the annuitant his income. Our annuity money is loaned at six per cent. to congregations that we can not help with four per cent. money. Twenty-three gifts amounting to $19,750 were received this year.

FORM OF BEQUEST.

"I give, devise and bequeath to the American Christian Missionary Society, whose headquarters are in Cincinnati, Ohio, the sum of ——— dollars, the same to be added to the Church Extension Fund of said society, and used in aiding to build houses of worship."

SUNDAY-SCHOOLS AND ENDEAVOR SOCIETIES.

T. R BRYAN.

The Endeavor societies and Sunday-schools are building up Named Funds. The Endeavor Fund amounts to $2,320.31, and has erected four churches. The Sunday-school Fund amounts to $2,224.50, and has erected four churches.

Finally, brethren, this work must be greatly enlarged. In a rapidly growing brotherhood there will always be found thousands of Disciples of Christ who can never enjoy a religious home without the aid of this fund. This fund must help to take the cities. Let us begin our second century's history with confidence in our divine plea for union on the basis of the teachings of the New Testament, but let us not allow the best plea on earth to paralyze our efforts so that we fail to furnish new congregations with proper equipment. The plea will not be heard to-day in a church that has no house above its head. Given a consecrated preacher, a devout, self-sacrificing congregation and an adequate, modern church building, and the plea of the Disciples will succeed anywhere on democratic American soil, as has been demonstrated in all parts of our land.

We should hasten to secure the million-dollar fund for Church Extension as one of the absolute essentials to our permanent progress in the years of opportunity before us. This accomplished, new goals should be set, to lure our brotherhood onward to the larger tasks before us. In behalf of the Board.

Fletcher Cowherd, Pres.
G. W. Muckley, Cor. Sec.

The Tent Dwellers of Faith

Finis S. Idleman, Des Moines, Ia.

Duquesne Garden, Friday Morning, October 15.

In the catalogue of ancient worthies is this inscription on one of the imperishable monuments of fame: "By faith he became a sojourner in the land of promise as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations whose architect and maker is God." And as if undue distinction might have been conferred upon one, a galaxy of immortals are grouped in one pæan of praise.

Who are these who come up from the village and countryside—from the din of the great city and the onstretching monotony of the Western plain—asking alms at the gate Beautiful of this Centennial temple? They are of the eleventh chapter of Hebrews, which time would fail to recount. They are "disciples of Jesus," who can think of no higher and will wear no less title. They have renounced all that stood in the way of crowning him King of kings on earth. Religiously speaking, many of them had a country. They could have returned had they been mindful. But, desiring a better country of spiritual freedom, they chose to suffer with the people of God the afflictions incident to a feeble folk or of pioneer hardships. They were willing, aye, desirous, of exchanging measurable maxims of earth for the immeasurable principles of heaven. They belong, therefore, to the ancient heroes of faith by virtue of their unmindfulness for the kingdom's sake, and in so doing they are our picket-line on the world's horizon of conquest and endeavor.

But these friends who appeal to us have yet another element of similarity to ancient worthies in the *audacity of their faith.* They have more than passive submission to unanswered prayer or unfulfilled desires. They dare the seemingly unattainable. They demand no precedents. No despair because of lack of illustration palsies hope. Their faith in the moral realm declares with Napoleon in the material, "I make opportunities." With scant wealth and though few in numbers, they face the necessity, in the teeming and unheeding city or on trackless prairie, of a building of God for the household of faith. The shrewdness and sagacity of the exchange would hesitate. But they step out on faith as the soul's standing-room and begin to move a world. They accept the words of Jesus at their face value: "Greater things than these shall ye do." They attempt the impossible, and where measurable, complementing response is made by the brotherhood, the impossible is made possible.

We dare to press the relation once more. Church Extension is our opportunity to enter into partnership with faith's immortals. For was it not written of this unending chapter of uncrowned royalty, "And these all had witness borne to them that without us they should not be made perfect"? The possibility has stirred many hearts, but the response has been isolated and poorly distributed. Often churches most able to build were assisted, while those least able were far from kindred brethren. Vagrant methods have been tried and they have beggared both purse and principle. But the economy and beneficence of Jesus is nowhere more clearly illustrated than in the administration of funds contributed to Church Extension. No individual who might personally direct the disbursement of his estate in church erection should hope to secure such returning perpetuity of his money; nor call out other gifts in such proportion; nor maintain such self-respect in the recipients; nor leave the crowning grace of gratitude to a brotherhood which bears perpetual interest in loving response to all the brotherhood's missionary program as the Church Extension Society yields. The business sagacity of such a gigantic enterprise, the signal record of economy and the magic power by which the Church Extension method multiplies the money at its disposal, are demonstrated and demonstrable facts. They inspire faith in the Board's ability to use money more wisely than personal philanthropy may hope to administer. I do not praise the Church Extension Society any more than I would praise the channels through which the reviving waters flow to the thirsty plains. But I do want to know that the channel does not absorb all the water on the way, and that it does reach the plain with the least mystic winding. And I have my desire. Church Extension, like the honest smith, looks the whole world in the face and gives account of its trust. The record of its years discloses the unprecedented fact that but one-tenth of one per cent. of all the moneys loaned and reloaned to thirteen hundred churches has been lost to its treasury either through panic or neglect of recipients. What we give through other channels lives alone in the good it has done. What is given to Church Extension lives both in the good it has done and in its accelerated volume of ability to do more. For Church Extension is like Moses' bush—burning, but unwasting; better still, it is the cruse of oil and bit of meal that satisfies the weary, but never fails; or, more appropriately still, it is the loaves and fishes in the hands of Jesus which multiplies with the using. Whatever clouds may appear on the horizon of our co-operative work, no shadows fall across the Church Extension map. It is not distrust that cripples its work. Every friend of the cause finds his heedless brother and bids him "come and see." To see is to believe.

FINIS IDLEMAN.

But Church Extension is our opportunity to have partnership in the inspirational power it has to sustain the faith of the tent dwellers. The very fact that it is organized is proof of a brotherhood's concern for its weaker parts. Appeals may even be refused because of lack of funds, yet faith is kept alive because organized sympathy gives proof of the dawn. Family ties are not forgotten. Though sundered far on the purple blur of toil, these heroic souls need not cry unheard. They are not mocked by empty echo as they call. The Church Extension Society is our medium of assurance that the most natural desire for a "certain place of worship" is elemental and fundamental. It points timid longing away to God's meeting-places with man through the centuries; to altar, tabernacle, temple, that mark the closest approach to God. It dares to assert that a "set apart place" is not only desirable, but essential. It asserts without contradiction that no great church has been permanently sustained in a hall, nor will one ever be. The homeless church must die or borrow a building or build. If it die, its blood will cry out from the ground against a neglectful people. If it borrow a building, it becomes among churches what the unenviable cuckoo is among birds, one which rears its brood in another's nest. If it build, it must pay an impossible interest to disinterested parties who are not unwilling to foreclose the mortgage. If the congregation travel, the nomadic life destroys stability of character. Permanency of abode speaks of deepening strength.

Where do these tent dwellers of faith abide? We answer, for the most part in the two extremes of our civilization.

1. On the frontier of a nation's development.

2. In the midst of the modern city.

One is the sad warning to hasten to the aid of the other. The long delay in entering the city speaks out of bitter experience the cost of delay. They who entered early were a hundred-fold blessed in men and money. The new spirit of Christianity was embodied in Paul Revere the second, whom the Church Extension Society sent into Oklahoma when it was opened—hastening not with the speed of greed, but only that the church of the Redeemer might have the most advantageous sites in the midst of the magic cities to be reared to-morrow. Such foresight is our salvation from the look of rebuke as the patient Jesus turns to us, as unto them, and says, "The children of this world are wiser in their generation than the children of light." For the audacity of commercialism does not wait for demand, but presses with matchless zeal into the heart of every unexplored land, creating demand. The greatest economy is in anticipating the demand. The Pilgrim Fathers built the church first and grouped the city about it, which gave dignity to the cause and character to the community. It was the wisest stewardship of the Lord's money. Where this method has been reversed, then the church has had to pay the world for its foresight out of the Lord's treasury. What is true of economy is equally true of the power to shape and mould the new community in its formative years ere the evil days come.

But the humbling fact of this Centennial gathering is that seven hundred bands of our dispersed brethren have asked sheltering aid of their more prosperous and longer established friends in Jesus, and they face the new century unanswered. We recall that every church among us dates back to the sympathy, love and mutual aid of material strength of some stronger church —yet eight thousand churches have forgotten to pass the gift along. The greatest need of this hour for the homeless Disciples is co-operation upon the part of established congregations. Indeed, we may reckon that, due allowance being made for pastoral neglect, the gift to Church Extension is the thermometer of brotherhood love and fealty in any congregation. And if I speak in love, I may be permitted to recite the fact that but 1,318 of our churches have given proof of such loyalty during this Centennial year in this fundamental Christian philanthropy. Yet who pretends to estimate the volume of protest if the remaining eight thousand churches were disfellowshiped? We are prone to pardon such lapses by the somewhat comforting title of "sins of omission." Yet that was all that was charged against the contemporaries of ancient martyrdom. Over the slumbering conscience of a mighty throng a new prophet-poet must arouse by a new recessional. No sadder neglect may be charged to any man or company of men than that they have forgotten the pit from whence they were digged. Let us bring no railing accusation against the contemporaries of the ancient worthies of faith because they knew them not, nor shielded them from a pitiless world lest we be found similarly guilty and our Lord say unto us, "Ye garnished the tombs of the prophets, but yet lift not the burden."

Rather let the new century's dawn of our people's history find us cognizant of the presence in our very midst of an immortal company, who since Abram left Ur of Chaldea have kept the faith, been stayed on the promise of God, and have ever looked "for a city" of permanent habitation. And if we would claim kinship with the imperishably great, remember without us they can not be perfected. A new sense of the claims of the kingdom must grip men. While men of affairs are "enlarging their barns," the God of the harvest is keeping his finger on this sore spot in our congregational life—that we have suffered a modern homeless people of our common faith to dwell in tents and hovels of worship.

Carnegies must arise who build temples for the dissemination of wisdom that man did not discover.

Over against the galleries of glory which would content us with the witchery of the world must be reared the temples that call to mind the eternities. The encroaching kingdom of Jesus, in its irresistible conquest over all realms of man, is beautifully symbolized in the Salisbury Cathedral, that stands with its 305 windows, its 9,000 marble pillars, 52 gates and heaven-piercing spire hard by the ruins of the Druidical temple with its stain of ancient bloody sacrifice.

But the created world about groans to speak its universal message of adoration. In our natures we cry out for the vast dome as a fit dwelling-place for God among men, and all about us the Omnipotent has piled the prodigal masonry of the mountains that testify forever the praise of their Creator, and call upon us to repeat his handiwork in tabernacle and church erected by a loving and grateful brotherhood among the tent dwellers of faith for the praise of our common Father.

Songs of the Temple

Charles A. Finch, Topeka, Kan.

Duquesne Garden, Thursday Night, October 15.

The prophet Amos, foreseeing in the shattered temples of Israel the loss of vision and inspirational song, lifted this voice of warning: "Thus said the Lord God, . . . the songs of the temple shall be wailings in that day." Sweet are the songs with which a mother soothes her babe, or lover woos his bride, or soldiers march to victory! But sweeter the temple songs which guide the multitude through the night, give rest to weary feet, and cause men to see the face of God.

CHURCH EXTENSION AND THE CHOIRS INVISIBLE.

By erecting houses of worship, Church Extension has multiplied these choirs invisible. From the day the boy Jesus stood in the midst of the doctors in the temple, God's house has been the patron of art and science, with all the sons of genius clustering about his illustrious face. Eliminate the seed thoughts and great principles sprung from the church since Christ, and a vandalism more terrible than that of ancient Rome would wreck our civilization. Pagan mosque and temple rise toward intellectual night in atmospheres where mental giants are as occasional as comets. But in our land the great themes of the church, God, immortality and the soul have made greatness indigenous and sown the night with stars.

CHURCH EXTENSION AND THE LOST CHORD.

In housing the homeless, Church Extension becomes chief musician for the brotherhood and attunes the hearts of men to the lost chords of life. The lost chord is not a figment of the imagination, but a fact, real and terrible. Estates are divided, sons and daughters seek new homes. In long waiting for the church of their faith, they fall into sin and lose the desire for its fellowship, and thousands at discord with God and one another have forgotten the marvelous music by which heroes achieve and martyrs die. But with the vision of Christ the lost chord is found. "And I, if I be lifted up, will draw all men unto me." What men see most, they become most like, and as blind Homer lifted up the ideal Achilles in the skies of Athens until he repeated himself in her warlike youth, so Church Extension, in lifting up Christ in the builded sanctuary, has elevated whole communities as the planets the tides of the sea.

CHURCH EXTENSION AND THE SONG OF SIXPENCE.

Likewise, it has been left for Church Extension to declare that the ancient and revered ballad, "Sing a song of sixpence," is no part of the hymnology of the church. Glorious were the achievements of the fathers, giants in faith and vision. From the perspective of this Centennial, we behold their heroic proportions. Centuries shall come and go and the intellectual accretions of the ages may entomb the fame of others, but theirs shall increase with the centuries and stand as the desert sphinx, his head alone as tall as the neighboring gods upright on their pedestals.

CHURCH EXTENSION AND THE SERIOUS NOTE.

But if we are to be taken seriously, we must sound the serious note. When the duty of giving shall take equal rank with faith and baptism, we shall rank in spiritual matters as a world power. It is the serious note that lends immortality to men and movements. It is the serious note in Millet's "Angelus" that explains its fascination. It is the serious note in "Out to Old Aunt Mary's" and "That Old Sweetheart of Mine" that transforms the rhymester Riley into the world poet. When, in his reply to Hayne, Webster began that passage that contrasts the republic strong and united with a nation broken and dissevered, he sounded the serious note and his eloquence was irresistible and immortal. That type of music called sentimental, which comes and goes with the season, is so evanescent and ephemeral that it can not abide. But when a great master like Schubert writes a love song, every chord of the soul vibrates with the strong emotions of dark despair, tremulous hope and unutterable longing—it is the haunting melody of the speech universal sounding the deeps of the serious note. It is not otherwise with the Disciples of Christ; our all-powerful plea will become infinitely more so when the ringing hammers from hundreds of uncompleted buildings shall have sounded the depths of the serious note.

We shall strike the serious note when every church and every preacher falls into line for the first Lord's Day in September. Niagara leaps to its grandeur because it feels the push of the five Great Lakes behind it. Who can estimate our future when Church Extension shall feel behind it the power of the entire brotherhood. Any preacher, by adopting the Fabian tactics of masterly inactivity, can, without a word, dishonor his Lord and cheat his people from this fellowship. To apologize for taking the collection is to confess faithlessness in teaching the duty of giving. The circulatory system of anæmics may need all its vital fluid for home consumption, but men with rich red blood in their veins have hearts that beat for every interest of the kingdom. The Beatitudes are the autobiography cf Christ. His words have power to melt the heart, because his own heart was melted into them. Take the collection. Giving is the poetry of love. Local conditions are no excuse. Be in earnest. Pour out your heart that your people may possess "this grace also."

C. A. FINCH.

Church Extension is prophecy in utterance. Keep pace with the spirit of to-morrow. To be up with the age is progress; but to be behind the age is barbarous.

The great waste in our evangelism is a reproach to any people. The world will not consider us seriously until we "gather up the fragments that nothing be lost." Our sin in this particular reminds us of that scene in the classic Inferno where a man is twisting one end of a rope of hay by which he hopes to escape and is utterly oblivious of a herd of long-eared quadrupeds complacently chewing the other end. The growth of religion, like the growth of a city, may be measured by new corner-stones. If in the East Mohammedanism is dying, and if in Europe Romanism is dying (for neither is laying new corner-stones), we, too, shall pass away if we refuse to provide for our seven hundred homeless congregations.

CHURCH EXTENSION AND THE SOUND OF THE GREAT AMEN.

Church Extension is seen in its achievements. In its musical effects, it harmonizes and completes the orchestration of the brotherhood and crowns our one hundred years of history with a burst of music like the sound of the great amen. Notice the common sense of the annuity plan. It will receive amounts from one hundred dollars up. According to the age of the donor, it pays four, five and six per cent. on bequests in semi-annual payments. The annuity bond is as good as gold; behind it is the Permanent Fund, now close to one million dollars. It is loaned only on first mortgages, with flawless titles. There are no taxes and no attorney fees and no anxiety concerning your income nor expense for reinvestment. You have the satisfaction of administering on your own estate while you live and beholding your money building churches and preaching the gospel before you die. Two hundred and sixty donors to this fund are receiving five hundred and twenty interest drafts per year from a total fund of $256,363, which alone has built one hundred and fifty churches.

Notice the common sense of the Permanent Fund. The Board carefully investigates the condition of the church asking for aid; the loan granted completes the building and pays every debt except the one to Church Extension. As long as a church is alive there is no fear of foreclosure; the low rate of four per cent. interest saves the congregation from the money shark, and every dollar invested by the Board enlists from two to three dollars from the community.

And the common sense of the Named Fund is seen at a glance. This fund is $5,000. It is named after the donor, to whom a yearly account is rendered. The interest is returned to the fund and practically compounds itself in semi-annual payments. A church receives this honor by giving $300 annually until the $5,000 is paid. The fund is named for an individual giving $500 annually or the whole amount at once or within a few years. The General Drake Fund, established Feb. 1, 1889, has built seventy-one churches and earned $4,263.05 of interest and acplished the work of $31,596.15 in repeated loans to complete unfinished buildings.

The record of Church Extension shows that since 1888 over $922,324.49 has been returned on loans and gone forth to build again. The original fund of over $757,621.39 has been loaned, making $1,679,945.88 that the Board has handled. It has built 1,261 churches, and in its twenty-one years of service in handling these immense sums has lost but $563. Where is a like record from any business house on earth? And where is there a nobler alchemy to transmute sordid gold into temple songs and immortal life?

CHURCH EXTENSION THE KEY.

As the master conductor brings all the instruments to concert pitch, and with one wave of the baton blends the great orchestra into unity of theme and rhythm, so Church Extension swings every congregation into the full organtoned harmony of world-wide service. It is the key to the situation.

Hope long deferred maketh the heart sick. The money given by Church Extension comes at the psychological moment. Just when the brethren have exhausted their resources, the aid extended enables them to have a part in all the work of the brotherhood—missions, benevolence, evangelization and education. Endowed Church Extension is therefore inspiration banked, energy stored, music in notes. Without this fund, building enterprises become the prey of vagrant impulse and enthusiasm. Enthusiasms are evanescent; they are the offsprings of brass bands and torchlight parades, and not infrequently die before the election returns are in. Jingoism may precipitate a nation into war, but victory is with the battalions of the longest purse. Missions may organize congregations, but Church Extension establishes them.

I am told that the secret of the wonderful gunnery of our navy lies in an instrument called a "range-finder." Near the bow of a high-class battleship is a small telescope, electrically connected with another at the stern, and both connected with the chief gunner's station, the distance between the two being accurately measured. Through each, observers watch the approach of the enemy, and when the hostile battleship appears at the cross-hairs of both telescopes, the directing mind has the base and two angles of a right-angle triangle from which an instantaneous automatic calculation gives the range and the great guns boom. As Disciples of Christ, it is ours to securely establish the church of the first century on this continent. If, therefore, our ministry shall go forward to the telescope of the Word, and our rich laity shall place themselves at the telescope of generosity, and at the moment that the half-completed church building appears at the cross-hairs of both, bear down upon them with the prevailing power of gospel truth and Pentecostal giving—Church Extension will enlarge herself and primitive Christianity shall run through the earth and be glorified. Lord, hasten the coming of that day.

The Magic of the Church Extension Idea

George Darsie, Akron, O.

Carnegie Hall, Friday Morning, October 15.

There is many a man whom the ordinary appeals do not reach. He can not be classed with the missionary, or anti-missionary, or even with the omissionary. He is not for and he is not against missions. It can not be truthfully charged that he is omitting to perform a well-defined duty. He is conscious of no duty. He is simply not moved. The fervid appeal in behalf of the myriads of the unsaved and unenlightened does not even make a dint in him. It is too vast an enterprise. It is on a scale disproportionate to his apprehension. He can not get hold of it. He needs something concrete, specific, direct. The Church Extension idea just strikes him.

For one reason, because of the sense of security it gives to ambitious churches. Climbing one of the high hills on the south side of Pittsburg in an inclined-plane car, my attention was attracted by the fact that to the car in which I was going up there were two strong, steel wire cables fastened, and I was instantly curious to know why two were used instead of one. The conductor enlightened me. He said: "The second cable is only to satisfy the public. It demands safety. The one cable can not possibly break. It would hold two such cars. But that no one may be afraid to ride up and down, we put the other cable on, and there it is to catch the car if the one should unexpectedly break. And seeing it there day by day gives the public *a sense of security* it would not otherwise feel." That is precisely the principle on which Church Extension frequently acts. The mission church is abundantly able to build, but, fearing to attempt, needs the reassuring cable of Church Extension to say practically, "Go in, be not afraid. We'll catch you if you begin to slip back." Held by the double cable, it begins to climb the steep and rough and rocky mountain of a building enterprise; and upon reaching the high tableland of permanent success, with debts all paid and money in the treasury, finds what it needed was not assistance, but assurance; not help, but encouragement; not security, but *a sense of security.* Thank God for this double cable, which, though working not, in scores of instances insures magical results.

GEORGE DARSIE.

But the overwhelming majority of churches requires more than the sense of security. Actual help is what they need, the denial of which foredooms them to gradual decline and ultimate extinction. As well attempt to grow a kernel without a shell, as a church without a building. As well expect a man palsied from head to foot to arise and do a day's work, as a discouraged, homeless church to push forward the chariot wheels of the kingdom of God in the world. As well set a horse to pull without harness, as a congregation to work without ample facilities—an impossibility emphasized and accented by the overshadowing Bible-school revival in the midst of which we find ourselves. Like one of those progressive cartoons seen in papers and periodicals, in which an entire history is condensed in three or four pictures, was that interesting page in one of our missionary magazines, portraying the evolution of many buildings among us, from tent or tabernacle up through successive stages to a commodious and inviting structure on the "Akron Plan." But the different departments and the graded work, the organized classes and the systematic efforts of the modern Bible school, compel our aspiring churches to *begin* to build—not where our fathers did, but where they left off. In this day, *conceive a dwarf, and you will grow a dwarf.* Better stand on some Mar's Hill, or staircase, or market-place, than court failure in inadequate quarters.

For the sake of the community should the Church Extension idea strike home to our hearts. The building it helps to erect stands in the community as an expression to the world that *religion* is the most important thing there. A true church is an echo of God. It points men to heaven, keeps before their minds the importance of Christianity, and speaks to them of better things. And especially as it contemplates the divine plea, whose holy and righteous cause it is its wondrous privilege to espouse and champion—a plea whose cardinal points are the restoration of Christ to the central place in Christianity and our wisest liberty in him. The contention of the fathers was that this plea would take the world. As a loyal son, I believe it, *I believe it.* But it will not do it with the lightning-like flash they contemplated, or that we might wish. We must back it up with energy and enterprise, sand and spirit, push and progress. As we read the record of the century closed, nothing is plainer than that it availed little in the capital of our nation until F. D. Power put the Garfield Memorial back of it; in Baltimore, until Peter Ainslie glorified it in his Temple; in Mobile, Ala.; in East Orange, N. J.; in Brooklyn, N. Y., until Claude E. Hill, L. D. Wells and Joseph Keevil put brick and mortar, corner-stones and shingles behind it; in 1,262 cities and towns until, encouraged by the timely aid of Church Extension, it joined hands with the "ring of the hammer and the sound of the saw." If you want your candle to shine, you put it on a candlestick, not under a bushel. And if you want the divine plea to be seen and read of men, you must put it in Gothic and Doric, not under a dancing-hall or a lodge-room. It must have visible expression if it is to conquer. It must have a power-house, if it is to be an electric battery to charge and fill all around with warm, earnest, throbbing life. Hence the necessity of hitching it up with the gospel of "Business in Christianity." Hence the importance of Church Extension as its house-builder. Hence the utter impossibility of overzealousness in waving the magic wand of Church Extension. To deny Church Extension generous aid, is to deny the divine plea the earthly habitation and a home it must have to win.

For the sake of opportunities in city evangelization should the Church Extension idea be heralded until all opposition and indifference have melted into hearty co-operation and active support.

The situation is different in our day, in that the opportunity lost to us in the downtown is before us in the suburban district. We have only to read the signs of the times with sagacious penetration, go in with boldness and confidence, in order to pluck the fruit of the rare teeming and harvest full field. We shall show ourselves incapable of learning by experience, if we longer delay buying choice corner lots in the residential portions of all our great cities, where we have not already wisely done so, even at prices ranging from five to twenty thousand dollars each, to be followed by buildings which satisfy the æsthetic and artistic taste of the cultivated and comfortably rich.

The day of large things is upon us. Let our churches and our people show that they believe it by a disposition to heartily applaud the expenditure by our Church Extension Society of sums for lot and building commensurate with the size and importance of the place. Let us by our generosity *empower* our Board to *meet* the value of city property, and meet it before it gets beyond our reach. Let our people of wealth toe the mark like men, and pour out their money to Church Extension in a generous and copious stream. Come, let us be wise and take time by the forelock.

Church Extension is the universal accompaniment of American missions, either of which without the other is valueless and inoperative. They are as indissolubly joined as the Siamese twins. They are the two wings in the mighty flight of our soaring movement. To cripple the wing of Church Extension is to bring down the bird in unmistakable distress. Every plea ringing like a tocsin in our souls for American missions is equally full and strong for Church Extension. Our ceaseless advocacy of the revealed way of salvation from past sins, requires like faithfulness to the salvation which we are to grow up into, as we advance in the Christian life. Organization at the expense of preservation is a farce. If the Son of God *lifted up* will draw all men, the house of God *built up* will go far to hold all men. Because Church Extension supplies a building to hold, an equipment to utilize, an armory to drill, a holy place where the light of God's word can shine upon his people, and the dew and the rain of divine grace coming down in answer to prayer can moisten and mellow their Christian lives and experiences, a very gate of heaven, where the atmosphere of pure and elevating fellowships and associations can help them rise to higher heights, and attain unto nobler characters, I would put it in even balance with American missions, and argue for an equality of offerings thereto. We allow Church Extension to be pushed aside, crowded into a corner, belittled by lopsided support, when it should be made as big, as prominent, as important, as necessary as the copartner whose evangelism it secures.

Indeed, Church Extension should be forced to the rear of none of our missionary organizations. As the great Corliss engine in Machinery Hall at the Philadelphia Centennial set in motion every shaft and spindle and wheel that was belted to it, so is Church Extension a fervent spirit in starting a contagion of enthusiasm and interest for Christian education, Christian evangelization and Christian conquest. Church Extension is a mighty crowbar in prying up zeal for the world movement. In liberating the young church from its own thralldom, it so fills and thrills it with the feeling of brotherly fellowship nd helpfulness that in sheer self-defense it becomes a propelling force, a driving-wheel, a very engine of energy in speeding the oncoming day when Christ's kingdom shall be coextensive with the world.

Our Obligation to Church Extension in the Twentieth Century

Randolph Cook, Enid, Okla.

Bellefield Church, Friday Morning, October 15.

We are reminded by Lowell that "events are apt to show themselves humorously careless of the reputation of the prophets." Nevertheless, we may by a study of past attainments and present achievements form some conceptions of our obligations to the future. What, therefore, are our obligations to Church Extension, and from whence do they arise?

First: Back of all kinds of Christian effort and activity lies the great commission: "Go ye into all the world and preach the gospel to the whole creation." The carrying out of this command of the King is the supreme business of every follower of Christ. All kinds of religious work received its value from its relation to and bearing upon the "marching orders" of Jesus. It is the center and circumference of Christianity and civilization.

Second: Our obligation to Church Extension arises from the desire—yea, the duty—to make our plea for unity possible and practicable, and thus fulfill the dying prayer of the Master.

We gain nothing by minimizing our characteristics. The church of Christ stands for a pure democracy. We stand for the divine right and for the divine obligation to think. We believe in *intelligent* missionary zeal. We stand for the application of Christian principles to the solution of life's problems. Faults, we have them in plenty; mistakes, we make them in abundance; but we beg of you not to enlarge upon our failures, nor condemn us when we fall victims to our own limitations. We stand for the concrete embodiment in a church building of the "old plea" our fathers made. It is always new and fresh, because it is inspired. It is a lamp that never goes out, and a light that never grows dim. Every church established becomes a lighthouse to send forth its beneficent rays upon the paths of men. Church Extension has for its object the planting of such lighthouses in every hamlet and village of this and other lands.

A church building is a hope embodied in material things; it is a prayer, stretching out its hands toward the eternal; it is a symbol of the presence of the Almighty; it is an expression of the fondest dreams of the soul; it is the hidden life of man expressed in outward form; yes, it is more than all cf these. To us it is the expression of the deep soul-cry of the Son of God for the unity of his followers.

A keen observer of the forces that underlie human society has said: "The events of human existence, whether public or private, are so closely allied to architecture, that the majority of observers can reconstruct nations and individuals, in their habits and way of life, from the remains of public monuments or the relics of a home." But not only is this true of the past, but from them we may infer something of the future hopes and ideals of a people. Just so; and every church building is an expression of the aspirations of its builders, and a prophecy of their future history. Sooner or later the world measures a people by its houses of worship.

Every kind of life creates forms through which to express itself. This is true of the lower realms of existence, and it is likewise true in the spiritual realm. "Thou shalt build me an house to dwell in," says Jehovah. The tabernacle was perfectly adapted to the earlier stages of God's dealings with his people; but now that Israel has reached a higher stage of development, both temporal and spiritual, it is fitting that this higher development be expressed in a nobler form. And so the temple was built, and at once it became the center of Israel's worship and religious activity. Thus it became the visible token of God's presence among the chosen people, and the assurance of prosperity and success. It helped to keep alive the hope of the coming Messiah in Israel, and was at once the visible guarantee of their life and power in the world. It was a tabernacle, a sanctuary, and a place of public assembly. As a tabernacle, it was the place where God chose to manifest himself; as a sanctuary, it became the place where religious ordinances were kept, and God's word made known to the waiting multitude; and as a place of public worship for the people, it helped to cultivate the feeling of brotherhood, and thus aided in preparing the world for the coming of the universal reign of Christ. The history of the Jews for a thousand years can not be separated from the story of the temple.

And the history of Christianity is like unto this. You can not separate it from the church building. Here it is that man meets his Maker, and renews his strength for the conflict of life. Paul and his colaborers were glad to utilize the synagogue and the forum as suitable places from which to proclaim Christ. This has been true in all ages. The gospel of wood and stone, of hammer and saw, has ever gone hand in hand with the gospel of salvation from sin. The one has added to the permanency of the other. The progress of Christianity through the ages is marked by the churches and cathedrals which her devoted followers have erected, as symbols of God's presence among men, and as reminders of man's duty to his Creator.

Heathenism builds no temples; and heathenism is dying. Travelers tell us of old temples and old mosques; they are never new ones. Christianity is rearing its humble meeting-houses every hour in the day, and the sun never sets on a church spire. To-day, after two thousand years, it continues on its majestic course with more world-wide healing in its beams than ever before. The more churches we build, the greater our prosperity. In my own State of Oklahoma we built a church every eight days during the missionary year just closed, and in no community has the simple gospel won greater triumphs. True, many of these churches were humble indeed; but if the rude meeting-houses of Bedfordshire, England, were "palaces beautiful" to Bunyan, then many of these modern structures are veritable homes of the soul, and the gateways to heaven. The mission of Church Extension, like that of the great Founder of the universe, who filled it with such beauty as to awake the soul in adoration, is to make the church such an expression of the life and will of the Master as that men will exclaim: "This is none other than the house of God." If Church Extension does this, its work is worthy of the support of every follower of Christ.

Our Need. Our well-nigh seven hundred homeless churches, with pleading hands, send up an appeal for aid to Heaven that is well-nigh irresistible, and of which the Master may one day say, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

1. Let us hear, then, the plea of the homeless. Practically one-tenth of all our congregations meet in halls, tents, rented buildings, private residences, if they meet at all. This means that they are merely religious nomads in the community, the uncertain footballs of fate. Their condition is a precarious one, at best, and their mission to the community can never be filled. Embarrassed by foes without and fears within, they find their progress hedged in on every side. To borrow they can not, and they can not ask others to place a roof over their head. *It is this or die.* And so they come with the appealing cry of the Macedonian, "Come over and help us." If we are unable to answer, they will die of despair.

2. Moreover, these appeals come from those who are our brethren. They are, like us, children of the King. They fight the same holy crusade. They have the same plea, they march under the same banner, listen to the same commands, and are animated by the same hope. If we honor our fathers as "heroes of faith," these are worthy to be counted as their successors. "Bear ye one another's burdens, and so fulfil the law of Christ."

3. But still further. Not only do we have over seven hundred homeless churches, but in at least as many other communities a church could be established, if we had the means with which to do it. This is likewise a ground of our obligation. Do you say that these people where we have no church have not asked for aid? Of course not; but the faithful missionary does not wait for the hamlets and villages in India and China to arrange a home for him, get a preaching-place, raise the salary, and provide the audience, and then re- and provide the audience, and then send the call. The voice of the Macedonian is inarticulate, but no less real for that.

4. One word more. Good men have wondered why "our plea" does not win in the great cities. The answer is, it does win in the cities, of which there are notable examples. To decide otherwise is a reflection upon the intelligence of its great Author. But the same methods of work will not win in the cities that are in use elsewhere. When we invest the same amount of money, good business sense, dollars by the million, together with good locations and modern institutional church buildings, we will win the cities for Christ, and not before. In other words, Church Extension is the key that will open the cities to the preaching of the gospel and win them for our God and his Christ. Nothing else will do it.

Naturally, the question comes, Who is sufficient for these things? To turn back would be cowardly; it is also impossible. Manifestly, there is but one answer. We must work with all our mind and soul and strength to quadruple the offering to the Church Extension Fund, and make it equal to the demands made upon it in the coming century.

The Glory of the Latter House

R. H. Miller, Buffalo, N. Y.

Bellefield Church, Thursday Night, October 14.

The glory of the latter house is in the social and public mission of the church. The early church undertook to provide not only for the spiritual welfare, but also for the whole round life of its members.

Christianity is inseparable from social responsibilities and social forms. For the church is not only the product of God's love for man, but is also the highest expression of man's humanity for man.

If the kingdom of God is to be sought first, it must *be* first. First to develop, first to occupy, first to build, first to arouse, first to speak, first to rally the moral elements and forces of the community.

Monasticism was once only a glorious mistake. To-day, in any form, it is a vitiating and fatal anachronism. The house of the living God, and the houses of the dead, can no longer be associated. If the church wishes to save itself from extinction, its people must pray that it be taken not out of the world.

R. H. MILLER.

From the latter house went forth the moral and social power which saved the Jewish people through a long career of perils, and by Israel prepared the world for the coming One. And from the latter house went forth the law and the spirit to the Christian church, consecrating it to its divine mission of beneficence, healing the sick, refining man from his coarseness and intemperance, and handing on from generation to generation the gospel of the death and resurrection of Christ.

And the glory of the latter houses we are building is in their facilities to minister to the whole life of men as the representatives of our divine pattern who "went about doing good."

The building-time has come for the Disciples of Christ.

What does the significant growth of the Disciples imply, except that we are ministers to America and the churches of America? Our mission has been revealed by the Head of the church, our place ordained by the God of history, and our duties imposed by the Lord of the vineyard.

We must build in every city and town in America a church founded upon the apostles and prophets, dedicated to the one Name and devoted to the redemption and unification of the human race.

The question is not, shall we share our life and treasure with the world, but, what kind of life shall we give and how much of the treasure shall we share?

Thus from the standpoint of the individual, society and the world, Church Extension is unparalleled in importance.

A church is the noblest and most representative building which man can erect. Paul writes of "living stones," and any one who has ever stood before purposeful architecture understands the phrase.

The craving of all life is for embodiment and self-expression. God is a spirit. But "the heavens declare his glory, and the firmament showeth his handiwork."

Church Extension is the inevitable outcome of the commission.

The Christian Church is not a form of doctrine, a system of philosophy, or an ecclesiastical order, but the body of Christ, a new incarnation, the constantly renewed form in which his spirit lives and works. It should represent him physically and spiritually to each succeeding age.

The spiritual body can not carry divine functions without the church organization, appliances and buildings.

"At first panic, desolation and poverty gave religion a chance for nothing but faith, fortitude and tears."

But at last the seed obtained its body. The spiritual church made itself a new body for Christ.

Man's supreme act is worship.

It is both an achievement and a gift. The glory of the former house was the gratitude, devotion and gifts of one God-loving, God-fearing man. The glory of the latter house was the soul-hunger, the nameless longings and voiceless aspirations of a whole people.

The distinctly religious building is as necessary to man's well-being and progress as the home is.

"To find God is the true romance of the soul"—its supreme adventure. And its Bethel, Shiloh and Jerusalem have been both the temples and the monuments of the soul's divinest experiences and truest history.

As the student may judge the ancient social life by remains of ancient social institutions, so the whole life of a modern community may be not unfairly tested by the character and accessories of its worship.

"It is ever a fatal sign of art decaying into luxury and religion into contempt, when men permit the house of God to be meaner than their own."

In a day of specialization in all departments, the need for distinctly religious architecture is greater than ever.

The church of the twentieth century should represent as truthfully and speak as eloquently the current religious thought and activity as did the mediæval cathedral. The very stones themselves should cry out as they do in those glorious old facades "thronged with open and shouting mouths."

Noble architecture is the earth-born son of heavenly faith and has moved through the centuries "in trailing clouds of glory."

A voiceless and invisible church is without effect, but who can estimate the total influence of such buildings as Old Trinity in New York or Old South in Boston? In these the heavenward suggestion is instant and unmistakable. They cause a throb of the divine life.

A new spirit affects modern architecture. Church Extension is trying to meet the urgent demand that places of worship and religious activity, in form and arrangement, be worthy of the purposes to which they are dedicated.

"Chastity and Beauty are sisters."

There is a beauty of holiness, and He that has made everything beautiful in its time is not honored by makeshift buildings which disappoint expectation and offend good taste.

There is no virtue in deformity and discomfort, and in this day of material abundance and lavish expenditure, mean and inadequate buildings are unmistakable signs of the lethargic state of religion.

The distinctive Bible-school building has become a modern educational necessity.

Christian nurture and training must be the reliance of the future for the church and society. The age of the camp-meeting and the infant reprobate is past, and the little child is set in our midst, not to be a self-conscious prig and pious hypocrite, but to bless and teach and mold.

Wisdom unto salvation shall be the glory of the latter house, whose beautiful gate is the entrance from childhood into instructed and consecrated Christian youth.

But at least half, and the better half, of education consists in the formation of right feelings. "Out of the heart are the issues of life."

Faith should have a radiant memory as well as a radiant hope. Public worship and instruction do for the child what private devotions can not do. What conception of the beauty of holiness, the valor of faith, the loyalty of discipleship, and the joy of Christian fellowship can a child have who associates these truths with the dreariness of an unsightly church or the bare walls and bad air of a basement Bible school. No wonder that, as soon as he is free, he seeks in "nature, the vicar of the almighty Lord."

But on Sunday morning, "where through the long-drawn aisle and fretted vault, the pealing anthem swells the note of praise," through the martial hymn, the presence of the congregation, the service of baptism and the Lord's Supper, the solemn hush, the teaching of God's word, there sweeps over the child a conception of the church as real, practical and present. And reason and imagination seized at their topmost poise are crystalized into holy duty.

Church Extension is not only another branch of modern Christian enterprise, but is a debt incurred by modern Christian missions.

1. We owe Church Extension to one hundred years of Home Missions. Every "claim" staked by the Christian missionary should be made a Christian homestead by Church Extension. Hundreds of abandoned missions, thousands of dollars squandered, unnumbered disheartened and defeated missionaries, proclaim the need of adequate buildings.

Whenever there has been intelligent and adequate co-operation between the two societies in the home land, the glory of the congregation suitably housed has exceeded the glory of the meeting in hall or tent. The seed has been multiplied in the fruit.

2. We owe Church Extension to our missionaries upon the frontiers. Brave men should not be betrayed into needless sacrifice for a temporary or hopeless cause.

We owe it to as brave an army of volunteers as ever were mustered under any flag, to adopt a policy of support which shall guarantee to every man who enters the service that his life and labor shall not be in vain.

3. We owe Church Extension to the growing towns and cities of America. The great cities are only one-half to one-fourth as well supplied with church buildings as the country, and a canvass of the city churches reveals that they are wholly inadequate to minister to the total needs of the people. What our fathers did in the last century for the country, we must do now for the city, with the same gospel, the same heroism and the same sacrifice.

4. We owe Church Extension to the people we evangelize. Shall we make men Christian and then assemble them in halls, store-rooms and tents to meet the Lord of all, while surrounded by the evidence of inestimable material progress and splendid institutions dedicated to pleasure and appetite?

Fathers and brethren, let us build.

Stimulated by the promises and encouraged by the protection of almighty God, let us multiply in every land the enduring witnesses of his name.

Let us express to posterity through the Church Extension Society our devotion and hope in Christ, the desire of the nations and the glory of his people.

> Then in such hour of need
> Of your fainting, dispirited race
> Ye, like angels, appear
> Radiant with ardor divine.
> Beacons of hope ye appear;
> Languor is not in your heart,
> Weakness is not in your word,
> Weariness not in your brow,
> Ye, a light in our van. At your voice
> Panic, despair flee away.
> Ye move through the ranks, recall
> The stragglers, refresh the outworn,
> Praise, reinspire the brave;
> Order, courage, return.
> Eyes rekindling and prayers
> Follow your steps as ye go.
> Ye fill up the gaps in our files,
> Strengthen the wavering line,
> Stablish, continue our march
> On to the bound of the waste,
> On to the City of God.

The Ministerial Association

Friday Afternoon, October 15, 1909

But Rather That Ye May Prophesy

C. H. Winders, Indianapolis, Ind.

Carnegie Hall, Friday Afternoon, October 15.

There has probably never been a time in the history of the church when it was more anxious to see itself, not simply as others see it, but as it is, than at the present. See its own weaknesses, faults and failures. Self-criticism is a note frequently heard in pulpit, convention and religious press. Some of the things said, for example, are, that "we are not reaching the masses." "We are losing the workingman." The church is becoming a club for the well-to-do. Then, too, we are told that many fields where once the church worked almost alone are being occupied by other agencies. Such, for example, as the fields of education and charity. In both of these, it is believed by many, the State can do, and even now is doing, more thoroughly scientific and efficient work than the church can possibly do.

But it is also said that the church is not only no longer leading in the great reform movements of society, but that it is not keeping abreast of these movements, and that it does not seek to adjust itself to new conditions and new needs which are constantly arising. But even this is not all. We are told that the power, influence and charm of the ministry is broken. That it no longer offers the opportunity for usefulness that it once offered, and therefore no longer appeals to minds of the first order, and that much of the work of the ministry is being taken up and absorbed by other callings.

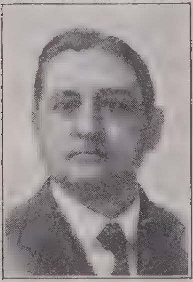
1. A distinguished minister and educator and author, to whose Lyman Beecher lectures of last year I wish to acknowledge my indebtedness, says: "Outside the pulpit, preaching is to-day more widespread, more vigorous, more effective and more in demand than at any time during the last hundred years. The preacher is not always an official. He is a college professor, a political leader, a judge of the Supreme Court, a diplomat, or the Governor of a State." And thus it would appear that the very work to which the minister is called, is passing out of his hands.

These observations come chiefly from within the church, and even from the ministry itself. These are words of friends, not foes. It is fine to see the ministry and the church become their own most severe critics. It shows a vitality and an ideal that will preclude a spirit of indifference that might bring death.

But may not these observations and criticisms be founded, in part at least, upon a superficial view of the mission of the church and of the work of the ministry? What is the supreme work of the minister, and by what standard must his success be determined?

The statement is not only so obviously true, but so very commonplace, that I hesitate to make it, and yet, as ministers of the gospel of Christ, we need to remind ourselves of the fact that we are not mere entertainers, and we need also to remind our congregations of this fact.

Whose heart is not stirred by the sight of a great audience waiting to hear the preaching of the gospel? And for no other purpose will people assemble, time after time, in such large numbers, and any success that may follow an effort to reach the masses in any other way, will only be temporary. The field of entertainment is too well worked for the minister to hope for any very large and permanent success here. And yet the temptation is one against which we need to continually guard ourselves. We are in danger of making bigness the only standard of success. How large are my congregations? My Sunday-schools? My membership? How many additions can I report for the last protracted meeting or the last year's work? These are questions we ask ourselves because we know others are asking them concerning us and our work. Our standard of greatness is not very far removed from that of the boy who asked "How big was Alexander, pa, that people called him great?" The measuring-line of success, to use the words of Dr. Jewett, "is too often a horizontal and not a vertical one." Our motto is *forward*, not *upward*. Jehovah seeth not as man seeth, but the minister of the gospel should seek to see as Jehovah seeth. Measured by the horizontal standard, the prophets, both of the old and the new dispensations, failed. Measured by the vertical standard, their success was abundant.


C. H. WINDERS.

2. The minister of the gospel is not merely a reformer, nor is he chiefly that. The failure to see this is the basis of much criticism lodged against the church and the ministry at the present time.

Men are ever ready to condemn the church because it does not espouse their particular scheme looking toward social, political, moral or religious reform. "Bid my brother divide the inheritance with me," men are everywhere saying. And the church is right when it answers with Jesus: "Who made me a judge or a divider over you? Take heed, and beware of all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." "Behold, I stand at the door and knock. If any man will open unto me, I will come in unto him." Standing without, Jesus is only a reformer; the wisest and best the world has ever seen, but only a reformer. But when the door is opened and He is permitted to enter and is given possession of that heart and life, He is vastly more than a reformer—He is the Saviour and sovereign of the soul. The church need not go off after strange gods in order to accomplish the work of moral leadership and inspiration to larger life. Its work is vastly more important than any particular reform, and its success in no way depends upon the scheme or plan of any man, or group of men, but rests in the power and wisdom of God.

3. Once more: The minister is not primarily a priest. The priest is a mediator between man and God. He is to approach God in behalf of man. The priestly functions are in a sense perpetual and must be performed by the minister. And to plead the cause of the lowest and most needy is indeed a noble thing.

But he who, with his people—all his people in his mind and on his heart—can say, "Our Father," can never feel that the chief duties of the minister are those of the priest.

It is not, then, the supreme duty of the minister to present man to God, but to present God to man.. To make God real to man. To help man to know God, to trust God, to love God, to obey God; and that is the work of a prophet. To quote Lyman Abbott at this point: "The need of a prophet grows not out of the inaccessibility of God, but out of the imperfections of men." We need a prophet, not because God is dumb, but because man is deaf.

It is the business of the prophet, then, to speak for God, and speak to men. To interpret to man the thought, spirit and will of God. Much as the poet, the artist and the musician are prophets of the beautiful and the true in literature, in art and in music, interpreting these to man and calling out from man's nature a response to these, the minister of the gospel is a prophet of God to man's religious nature and need; interpreting God to man, and calling out a response from man's nature to God's revelation, which is a revelation not alone of God to man, but of man to himself. What a glorious work this is! To awaken a God consciousness where it is not; to bring God back into the life from which, at least, the consciousness of his presence has faded; to make him real to the soul to whom he has been unreal; to bring him close to the one to whom he has been far away; to teach one to say with meaning, "Our Father who art in heaven," who hitherto had only been able to say, "Thou great and holy One who inhabitest eternity," and to make him also see that with Fatherhood goes brotherhood; to displace doubt with faith, despair with hope and cynicism with love.

That is the work of the prophet. And that is the mission of the gospel minister. Can anything be more inspiring and more fascinating than that?

The minister who can not make a message like that entertaining, who can not tell this story so that it interests and grips and holds his people, can hardly hope to succeed as a prophet. But such a mission is fundamental and comprehensive. Professor Harnack says of Martin Luther: "He did not care about bettering the world or the state or science for themselves alone. Yet right here," Mr. Harnack adds, "is revealed the truth of the saying, 'Seek ye first the kingdom of heaven and his righteousness, and all these things shall be added unto you.' In that Luther thought out the gospel in all its parts, proclaimed and applied it, all else fell into his lap; in that he liberated religion from mixture with that which is foreign to it, he also liberated the natural life and the natural order of things." And so the prophet becomes a reformer by virtue of his being a prophet. For in proportion as he interprets God to man he interprets man to himself; in proportion as he helps man to get right with God he helps him to get right with man—both himself and his fellow-man.

But the minister is also a priest. For no man can interpret God to man who does not know man as well as God, know his burdens and sorrows and sins, and who does not bear them daily upon his heart and in his prayers to almighty God. Who is more needed at this time, when every few days some one appears with a new social cure-all, upon which they have pasted heaven's label, asking that the church and the ministry give it their endorsement and become its special advocates? This day when the church is suffering from the materialism, not of science or philosophy, so much as the materialism of things, until even spiritual activity and spiritual progress are determined by material standards; and the prophet of God is measured by the size and cost of the building in which he delivers his message, the crowds that gather to hear him, the salary he receives. Who is more needed just now than some one who will emphasize the value of the spiritual and eternal? who will put fresh meaning into the old message that "life is more than meat and the body more than raiment," and that "man shall not live by bread alone"? Who more needed than the prophet of God who can help men to see God and know God, and from this lofty summit "see life steadily and see it whole"?

That is our mission, my brother ministers, and no greater or more inspiring one was ever committed to angels or men. It was a saying of Thomas Goodwin that "God had only one Son and he made him a minister." Does the contemplation of the greatness of this work stir in you no holy emotions? Then I pity you. For no one can prophesy with power whose message does not stir his own soul. Are young men turning away from that high calling for professional and business careers? Then it must be they have never seen how vital and fundamental to all progress is the preaching of the gospel. It must be they have never seen the matchless opportunities which the ministry offers, both for a life of usefulness and also of self-realization. And may it not be that we, under whose ministry these young men sit, fail to so preach and so live as to commend this work to those seeking the largest and richest fields in which to invest their lives?

Have we seen clearly and held steadily to our work as prophets of God? Or have we sought to satisfy the deep needs of the human soul by preaching to them something other than the gospel of the grace of God? Have we sought to be an example in word, in manner of life, in love, in faith, in purity? We need frequently to read Paul's instruction to Timothy: "Give heed to reading, to exhortation, to teaching." "Neglect not the gift that is in thee; be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all."

Thy progress. If the preacher is making no progress in his own religious life; if God is not growing more real, the Christian life more precious, the service of God more delightful, he may be sure that his people are making little or no progress in these respects.

But there should be intellectual progress also, and there must be, if there be true spiritual progress. Nothing is more essential to a minister's success than that he be a student, that he maintain a spirit of open-mindedness, of hospitality to new truth.

There is an increasing demand for better equipped ministers, and by this is usually meant ministers of more scholarship. This is important, but it is even more important that a man be a student than that he be a scholar.

In the discussion of the problem of the country church, the student preacher is usually made responsible for many of its infirmities. And for some of them, he is, no doubt, in a measure responsible. It is to be regretted that he must often preach for less than the church is able to pay, both because it works an injury to the church and is an injustice to him. But the college student preaches and works with the conviction and enthusiasm begotten of new truth, new and growing experience, which give his message power and make him attractive to the church. And this can not be said of every minister who has left college, for, unfortunately, not every minister is a student. Two classes of ministers must sooner or later meet with very meager success, if not complete failure. The one who feels that a thorough college training can have little value in his work, must either soon discover that he has gone to war without first counting the cost, and set about diligently to make amends for this neglect, or he must inevitably fail.

The other is the man who feels that a college degree is the only thing that has any value, and who seems never able to learn that "the mill is not turned by the water that is past."

As ministers of the gospel, we should constantly advocate a more thorough and careful preparation for this great work.

In the church of Christ we can not prescribe any educational standard for admission to the ministry, and it is well that we can not, for in that case many faithful and efficient men would be debarred. We can never cease to thank God for the many Spirit-filled men, greatly blessed of him in the work of soul-saving, who, if required to meet almost any educational requirement which the church would have been satisfied to fix, should have been forever shut out from this sacred service. But even these would doubtless have been more efficient if they had received the advantages of a college education.

"To the inefficiency of the ministry, coupled with the burden of sectarianism, the most common form of devotion to specifics the world has ever known, and the methods of the uneducated man in every profession," says President Prichett, "is due the decline and decay of many Protestant churches. For in Protestant churches we well know how the quality of the work depends upon the efficiency of the minister."

It ill becomes the minister of the gospel to bewail the meanness and niggardliness of his people. They are what he, and they who preceded him, have made them. Their missionary enthusiasm, their breadth of vision and depth of spiritual life, their unity of purpose and kindly and brotherly spirit, are indications of the intelligence, industry and unselfishness of their ministers.

But the question of an inefficient ministry directly connects itself with the question of compensation. And this is not a mere bread and butter problem of the ministry; it is a question involving his freedom, his dignity and his power. The preacher's efficiency sustains a very close relation to the character of his financial support. An ill-trained ministry means the lowering of the compensation to the basis of the inefficient man, and this means to make the efficient man less efficient, and the church consequently suffers.

May I quote a paragraph from a recent article by Dr. Aked, of the Fifth Avenue Baptist Church in New York City, who can scarcely be accused of speaking with reference to his own need, but who speaks for thousands of needy and underpaid men in the ministry:

"The nearest, most important single reform to be attempted by the religious people of this country, is to double the salary of every preacher upon the continent. The churches get just as good preaching as they are entitled to for the money they pay. They are served better than they deserve. Yet we of the pulpit are not big enough for the mighty tasks which lie before us. The readjustment of the machinery of the churches to the work of the world in the new day and in the coming day is a giant's task. And we are not giants; the church will not pay for giants. The church needs statesmen, thinkers, prophets, men with piercing insight and foresight, men who know what Israel ought to do. The railroads will pay for such men."

But the question of thorough preparation and increasing efficiency is connected with the question of ministerial supply, also. It has been observed that a disproportionately large number of tragedies, due to moral delinquency, occur when the victim is between the ages of forty and forty-five. Homes are broken up, suicides are committed, men trusted with large business interests suddenly show themselves unworthy of confidence. What is the explanation? Is it not this? They began life with too little capital, intellectual, moral and religious, and they have been kept too busy, or, it may be, have been disinclined to increase that capital. The supply is exhausted and failure follows. A disproportionately large loss to our ministerial ranks because of those who leave the ministry between the ages of forty and forty-five. This loss is due partly, no doubt, to the fact that the salary is found inadequate to meet the increasing needs of the family. But may it not also be due to the fact that the work was begun with too little intellectual moral and religious capital, and that capital has, for some reason, not been increased, and they find their work growing more and more difficult and less and less interesting, until they are driven, either under the compulsion of duty or of necessity, to their task. I do not wonder that a business career appeals to a man like that, and that he soon concludes that he can serve the Lord just as acceptably in some other capacity.

The minister's experience should be just the reverse of this. His path, like that of the righteous, should "shine brighter and brighter unto the perfect day." And this will be his experience, if he merit the epitaph of John Richard Green—"He died learning."

The National Ministerial Association, the youngest of our national organizations, will be of value, then, as it helps to hold us all to higher ideals, intellectual, ethical and religious.

As it may help to give us all such large views of our mission that we dare not trifle with our duties; that we dare not waste our time; that we dare not stop short of giving the best we have to the highest work God ever committed to man.

The Ministerial Association should be able to do something also toward securing for the minister a compensation sufficient, not simply to provide shelter and food and clothing for himself and family, but sufficient to provide himself with books, magazines and means of travel, and whatever else may be necessary for his own improvement, and even for a rainy day.

The Ministerial Association should also see that very soon a sufficient fund is provided for the National Ministerial Relief Board, and enable it to supply the real need of every aged, infirm or unfortunate minister of the gospel.

The Ministerial Association should be helpful, not only in wining to this great work young men of ability and consecration, but also in holding them to their college or university work until thoroughly prepared.

With these things accomplished, we shall find the ministry of the church of Christ not only greatly increased in numbers, but, what is even more important, increased in efficiency and power, and many problems which now vex our souls will then be easily solved.

A Sacred Calling

Allen R. Moore, Birmingham, Ala.

Carnegie Hall, Friday Afternoon, October 15.

"The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2: 2.

One of the greatest problems before the church to-day is that of an adequate supply of acceptable preachers. The call comes from every State, "Send us more preachers." Our last Year Book reported eleven thousand churches and only about six thousand preachers. What are we to do for these thousands of churches that have no regular minister of the gospel?

But while there are so many churches without a preacher, there are also many preachers without a church. Why is this? Is it the fault of the preachers? Is it the fault of the churches? Or is it the fault of our method, or lack of method, in bringing churches and preachers together?

A. R. MOORE.

The ministry *is* a calling, a profession. He who would succeed in it must give it his undivided attention. In the past farmers, doctors and lawyers have done good work as preachers, and I say all honor to them. But they themselves know that the day has passed when a man can hope to attain to the highest success as a preacher while giving much of his time to something else.

THE DIVINE CALL.

We not only need more preachers, but we need more efficient preachers. This is a sacred calling, and I believe in the divine call to the ministry. I do not say that I believe in a mysterious call, or a miraculous call, but in a divine call. The time was when men listened for a voice, or looked for a sign as an evidence of this call. The best evidence of a divine call to preach is the sense of duty, "I ought to preach," coupled with a knowledge of the Word and the power to impart it acceptably.

PROBLEMS.

The work of the ministry has its problems that clamor for solution. There is the problem of the young man getting a start, and of the old man holding his own. In the presence of obligations and temporal needs, there is the problem of the pay. Then, there is the care of the church. The sick must be visited and the wayward looked after. The sorrowing must be comforted and the strong led. The lambs must be fed and the old sheep sheltered in the fold. All of this requires thought, labor and system. And to reach the best results, a co-operation of ministers is needed.

AN IDEAL.

Perhaps a separate organization is not the ideal thing, but for the present it will suffice. It was in some such spirit that Alexander Campbell greeted the organization of the first missionary society. He said in effect that it was good, but not ideal. What he seems to have advocated was a general organization of the churches so as to care for and direct the general activities of the brotherhood in all departments—missions, benevolence, education, ministerial character and the distribution of the Bible, or, broadly, the distribution of Christian literature. An application of Mr. Campbell's idea of organization, so as to embrace all our interests and care for them adequately, without jeopardizing the work of any, would be to form an American Christian Convention, made up of delegates from the churches, under which all our separate societies, with their individual organizations, should be co-ordinated. It is not within the scope of this address to elaborate that plan, but I, for one, believe that, with this, our first Centennial, we should take some step looking toward the perfection of our general organization, the absence of which makes necessary an organization of our preachers.

WHY NEEDED.

Such an organization is needed to maintain the dignity and character of our calling. An army made up of individuals, no matter how brave or intelligent, but lacking in leadership, direction and co-operation, could scarcely be dignified by the word "army." A cause so great and so worthy as the one in which we are engaged should be dignified with that co-operation which would avoid any unseemly scramble after positions on the one hand, or indifference and neglect upon the other.

Again, such an organization ought to be of great value in guarding against unworthy preachers, for, unfortunately, there are men who put on the livery of heaven in which to serve the devil. Perhaps an association of ministers can, in some measure, protect churches from an unworthy man.

Again, such an organization as this ought to be of far-reaching value in encouraging young men to enter the ministry. Some influence should be started that will counteract that tendency toward other callings and lead more young men into the ministry. It is believed that this organization of ministers can accomplish much in that direction.

WHAT OUGHT A PREACHER TO BE?

Should he be a rich man, so as to be free from care about temporal things and independent in judgment upon public questions? Or should he be a poor man, knowing what want is, and pinched by daily necessities? We may say with the writer of Proverbs:

"Give me neither poverty nor riches;
Feed me with food that is needful for me:
Lest I be full and deny thee, and say, Who
is Jehovah?
Or lest I be poor and steal, and use profanely the name of my God."

Should a preacher be handsome? It is rumored that some churches seem to think so. Should the preacher be a humorist or a wit? There can be no doubt of the drawing power of humor, yet some of our best men have never found a place in the pulpit for a joke or a humorous story. Should the preacher be especially gifted in pathos? There can be no doubt of the value of pathos in a sermon, yet it may be overdone. Should a preacher be eloquent? There can be no denying the power of eloquence. The people love oratory. It is one of the fine arts. Men are swayed and moved by it as by nothing else. We should not despise it. Yet, I do not hesitate to say that oratory is not the *sine qua non of the preacher.* The gospel message is sometimes told with more power by faltering lips, backed by earnestness, sincerity and genuineness, than by the most eloquent tongue where these qualities are lacking. Some one has said:

"The coarsest reed that trembles on the marsh,
If heaven select it for its instrument,
May shed celestial music on the breeze
As clearly as the pipe whose virgin gold
Befits the lips of Phœbus."

I would but add the simple description of the apostle Paul himself. He tells us what a preacher ought to be when he says, "The things which thou hast learned from me commit thou to faithful men, who shall be able to teach others." This statement makes the matter very plain: faithful men, able to teach. A preacher must be a man, a manly man, a man among men. The world admires true manhood and the preacher should be above all things a true man. He is to be a faithful man. A message is committed to his care. He must keep it faithfully, not pervert it, not lose it, not destroy it, but keep it faithfully. A life is entrusted to him. That life is in the likeness of the Master. He is to be an ensample of what a Christian ought to be. He is to be true to the life, vitalize it and uphold it.

But he must also be able to teach. Without this he would not be a preacher. The teaching power is all-important. It means the ability to interest, to impart information and to draw. We can not teach those who are not interested. Nor can we lead people who have not been informed. No message is so beautiful as the gospel story. No teacher has ever taught so charmingly as the Master. To catch something of his spirit and method and lay the truth upon the hearts of the people in such a way that they can not fail to understand it, love it and embrace it is teaching in the Scriptural sense. This is the preaching that draws.

Now, the practical question arises, Where are we to get such men? Where are we to look in order to find young men to fill such an exalted office? I answer, in the Christian homes of our land. Your sons and mine must be directed toward the ministry. As Hannah prayed devoutly for a son, and then, when her prayer was answered, reverently gave him back to the Lord, so should we do. We owe this to the Master and his church. The field is wide, the laborers are few; pray ye therefore that the Lord of harvest send forth laborers into the field. We may help to answer this prayer by searching out young men from Christian homes who may be educated and trained for this work.

There are many of our very best young men who would turn to the ministry with a little encouragement and assistance. We owe it to the present, as well as to the future generation, to lend this encouragement freely. As the church commended Timothy to Paul, is it not the duty of the church to-day to find and commend young men for this work? Most assuredly it is.

The preacher's home is another thing that should be provided for wherever possible. By entering the ministry, a man gives up the opportunity to buy and sell and get gain. Because of the narrow margin upon which he must live, the church would do well to provide a parsonage for its minister and furnish it, at least, in part. And let me suggest that a very important part of that furniture would be the installment of a preacher's library. Of course individual tastes differ in the matter of books, but there are some books that every preacher needs. He needs an encyclopedia, a good commentary upon the entire Bible, dictionaries, a few other books of reference and the best books from our own brethren. Such books are expensive, and most men can ill afford to buy what they really need—or even to move them.

I have mentioned but a few ways in which the church can make the ministry attractive to young men. These suggestions will doubtless cause you to think of others. The field is by no means exhausted.

In conclusion, we are proud of the achievements of the hundred years of history which we are now celebrating. We have before us, in our sacred calling, the grandest opportunities that any set of men have enjoyed since the days of the apostles. Untrammeled by human creeds, unfettered by dogma or human opinion, pleading for the supremacy of Christ, the sufficiency of the Bible as a guide, the superintendence of the Holy Spirit and the unity of the church, we go forth to the conquest and conversion of the world. It is not too much to say that the church of Christ, thus constituted, is the angel of Revelation, "flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people."

Concerning the Ministerial Association

L. C. Howe, New Castle, Ind.

Duquesne Garden, Friday Afternoon, October 15.

The president of this association did not want to confine me to a special subject, when I asked him this summer what particular line of thought, but he said, "Talk upon the National Ministerial Association."

As yet this matter is all in embryo. In a way, we are trying to feel our way and to find out whether it is possible to arrange a great ministerial association, with national import and significance. Every great championship of the church, every great civilized movement, has been propagated largely by preachers. I would not give to them all the glory in this matter, but above them I would give it to their Lord and Master. Laymen have done many good things, I know. I would not say anything against their splendid labors. But our preachers, it seems to me, need to be federated in bodies larger than the local, the county or even the State association. We need to be brought together in some compact, organized, workable body.

This is a splendid anniversary. We as a people are celebrating our one hundred years of history—honoring the teachers and the preachers who have brought us up to this great hour of fruitage, of triumph and of eternal joy. And I believe that the future would work us all joy of heart, if it could be said that in the Centennial gathering of our people there was born a National Ministerial Association. There is certainly a great work for it to do.

It would bring all our preachers into closer fellowship. We would feel that there was one organization, at least, of which we, as members, were all a part. Every preacher will feel as though he belonged to this great band of brothers. And we want to cultivate more and more the spirit of fellowship, and we want to enlarge its scope.

It seems to me we need such a great national body to develop the spirit of fraternity, of good fellowship among preachers. And then, again, we need such an organization, because our preachers could carry on so many things in a simultaneous campaign together. Many of our cities have found that it was a good thing at a given time to come together and concentrate all their energies during a revival period. Why could not a national ministerial body, with a well-equipped office, direct these campaigns from ocean to ocean? And the same thing would be true toward correlating all of our ministers, toward advocating our ministerial enterprise, seeking to lay upon them as a great national brotherhood the questions of the world and interesting them to do their part. I believe there is a place wherein the National Ministerial Association might work jointly with our other organizations, and in some instances along new lines of advocacy and endeavor concerning these great things. And let us have in mind that the Disciples of Christ are plain and simple and honest and truthful, that they are not going to do anything revolutionary. God forbid the organization in any part of this proposed association, if it meant that it was to dominate the power of our brotherhood that has made such a tremendous stride and showing. God forbid that it should militate in any way against ministerial relief, or injure any of our missionary interests, or the great adult-class movement. But I believe there is a work for a united ministry, standing together as a great national confederation.

And then, again, concerning the moral status of the preacher, the building up of the tone of the ministry. In this connection, I believe this association could do no better work than inaugurate something that might be called a supply feature, bringing the preacher that has no church and the church that has no preacher together. Such a matter might fitly and properly be referred to such an organization. Have we not abortive attempts now to answer that call? Have we not a group of men trying to get together to try to solve that problem? That is a good thing. But it seems to me much more advantageous work could be done by a great ministerial organization.

Bro. Orcutt, Bro. Philputt, Bro. Winders and myself, not long ago, in a committee meeting in the city of Indianapolis, talked over the matter that was indicated in the report, of some way or other of connecting with this movement a saving fund for the preachers, or some insurance method; one that would be useful, and what the preacher would consider a good, protective measure. That could be worked out, as the report indicates. It would come within the provisions of this national body. These two things, it seems to me, could be worked in harmony together. With the Ministerial Relief so effectively and so thoroughly doing this great work, could not this organization help them to bring to the hearts and the consciences of the preachers themselves this great work?

And then again, I believe that a united ministry would be a protective measure among our preachers. This view need not be considered effective; this view need not be considered a developed feature; but I believe that by a consecutive educational process, by continual advocacy of this matter, creating a literature, all of our prachers would, in time, be willing to connect themselves with it, at least a large enough number of them to make it a great, nation-wide, representative body.

What are some of the objections that might be made? First comes something like this. We have heard it already: "What do we need a National Ministerial Association to do? We belong to the local, we belong to the State, and that is enough. Articulate all these bodies in some way or other." Friends, I believe this afternoon that it would be infinitely easier and more expedient to go direct to the matter and have this well-organized, thoroughly equipped ministerial association that will affect our country from one end to the other. Some one says we have too many organizations now; that it will grow into a great ministerial trust, something like exists to-day among the Catholic priests.

Judging from the report that was read this afternoon, I do not believe that the National Ministerial Association, in coming into existence, is very rapidly on the road to predatory wealth. I can not believe that we will become a very dangerous organization along any of these lines. It is far from the hearts of those who have thought about it and prayed over it to give it any autocratic power whatever. It is only, as we see it in the beginning, an opportunity to work out many of our problems. It is only a protective measure for the preachers. It is only to be used to the advancement of the kingdom of God and for the glory of the church. And God forbid that it should have any other motive, serve any other purpose, or be called into existence to accomplish any other work.

And then another objection. Some think that if we have a national organization of this character, it will be detrimental, for many of the preachers are working with the Brotherhood, throwing their whole soul and influence into it. Let them continue to do it. God forbid that any brother preacher should fail to recognize that great work. But I believe, aside from that, there is a work that the preacher can do in this other organization. If we believe this afternoon that the preacher is to be a prophet and a teacher of the New Testament, then we ought to augment his force all we can, with wise and consistent organization. If we believe that the preacher is the herald of a better day, then could we not plan and formulate through a national body a great work? I believe that it could be done. I believe that it is feasible, and I do not believe that our people and our preachers are going to ultimately let this work die. I believe this afternoon that we are not going to send to neglect and to indifference the call to this movement. I believe it will grow of God and for his kingdom, and that eventually such a movement will find its place and its work and its continuous and organized service among our preachers. And no better time could mark its inception, at the beginning of larger things, carrying on what was done at New Orleans, enlarging the significance of this record, than at this great Centennial. It would be a glad thing for us to remember in the years to be.

National Benevolent Association

Friday, October 15, 1909

Report of the Board

Eighteen Hundred and Nine and Nineteen Hundred and Nine. Brush Run and Pittsburg. How significant these dates and places! What a boundless wealth of love, labor and blessed reward crowd themselves in between these points in time! How rich has been our Father's blessing! How marvelously has this movement for a return to primitive Christianity grown! This growth has been as natural as the unfolding of some beautiful flower. "First the blade, then the ear, and after that the full corn in the ear." First, with a diligent, sacrificing search for the essential truth of Christianity, we sought to lay deep and strong the foundations of our plea for the unity of God's people. This done, inspired by a vision of the all-embracing scope of divine love, we took up seriously the task of organizing all our forces for the world's conquest. And now we have come to the flowering, fruit-bearing period of our movement, the period in which the larger, richer, riper fruits of the Spirit shall abound. The evidence of this is seen in our growing interest in world-wide evangelism and in the care of the widow and the orphan in their affliction. Of all the splendid achievements of a century, none testifies more eloquently and convincingly to our spiritual growth and our fidelity to our plea for a return to Christ than the magnificent work of our Benevolent Association.

Like many another great enterprise, the association was born in weakness and obscurity. Unknown and almost friendless at its birth, it now has a host of deeply devoted friends. Homeless and penniless in the beginning, it now has twelve beautiful institutions, in ten States, and other property aggregating in value $261,887.32. Its income the first year was but $86. Its income the present year was $129,732.86. At first it was largely occupied in maintaining its own existence; now hundreds each year feel the touch of its helping hand and the warmth of its sympathetic heart. While Paul has planted and Apollos watered this beautiful ministry, God has surely given the increase, and to him belongeth all praise.

A YEAR RICH IN BLESSING.

No year in the twenty-three in which the association has been at work has given greater reason for rejoicing and thanksgiving than the Centennial year.

J. W. PERRY.

It was a year of unparalleled devotion on the part of those who were actively engaged in the work. From the president of the association through the entire line of general and local officers, there was but one great purpose, the glory of Christ and the triumph of his church through the Gospel of the Helping Hand.

One of the most gratifying features of the year's work was the unmistakable evidence of a rapidly rising tide of interest in this particular phase of the Lord's work. Preachers and churches were never more cordial in their welcome to the representatives of the association. A larger number of individuals and churches and Bible schools gave to the support of the work than in any previous year. A larger number of churches and individuals became life-lines. The amount received from bequests was the largest ever received in a single year. The amount received on the annuity plan, $17,333, was the largest amount ever reported in any one year. The total amount received from all sources was, $129,732.86, the largest amount received in any one year. When to this amount $1,300 raised in good pledges for the removal of the Southeastern Home, and $15,000 for a building for a home for the aged in Dallas, Tex., is added, the total for the year is $146,032.86.

The summary for the year's work shows the following results:

Aged, indigent brethren tenderly nurtured in the name of our Elder Brother........	65
The number of widows visited in "their affliction"...........................	195
The number of sick comforted and healed in our hospitals.......................	243
The number of orphan and other sadly unfortunate children blessed by the bestowal of Christian love and care upon their neglected lives....................	810
The number of children led into the security and saving fellowship of the church..	00
Total	1,313

CENTENNIAL AIMS REALIZED.

We rejoice that it is our privilege to make our contributions to the joy of this great Centennial celebration. Early in the preparation for this great occasion we felt we must come to this great day with a thank-offering that would speak eloquently to the world of our appreciation of the cause we love, and that would adequately and fittingly express our gratitude to God for one hundred years of the richest grace and favor. We thank God that while our missionary societies have been engaged in winning mighty victories at home and abroad for Christ and his church, it has been our privilege to minister to the worn-out soldiers of the cross and to build permanent homes for the tender care of their widows and orphans.

J. H. MOHORTER.

We are glad to report that the much-needed new building for the Colorado Christian Home in Denver is an assured thing. The work of construction has actually begun. It will be our only open door of mercy in all the great Rocky Mountain country.

For years the pathetic cry of the orphan has been heard coming over the mountains from the great empire of the Northwest, asking for a home. It has been our prayer that we might have the joy of answering this prayer in our Centennial year. This prayer has been answered. An organization has been formed and property secured for the establishment of a beautiful home for neglected childhood at Walla Walla, Wash.

The establishment of a home for aged, indigent, Disciples on the Pacific slope was one of the first Centennial aims realized. The Northwestern Christian Home opened its doors of mercy and love at Eugene, Ore., Jan. 15, 1908.

We have for years had two beautiful homes for the aged in the North. The great South has been neglected. We have not a single haven of rest south of the Mason and Dixon line in which the worn-out toiler in the Master's service may tarry until called to his reward. Fifteen thousand dollars in cash and good pledges have been secured to supply this need. The contract for the new building will be let before the holidays. Many worthy brethren are waiting for the comfort and blessing that this home will bring to their cheerless lives.

A new building adequate to the needs of the great work of the Christian Orphans' Home, St. Louis, has long been an urgent necessity. To secure this building was the Centennial dream of a host of the friends of this worthy institution. This dream was materialized through the gift of $55,000 by Mr. Robert Stockton. A beautiful building, costing $92,000, furnishes home comfort and help for two hundred little waifs.

It has been the ambition of many hearts that they might complete the joy of the Centennial occasion by reporting all of our institutions out of debt. This is a ministry of love, and love is generous, giving all that is needed and more. We are glad to report our properties all clear. The hands of love have been untied and she has scattered her blessings far and wide.

NEEDS THAT ARE PRESSING.

Several great needs remain to be met:

First and most urgent among these is a building for the Christian Hospital for St. Louis. This institution is rendering a remarkably fruitful ministry in a building illy adapted to its needs.

MRS. J. HANSBROUGH.

Second, a Tubercular Sanitarium is sorely needed in some part of the semi-arid belt of the West. Demands are coming from all over the country for an institution devoted to the relief of the victims of the "White Plague."

Third, another imperative need is that of a systematic support for all our Homes. The work is often crippled by debt. The children and old people in our Homes are the unfortunate members of our Lord's family. As we cheerfully provide for our own, we should lovingly provide for his. This work must not be left to chance or accident. An assured offering from every church and Bible school every year would enable us to conduct the work with credit and joy to all our hearts.

Since the organization of the association in 1886, twelve institutions have come into its family of beautiful ministries. Two hospitals — St. Louis, and Valparaiso, Ind.; three Homes for the Aged—East Aurora, N. Y.; Jacksonville, Ill.; Eugene, Ore.; seven homes for orphan and other unfortunate children—Christian Orphans' Home, St. Louis; Mothers' and Babies' Home, St. Louis; Cleveland (O.) Christian Orphanage; Juliette Fowler Home, Grand Prairie, Tex.; Colorado Christian Home, Denver; Southeastern Christian Home, Baldwin, Ga.; Northwestern Benevolent Association, Walla Walla, Wash. Each of these Homes has a beautiful story to tell of sweet and holy service rendered. Some of them have been busy with bandage and cordial, ministering to a few of the world's sufferers. Others have devoted themselves to trying to fill the void in the hearts and lives of little ones bereft of parental love, while still others have devoted themselves to the sweet task of lending a helping hand to some of the wayworn pilgrims making their way to the home not made with hands.

MRS. T. R. AYARS.

The following is the record of twenty-three years:

The number of young women prepared for the profession of the trained nurse	21
The number of aged, indigent brethren saved from suffering and the humility of public charity	179
The number of discouraged women to whom it has given the helping hand	895
The number of widows to whom it has proven a friend indeed	991
The number of sick who have received the tender care of its hospitals	1,118
The number of orphan, or worse, children placed in Christian family homes	3,235
The number of unfortunate children that have received loving care	6,245
The number aided	21,684

The treasurer's account balances for the year ending Sept. 30, 1909, are as follows:

National Benevolent Association	$ 13,095.56
National Benevolent Association annuities	50,603.18
Orphans' Home annuities	13,243.27
Old People's Home annuities	9,116.00
Babies' Home annuities	700.00
Juliette Fowler Christian Orphanage annuities	700.00
Northwestern Christian Home annuities	2,000.00
Juliette Fowler Old People's Home annuities	300.00

NAMED FUNDS.

A. E. Eubank	$ 2,500.00
H. B. Smith	2,500.00
M. C. Douglass	5,000.00
O. Liesch	5,000.00
E. Liesch	5,000.00
P. Satterthwaite	2,500.00
S. E. Caton	2,500.00
J. R. Loar	2,500.00
L. Harvuot	2,500.00
S. Harvuot	2,500.00
R. B. Eubank	2,500.00
M. Oliver	2,500.00
W. Newcomer	2,500.00
J. W. McVey	6,333.00
Total	$46,333.00

Rents and per cent. of surplus		508.11
Donations and bequests		155,178.19
Cleveland Christian Orphanage		250.00
Colorado Christian Home		175.00
Southeastern Christian Home		375.00
Havens Home		1,834.12
St. Louis Hospital Building Fund		1,000.00
Juliette Fowler Old People's Home Building Fund		592.45
Mortgages payable		29,500.00
Miss Francese Franklin		103.00
In bank	$ 12,672.96	
On hand in office	6.70	

REAL ESTATE.

St. Louis, Mo., Euclid Avenue	$131,033.60
St. Louis, Mo., Ireland	5,000.00
St. Louis, Mo., McVey	3,040.56
Jacksonville, Ill.	19,892.38
East Aurora, N. Y.	10,300.00
Riverhead, N. Y.	.75
Cleveland, O.	19,474.44
Loveland, Col	5,721.59
Denver, Col. (lots)	6,500.00
Denver, Col. (Orphans' Home)	7,500.00
Dallas, Tex	23,000.00
Thorp Springs, Tex	2,500.00
Baldwin, Ga	4,479.00
Fitzgerald, Ga	800.00
L. D. Leach	220.00
Valparaiso, Ind	13,000.00
Albany, Mo.	125.00
Pierce City, Mo	400.00
Eugene, Ore	7,500.00
Haggard	1,400.00
Total	$261,887.32

Bills receivable	$ 48,400.00	
Accounts receivable	40.00	
Colorado Home Building Fund	100.00	
Texas Home Building Fund	2,500.00	
Total	$325,606.98	$325,606.98

LEE W. GRANT, Treasurer.

And finally, brethren, we leave this report with you. It completes the record of a year and a century. We are thankful to you for the confidence you have reposed in us, for your patience with our shortcomings, for your generous response to the call of the holy ministry which you have entrusted to our oversight. We enter upon the new year with high hopes for the speedy coming of the kingdom of Christ. The return of the spirit and practice of apostolic benevolence promises to restore the church to her primitive place and power. If at home and abroad we perform well the part of the good Samaritan, the world will take knowledge that we have been with Jesus and learned of him. Seeing our good works, they will glorify our Father in heaven. And when at last we are too weary to longer minister in mercy to our less fortunate brethren, he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

If the Church Should Come to Christ!

J. H. O. Smith, Oklahoma City, Okla.

Carnegie Hall, Wednesday Night, October 13.

The undertone of a vast sorrow mingles with the shouts and hallelujahs of our victorious hosts on this great Centennial occasion. The moan of human want haunts all the melody of our music. The unmoving shadows of widowhood, of age, of orphanage, of pain, brood among our festal lights.

When we consider our benevolences, we touch the heart of Christ. Here we are on Christian union ground. Here we emerge from battle-smoke into sunshine. The clamor of debate is hushed, as we hearken to the world's bitter cry for help. Love is non-sectarian. Alexander Campbell, Archbishop Purcell, N. L. Rice, and even Robert Owen, the infidel, could all meet around the cradle of the little orphan child, visit the hovel of the poor, and bend over the couch of suffering. Miss Will Allen Dromgoole once said that when she was a child in the church at Murfreesboro there hung on the wall, printed and framed, a creed that they were told to memorize. It began with "I believe," and ended with "life everlasting." And from beginning to end it was all about "God the Father," "Christ the Son," "the Holy Ghost," "the communion of saints," "the resurrection of the body," and "the life everlasting;" and not one word in all of it about human kindness and truth and sympathy. And yet, for all the creeds may lack, the great wheels of the universe move to the cry of the human. It is the motif of the melody of the soul, the moral to the romance of the heart, and the grand climax to the great, grim drama of life. And we find the current of human kindness stealing stealthily along the quiet ways where fashion moves not, and fame sends not her trumpeters.

Above our hosannas we hear voices from the surging throng of humanity that drown out the roar of traffic, and the tramp of human feet; voices of children sobbing in secret; voices of despairing wives praying in fireless garrets; the lower moan of proud, godless mothers, their bitter cries smothered in silken cushions; hoarse voices of demon-racked men, fleeing from temptation; voices of the lost, breaking from hell itself, to appeal to our sensitive souls. We see appealing hands stretched out from pagodas and palaces, from zenanas and mountain hutches, from thrones and from hovels.

When we obey, as they did on Pentecost, sins are forgiven and forgotten, and the Holy Spirit comes into the waiting heart and the love of God is shed abroad by the Spirit that is given unto us. This love is the charter for the organization of all our benevolence.

After Pentecost, the church thrilled under the power of a love such as the world had never seen. No form of selfishness could stand before it. All that were together had all things common, and sold their possessions and parted them as every man had need. "The love of Christ constrained them." They were executors of a Saviour who had bequeathed happiness to man, and they carried out his will with a love and devotion stronger than death.

The world was taken by surprise; never before had it seen such men; everything gave way before them—city after city, province after province, surrendered. Men of all languages and of every race were united in a love that was divine. Dangers were met and passed. Complaint was made of the apostolic administration of benevolence. The apostles called an election by the church; others were appointed, and the work went on. Christ was the object of faith, and Christ was the pattern. Did a brother stumble in the way, they who were spiritual restored him. Was he sick, the church anointed him with oil and prayed for his recovery. Did his strong hand falter in death, the church saw that his widow's cruse of oil was never empty, and that his orphan children never begged for bread. Or did he and the woman who had loved him through evil and good repute live to grow old and feeble, the church provided for their wants, and gently closed their eyes in death. The old paths are beaten by the impatient feet of men going on missions of mercy—following hard after their Lord.

J. H. O. SMITH.

The pioneers, restoring Christianity, were famous for their hospitality. The latchstring of the log cabin was always out. The orphan was provided for, the widow was visited. The words "brother" and "sister" were not formal terms. The stranger was welcomed and felt at home. The social features were prominent. Isaac Errett told of a funeral service he conducted where the father and mother were buried in one grave. When the grave was filled and the final prayer was offered, the assembled neighbors stood silent as the little children looked at the mound of earth above the sacred dust of their dearest friends on earth. A Christian man stepped forward and said to one of the children, "Will you go home with me and be my little boy?" and one after another was provided for. It was the characteristic of that early day. Love in the heart found a way. Years went on, and the National Benevolent Association became a necessity. It was love organizing. It was love grappling with the problem of the world's sorrow and its needs.

The lodges have taught the church some lessons in brotherhood which they learned from the gospel. Care for the sick and those in need; assisting the widow and orphan. When the church is constrained by the love forces which are her rightful possession, much of the benevolent works of fraternal organizations will be done by the church of Christ. The work should be taken up systematically. When a wife or mother is left to fight the hard battle alone, strong men should be there to advise about business, to take an interest in the boys. When a mother is taken from her family, women should be appointed to mother the children, and assist in guiding them in the perilous years which follow.

Roman Catholicism received a crushing defeat in the arena of debate between Campbell and Purcell; but it triumphs in its hospitals and homes of the good Shepherd. A friend of mine, who is not a Christian, contributes large sums to the charities of the Roman Catholic Church. For three years he wandered with his consumptive wife in search of health. Time after time he was weary with his search for a resting-place; he was turned away from door after door; but the Sisters always had a room in the hospital. In Oklahoma City is St. Anthony's Hospital. If a stranger is ill, without money and friends, they always make room for him. You can show by the Scriptures that Catholicism is sin, but you can not prove that these gentle ministries are unscriptural. When we demonstrate that the non-sectarian church of Christ can save more and help more than sectarianism, we will win the world to Christ. We will never win the world to our way of thinking; but when we have the compassion of Christ, incarnated once more in individuals and institutions of mercy, the world will be won to our way of loving.

Thank God for what has been accomplished.

I have seen little orphan children, with quivering lips and lonely little hearts, mothered and nurtured by the church of Christ. I have seen all the wealth of woman's devotion hovering over the cradle where helpless and parentless babes lay sleeping. I have heard the laughter of happy children at play, and have seen their faces radiant with intelligence as they were trained by those whose compassion was like the Saviour's.

I have seen tears steal from the tender eyes of strong men as they looked upon the inmates of our orphans' homes, and their rich gifts flowed into the treasury of the Lord. In St. Louis I heard the great confession from childish lips, and could almost hear the grateful praise of fathers and mothers looking down from their home above. "I have heard the children singing, and ever as they sang, I thought the voice of angels from heaven in answer rang," and I said we are restoring the Christianity of Christ, who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and, "Whoso receiveth one such little child in my name, receiveth me."

I have been in the hospital maintained by Christian generosity; I have seen the poor boy, feverish with pain, away from home, "wearying" for his mother's gentle touch and kiss of healing love, brought back to health by a Christian physician's skill, and nurses who hovered like angels of mercy over throbbing brow and homesick heart; and I have seen the boy yield to the Christ, who had moved consecrated men and women to minister to poor and rich alike. When I saw the words, "Valparaiso Christian Hospital," and saw the suffering who were welcomed and sheltered there, I said we are restoring the church of Christ, whose Founder healed the sick, caused the lame man to leap as a hart, and the tongue of the dumb to sing.

The church that does not extend willing, eager hands to the suffering, is not the church of Christ. Her stately walls may be decorated with art; her eloquence may plead, like angels trumpet-tongued, with men to come within her fold; if she have not a love that can turn sorrow into joy, sickness into health, and set the joy-bells ringing in moaning lives, He may say in that day which shall try men's hearts, "I never knew you; I was sick, and you passed me by."

I saw the feeble saints of God, bowed beneath the weight of years; the steeds of life, panting toward the goal. I saw the wife of a pioneer preacher of the Word. She invited me to her room in the Old People's Home at Jacksonville, Ill., and pointed to a picture on the wall. It was the portrait of a man in vigorous prime, with eagle eyes and form erect. "Your husband?" said I. Memory was busy with the past. She doubtless heard his voice of music, pleading with men and women to return to God. She heard men and women making confession of their faith; she saw the concourse at the water's edge; she saw her husband bury repentant sinners in the watery grave, and heard them singing, "Oh, happy day, that fixed my choice on thee, my Saviour and my God;" she saw him coming home, weary and worn, rich in faith, but poor in purse. She was once more in a poor preacher's home, taxing brain and heart to make the little do for the household of little children, who were sharing the sacrifice of a father and mother of whom the world is not worthy.

For a brief moment she struggled with herself for utterance, and then replied, "Yes. I wish you could have seen him then." I wished so, too. Stricken down when the sun was at its meridian, with not enough to bear the expenses of an humble burial, sleeping the years of his manhood away in an unmarked grave, leaving a widow who took up the double burden where he laid it down, keeping the wolf from the door, and the treasures all together, until, one by one, they joined the father on the other side. Then she stood alone, or walked in the narrow path of duty, with faltering footsteps, until the church of Christ gave her a home, where the weary heart might rest awhile before going to the rest that remains, and to the mansions not made with hands. I said, they are restoring the church of Christ, whose apostles said, "Honor widows who are widows indeed, and pure and undefiled religion before God and the Father is that a man visit the fatherless and widow in their affliction." A church that does not care for its helpless widows is not the church of the widow's God.

Oh, glorious work, but just begun! Our restless fingers clasp the palm of the unfortunate; our eyes lustrous with the tender light of love begin to see our duty. Why did Mary Kingsbury gather the orphans in before we at home took up this gracious work? Because her heart, and others on that field of anguish, were truer to Christ than ours. Why did the missionary, in a far-away land, speak more gently to the erring than we at home? Because those lips of love had been touched with coals from off God's altar. We have been striving for a century to restore the church of Christ; and they, in a few short years, began the restoration of its doctrines and its fruits. Hearts in which the Holy Spirit dwells beat with holy desire and high hope against the world's need. Love hears the orphan's bitter cry, and builds a home. It sees the tears of sorrow on the weary widow's face, and provides for her simple wants. It feels the feverish heart-throb of those stricken with disease, and holds out a healing hand. Some glad, sweet day the church, the Saviour's bride, will go about, as he did, doing good, and the world will see her in all her beauty, adorned with a robe woven from the web of her own sacrifice and white with the light of heaven. Then the church will outrival the lodges in caring for those who need help. The church must pour out its gold, its thought, which is more than its gold; its life, which is more than its thought; its love, which is more than its life—that men may be brought into harmony with God. We can not all, in person, visit our orphans' homes and hospitals and homes for our old and infirm and needy brothers and sisters, but we can give out of our abundance, much, or out of our poverty, little; and as it rings down into the treasury of the Lord, unseen eyes will look down with love upon us, and unheard voices among the angels will speak our names.

The New and Greatest Commandment

George L. Snively, Lewistown, Ill.

Pittsburg Centennial Address

Over twenty centuries with their ebbings and flowings of faith, their apostacies and returns, their juniper-trees and transfiguration scenes, their battle-cries and anthems of victory; over this last, most splendid of all the centuries, with its actual restoration of apostolic faith, doctrine and character; over our Centennial celebration and hallelujahs; yea, over all our hopes and triumphs of coming years, ring the strong words of Him at whose feet we lay all Centennial trophies—"A new commandment I give unto you, that ye love one another."

G. L. SNIVELY.

In formulating this imperial, pre-eminent command, Jesus discriminatingly selected from his rich vocabulary that word for love best expressing wise, sympathetic, generous, fraternal helpfulness, and illustrates it by appending, "As I have loved you, so love ye one another."

He won the world by a love finding expression in unceasing, personal ministry to the leprous, paralytic, blind, hungry, demoniac, tempted and homeless that distinguished him in that loveless age as one going about everywhere doing good unto all.

In his portrayals of ideal discipleship, Jesus made it clear that the throbbing heart of all redemptive law was the love of God and man. Yea, in his sublime imagery of the judgment-day, and its determination of human destiny, only those are represented as following him into the heavenly fold who on earth had sealed their discipleship by feeding the hungry, clothing the naked, visiting the prisoner, and ministering to the sick in his name.

He left nothing undone to emphasize his conception of the importance of love in the establishment of his kingdom in a cruel, loveless world—a love printed in the universally read language of helpfulness.

The apostles and other early disciples comprehended and scrupulously observed this new command as of divine authority and indispensable to the fulfillment of *their* mission. Through a misguided zeal, but a zeal inspired by this command, many disciples committed their possessions to a common treasury to which all the poor had easy access. Others daily celebrated the Eucharist, which was followed by a simple banquet at which there was room for all indigents.

Along every Palestinian highway were strewn blind and crippled indigents on whom Pharisee and pagan gazed with calloused indifference, but the Holy Spirit pauses to portray Peter and John, whose fishing craft had already been converted into alms, saying to one at the "beautiful" gate of the temple, "Silver and gold have we none, but what we have we give unto thee. In the name of Jesus Christ of Nazareth, walk."

So greatly had the church been blessed by the sporadic altruism of the disciples, that the apostles were encouraged to further test the statecraft of Jesus by bringing this command to bear upon the exigencies of the times with all the force of united, systematic endeavor. Accordingly, the first society ever organized within the church of

Christ was an International Benevolent Association with seven executive officers, having headquarters at Jerusalem. And the Lord so blessed their labors that Secretary Luke records: "The word of God increased, and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of priests were obedient to the faith" (Acts 6: 7).

And so were the heathen won—not so much by the revolutionary doctrines of the gospel they could not as yet comprehend, as by the marvelous love of the church. "See how these Christians love," they exclaimed, as they abandoned pagan shrines and gods, and whole provinces coronated the Christ proclaimed by the Gospel of the Helping Hand. They might scoff at the story of David's resurrected son, but never at his disciples going forth to bind up the wounds of the mangled slave, kindling a fire on poverty's cold gray hearth, or reaching up to uncurtain stars of hope to shine down on the black night of a lowly man's defeat and despair. The deity of it was the only rationalism to them of that love that kept on loving in a loveless and cruel old world that could not reciprocate because it had nothing in kind to return.

Until long after the fall of the Roman Empire the most thrilling pages of history are those telling of the love-lighted church's care for the distressed. A long line of emperors, perceiving Heaven was the ally of the church, either from motives of piety or policy sought ecclesiastical and divine favor by a generous diversion of their revenues to the church. These the church received as the trustee of the poor and treasured against the day of greatest need.

It is soul-harrowing to read of the widespread devastation and wretchedness throughout the known world effected by latter-day extravagance, corruption, degeneracy and brutality of Roman officiary, and the successive invasions of the Goths, Vandals, and other barbaric hordes. Countless millions were enslaved. Then it was the Gospel of the Helping Hand shone out over disastrous ages with a beauty and sublimity almost justifying the awful background. The only ear to hear their grief; the only hands to dress where scourge had cut; the only hearts to cheer with hopes of better days, or of early death and paradise, were those of the elders and deacons of the churches against whose bulwarks of love these legions of hell could not prevail.

Like stars in that long and cruel night shine the lives of heroic Christian altruists. Chrysostom eloquently gave all his revenues to a stream of seventy-seven hundred mendicants he supported. Augustine entreats that expensive garments may not be given him, for he shall only sell and give their price to the poor. If any one wishes him to wear it himself, he must send him such a coat as he could give in his turn to any poor brother who has none. These great men, with vast revenues at their disposal, restricted themselves to such table fare as was enjoyed by the poorest members, that they might manumit slaves, liberate prisoners, feed the starving, heal the sick, reunite families, educate orphans, and be as Lord Christs to their sad world.

Spice-trees may fragrance the ax that fells them. But Christian philanthropy changed the very nature of the persecutors of the church so that Roman temples crumbled, lictors laid down their scourges, fagot-bearers their fuel, priests their insignia and sought the source of this marvelous love. Not only so, but those barbaric hordes from the North, drunk with the blood of Rome, were arrested by the self-denying love of the sect of the Christians who would divide the last loaf with a brother and then die for one another. They learned of the Christ. They came down as ruthless conquerors, they returned as the prisoners of the Lord, and over the Balkans, through the Black Forest, and along the Danube, they scattered the seeds of the kingdom. Those were ages of blood and iron and fire, but they were the testing-days of the church and in which the gentle priestess of philanthropy invested it with a popular love second only to the love of mankind for God.

The real pathos of history is the church's forfeiture of this filial love of mankind. Satan accomplished this by causing pride and policy to confiscate the charities for ecclesiastical aggrandizement, golden plate and livery, magnificent residence, subsidized monarchs; stately ritualism, gorgeous pageantry, official hierarchism. But while this glaring glory flared from marble cathedral, regal palace and ivory crucifix, the true light of the temple designed to lighten every man coming into the world began to wane. Men looked longingly in former sacred places for Him who with scarred hands had multiplied loaves and assuaged fevers. When they saw, instead, well-groomed prelates arrogantly enjoining men to save the church, they knew Christ had gone, for Christ's church was to save and not to be saved. Then was witnessed the anomaly of men loving Christ with all their souls and denouncing the church with all their might.

Now, as in olden times, men were wounded in the wilds between Jerusalem and Jericho. Pompous, flattered priests and studious, busy Levites passed them by on the other side. But the intensely human Samaritan, with some knowledge of the ways of the Nazarene, rescued and sent them to the inn for healing. And grateful man, reading deeds rather than creeds, loved the Samaritan who had a little of the Shepherd's spirit, rather than priest and Levite, who had renounced it for pride of learning, the fetish of orthodoxy, and altar perquisites.

If the Restoration inaugurated by the Campbells and cotemporaries had accomplished nothing else, their turning of the world upside down would have been justified by their preparations for the birth of the National Benevolent Association of the Christian Church.

This is an organization of Disciples banded together for the restoration of helpful, Christian love to its ancient place in the divine economy. Although the youngest of our great church interests, when this splendid Centennial celebration draws to a close and angels come to place the tokens of divine approval on their brows, none other will excel in affectionate handiwork and glory that one adorning this Gospel of the Helping Hand.

Already orphanages have been established in a half-dozen States. Here the little ones are loved, cherished and taught till placed in Christian homes, or equipped and given the golden keys of opportunity to make for themselves places of honorable usefulness among men, and with hearts aglow with gratitude to Him who inspired for them that love that rocked their cradle, cherished their childhood and made possible their present career.

In Illinois, New York, Texas and Oregon are homes for those dear saints of the Lord who realize, as the chill shadows of the years fall round them, that they are not only old and poor, but friendless and homeless as well.

O God, we pray thee for money to redeem every one of them from public alms-houses, and from the homes of unnatural sons and daughters, and into these blessed retreats where the shadows fall more gently on their hearts; where only kind words are spoken, and none wants death to summon them; where their dimming eyes may see the gleaming of the star and their dulling ears may hear the rustle of an angel's wings coming to restore them to those they have loved and lost for awhile.

Hospitals, too, have been established in Missouri and Indiana, where indigent disciples may freely command the ablest surgical skill, and the care of nurses whose hands are tender as mother's, and whose footfalls are soft as an angel's tread. Herein are the blind made to see, the deaf to hear, the lame to walk. Splendidly is being fulfilled the Saviour's prophecy, "And greater works than these shall ye do, because I go unto my Father."

A final proof of this need is that God has made provision for it in every dispensation of his grace to the world. Not otherwise can we so commend God and his church to the world as by this grace. Not all can read Greek grammars and Hebrew lexicons or comprehend the scholastic prints of God's immanence found in the philosophers; and God's footprints across the earth and ages are so far apart that most of us get confused in following after him; but all can discern his cryptograph in the ministries of love; and we know that he is identified with them as is the sun with nootide splendor. No atheist receives the second installment of a church's beneficence. His atheism and even agnosticism disappear with his hunger and cold and homelessness. These, too, are the least costly evidences we can present to mankind of God's presence with us. Let us with generous hand scatter them all over the wilderness of doubt and make them to bloom with lilies of the valley, roses of Sharon, and the trees of life.

Catholicism is a twentieth-century anachronism in America. Yet behold their imposing cathedrals, impressive statistics and potent voice in government—made possible, not by learned prelates and politic Jesuits, so much as by sweet-faced nuns ministering under the regalia of the "man of sin." Oh, how much more powerful than Catholicism would this Restoration soon become had we a tithe of their priestesses of mercy going about, but without the Papal "man of sin" on their shoulders weighting them down!

How sadly we deplore the few men at our mid-week services in contrast with the full lodge-rooms whence are no Christ nor martyr history nor heavenly inspiration. Oh, brethren, the great tragedy of Protestantism has been the relegating to secular guilds the administration of this "new and greatest commandment." Let us reassert our ancient prerogatives, and from the lodges will come millions of warm-hearted and noble soldiers of the cross.

Our hospitals are becoming true lamps of Aladdin achieving the impossible over indifferent and worldly hearts, and daily accruing for the church a greater wealth of popular love and power than can be won by a century's polemics and convention oratory. Let us in the first quarter of our second century have the white scarf of the great Physician floating over a hospital of the church of Christ in every city of America and all pagan lands.

And the children of our orphanages! If to you they are only bulbs, to us they are lilies of the valley; if you see only unpolished stones, we see diamonds and rubies flashing in the diadem of the future; if you see only marble blocks, we see angels struggling for emergence and leadership in the zeal and holiness and altruism of coming days. Let us multiply these orphanages and assemble the little ones till our humble beginnings shall be made glorious, and our future luminous by the light flashing from the true imperialism of the righteous and omnipotent childhood of the church.

Let us teach all the coming Sir Launfals that the Holy Grail is not sequestered in pagan fane or splendid capitol, or far-away storied land, but that it is the hand, whether fair or scarred, that makes generous division of one's own with the familiar poor.

And then, if the church to-day in festal joy should ever have questionings arise, as once they did in the heart of John, and men or angels should ask of the Campbells, Scotts, Stones, and other heroes of the Restoration, Are you sure you led Israel out of the wilderness and started them in the way of truth, along the old landmarks, and back to the church of Christ? let them dispel all misgivings and fears by answering: "Go and tell John the things which ye hear and see. The blind receive their sight, and the lame walk; the lepers are cleansed, the deaf hear, the hungry are fed, the dead are raised up, and the poor have good tidings preached to them."

Benevolences the Flower of Our Faith

Edgar DeWitt Jones, Bloomington, Ill.

Duquesne Garden, Wednesday Night, October 13.

Among the vast and vital interests which we are met in Centennial Convention to consider, there is none more essential or more urgent than this one of benevolence.

Two thousand years of Christian conquest have left us some mighty monuments. There is that wondrously fascinating literature and art which caught both impulse and color from the cross. There are those triumphs of splendid architecture such as St. Peter's at

Rome. There are the venerable and unique volumes of the church Fathers; the historic creeds, the stately liturgies, the never-to-be-forgotten hymns of the faith, and there is the story of the martyrs, meltingly tender and heroic.

These are some of the monuments along the way, but they are not the greatest that twenty Christian centuries have builded. Greater than these, and more after the mind of the Master, are the hospitals and orphanages, the houses of refuge and asylums, the social settlements and model tenements, together with all those other Christ-inspired agencies that shelter the homeless and the helpless, feed the hungry, care for the dying and minister to the needy everywhere.

E. D. JONES.

The place of benevolence in revealed religion is so much larger than most people imagine that it is overwhelming.

For instance, if one were to take the Old Testament and with his fountain pen put a tiny star opposite every sentence bearing on benevolence, he would have to make ten thousand such, and the result would be an inky way stretching from Genesis to Malachi.

The generous provisions for the poor and unfortunate as embodied in the Mosaic law will never cease to excite admiration from the practical philanthropist, as well as the theoretician sociologist.

The olive-tree was not to be twice shaken, nor the vineyard twice gathered. Neither were the sheaves of grain left in the field to be garnered by the owner. These were the portion of the poor and unfortunate.

Whatever crops grew in the seventh year were for the benefit of the poor. All debts were released in the seventh year, and the poor man was to receive his wage before the sun went down. Compassion for the needy was an oft-praised quality in the character of the godly Jew.

If the Old Testament is a hand-book of benevolences, the New is that and more. If one were to clip from the four Gospels every philanthropic teaching of Jesus, together with all his benevolent deeds, there would scarcely remain a single page unmutilated.

Julia Ward Howe once wrote to an eminent Senator of the United States in behalf of a man suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her scrap-book with this discriminating comment: "When last heard from, our Master had not reached this altitude."

As for the Acts of the Apostles, it would seem that even a superficial reading of that virile narrative would suffice to show wherein lay at least one secret of the first-century church's growth and power. That church boasted no stately edifices, no beautiful music, no vast wealth, no social prestige, but she did possess a benevolent-minded membership. There are many great texts in Holy Writ, but there are few more significant or wonderful than that simple statement of a fact as recorded in Acts 4: 34, 35: "For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them at the apostles' feet, and distribution was made unto each, according as any one had need."

The New Testament is a story of brotherly and philanthropic enterprise. There Jesus is regnant; He who said, "I came not to be ministered unto, but to minister," and grouped about him Peter, who answered, "Silver and gold have I none, but what I have that give I thee," and John, who repeated over and over again, "Little children, love one another," and Paul, who wrote, "Be ye tender-hearted."

In the presence of these truths, but briefly sketched, face to face with these facts, only a few of which have been marshaled, is it to be wondered at that a religious people whose plea is the restoration of apostolic Christianity should have an organization devoted solely to benevolences?

The wonder is that we have been so

long getting it; the wonder is that it has yet so small a place in our program of activities, and that so many are indifferent to its Christly claims.

If the plea for the restoration of apostolic Christianity must of necessity be partial and incomplete, then it were better to restore that spirit of love that finds expression in benevolent deeds, than the forms and ceremonies which, however important, but symbolize the new life of service to which the Christian is committed. Happily, there is no such necessity, nor are we so circumscribed. The Campbells and their compeers contemplated nothing short of a complete restoration of New Testament Christianity, "its faith, its doctrine and its fruit." It was therefore to give completeness and symmetry as well as power and passion to the plea and program of the Disciples that the National Benevolent Association came into existence.

The association has two special objects for its ministry; namely, the orphaned child and the homeless aged. Could two more deserving or appealing be found? What is more potent than this appeal to the affections of a little child? That incident of Michelangelo sitting down on the curbstone to draw a picture for a poor little Italian boy who confronted him with pencil and paper and ever so appealing request does not surprise us. Rather, we should be surprised had the great artist refused. The story of President Roosevelt springing from a car platform and forcing his way to the side of a little, forlorn girl who, thinly clad, stood timidly at the crowd's outer edge, and his giving her a warm clasp of the hand together with a cordial greeting, quickens our heartbeats, but it does not amaze or astound us. Man has never climbed so high nor woman fallen so low as to be wholly indifferent to the appeal of a little child.

Mrs. Ballington Booth tells of a man who was under sentence of death for murder in a Southern State. He was a foreigner, ignorant, morose, a hardened criminal, the sort of man supposed to be best out of the way. A kind woman went to visit him daily in his cell. To her alone he revealed glimpses of some lingering humanity. The day before his execution she said to him: "The warden tells me you may have anything you want to-day." He did not at first understand, but, when he did, the dull face lighted, the somber eyes shone, the lips quivered: "I should like," he said, "once more to put my baby to sleep."

So they brought him his motherless baby, by another sunset to be fatherless too. And he tenderly held the little thing in his arms, sung to it, walked to and fro in the cell with it, hushed it to sleep, kissed and gave it back. The law hanged him next morning, and it hanged a man who might have been redeemed, for in his soul there was a father's love.

What sadder sight is there than a homeless child, a waif, an outcast fatherless and motherless? No one to bind up stubbed toes, no one to kiss the place to make it well, no one to hear the childish prayer or to tuck the little form beneath the coverlet. No father, no mother! Why, that is almost to say, "No God," for do we not come to our first knowledge of God by climbing in thought over this idea of earthly parents? This is the very teaching of that beautiful verse in Elizabeth Barrett Browning's "A Child's Thought of God." It is

"As if my tender mother laid
On my shut lips her kisses' pressure,
Half-waking me at night, and said,
'Who kissed you through the dark, dear guesser?' "

My brethren, let us be truly thankful that while we are only in the beginning of our benevolences, we have come to a time when it is no longer necessary to send the homeless and unfortunate children of our congregation to a State or fraternal society institution.

Along with this tender ministry to the orphan child, the association cares for the dependent and homeless aged. If babyhood and youth hath its charms, honorable old age hath its glories. "A hoary head is a crown of glory if it be found in the way of righteousness." Some time ago I saw a picture entitled "In the Gloaming." It was the portrait of a gray-headed, kindly-faced old woman. Her glasses were pushed up over her forehead; she was, or had been, knitting, but the dear old lady was nodding and all but fast asleep. The peace of God rested on her features and a halo of glory was over it all.

If homeless and forlorn childhood is sad, homeless and friendless old age is pitiable. We have wept at the tragic portrayal of King Lear driven from shelter in his old age to do battle with the elements that awful night of which Cordelia said:

> "Mine enemy's dog,
> Though he had bit me, should have stood that
> night against my fire."

But we have been strangely unmoved by the sad condition of those aged saints who through adversity have come up to that time of "sunset and evening star" homeless and poverty-stricken. Let us rejoice that a better day for our needy veterans is dawning. Meager and inadequate as our equipment is, we are no longer obliged to confess that there is no place for the homeless aged in our congregation other than the county infirmary.

My brethren, the time for the flowering of our faith has come. There may have been, and doubtless were, reasons for its delay. There is none now. A numerous and wealthy brotherhood of believers such as ours can not continue to flourish unless it gives large place in its activities for this gospel of the helping hand. And yet only a few, a very few, of our thousands of churches give any place to this important work. Churches that never fail to take offerings for half a dozen missionary causes fail to give anything to benevolences. Congregations that are living links in State, Home and Foreign Missions contribute in many instances fifty, twenty-five and even twelve dollars to the association that provides for the very conditions that touched deepest the heart of our Lord Christ.

Stately edifices, grand and costly pipe-organs, eloquent and scholarly ministers, are all good, and, under certain conditions, not to have them would be sinful. But a community never makes the mistake of estimating the worth of Christianity by any one or all of these incidentals.

The community's criterion of a successful church is the human needs it supplies and the causes of human ills that it seeks to remove.

In the eyes of the great common people that church is most orthodox that provides the best for earth's unfortunate children and is more interested in humanity than it is in the Apostles' Creed.

In this great Centennial year of our history, while we are seeking to realize many worthy ideals and are planning for further victories, this cause of benevolence cries to be heard. And it is the cry of the widow, the orphan and the homeless veteran. It pleads for a fair hearing and for one day out of the year in every one of our eleven thousand churches, when the people may hear the story of the association work and be given opportunity to help in a beautiful and tender ministry. Let it no longer be said that the fraternal organization looks after its needy more tenderly or systematically than the church, or that Jewish charities put Christian benevolences to shame.

The church can not live solely on ancient history. Glorious as the benevolences of Christ and the early Christians were, the historical facts alone will not suffice; it is only as each generation interprets and expresses his leadership by like deeds of service that his kingdom is advanced.

It has remained for Dr. Van Dyke to emphasize the ministry of love by giving to an old story a new setting of irresistible charm. It is the story of Artaban, the other wise man, who, in order to take a worthy present to his king, disposed of all his properties and purchased three great jewels—a sapphire blue as the fragment of the night sky, a ruby redder than a ray of sunrise, and a pearl pure as the peak of a snow mountain at twilight. But on his journey Artaban, in order to minister to a dying man, was forced to part with the sapphire, and, to save the life of a little child, he gave up the ruby. Three and thirty years he wandered, still seeking his king, for whom he still kept the priceless pearl. And everywhere he went he ministered to the poor and needy. At last, an old man grey and bent, he found himself in Jerusalem, and learned that one who called himself King of the Jews, a man of wonderful love and works, was to die that day outside the city. The heart of the old man beat wildly, and he thought: "It may be that I will find the king at last in the hands of his enemies, and shall come in time to offer my pearl for a ransom before he dies." But Artaban never reached the place of crucifixion. To save a young girl from that which is worse than death, he parted with his pearl of great price. And just then Jerusalem trembled with the shock of earthquake, the walls of the houses rocked to and fro. A heavy tile shaken from the roof fell and struck the old man on the temple as he crouched by the building by the side of the girl whom he had ransomed. He lay quite still and the blood trickled from the wound. As the girl bent over him, there came a voice through the twilight very small and still. The girl turned to see if some one had spoken from the window above them, but she saw no one. Then the old man's lips began to move as if in answer, and she heard him say, in the Parthian tongue: "Not so, my Lord, for when saw I thee hungry and fed thee? or thirsty and gave thee drink? When saw I thee a stranger and took thee in? or naked and clothed thee? When saw I thee sick or in prison and came unto thee? Three and thirty years have I looked for thee, but I have never seen thy face, nor ministered to thee, my King."

He ceased, and the sweet voice came again. The maid heard it, and this time she understood the words: "Verily I say unto thee, Inasmuch as thou hast done it unto one of the least of these, my brethren, thou hast done it unto me."

A calm radiance of wonder and joy lighted the pale face of Artaban. One long last breath of relief exhaled gently from his lips. Artaban had seen his king.

My brethren, if we are ever to see the King in his beauty *there*, it will be because we saw and ministered to the humblest of his subjects *here*.

The Heresy of Christendom

Peter Ainslie, Baltimore, Md.

Duquesne Garden, Friday Afternoon, October 15.

I have only to remind you of one single fact, and that is that Christianity is a reality. It can no more express itself in dogmas and creeds than can human blood pulsate through books and dusty archives.

The aim of Christianity is to elevate character, to purify conduct, to perpetuate goodness, and to make men in the express image of the Father; but religious definitions and correct orthodoxy have been so prominent in the minds of churchmen that, when the English poet said,

> "We have preached Christ for centuries,
> Until at last men learn to scoff,
> So few seem any better off."

he was expressing the world's contempt for dogmas and creeds, by the side of the world's incomparable need of benevolence. When Christ was asked what was the one test by which you would know true teachers from the false, it was not, "By their doctrines you shall know them," as many would have us think in these days, but, "By their fruits ye shall know them."

Artists have painted pictures of Christ bearing the cross up the slope of Calvary, and pathos breaks down in tears when we see him fallen beneath that cross; but heavier than the cross of Christ is the theology of men. The cross of Calvary was laid upon him by the unsympathetic soldiers of the Tower of Antonia. That heavier cross of theology has been laid upon him by those whom history has called his friends, but I think that of the marks upon him of the latter cross, he will say, "These are the wounds that I received in the house of my friends."

Christianity is true, or it would long ago have perished in the theologies of men, as weak streams have perished in desert sands. In spite of the difficulties of its human prison-house, it has worked marvelous changes in the soil-soil of our race, and it has lifted characters of the redeemed to such heights in holiness that the robes of angels have clothed them and light from the throne has crowned them; but darker than the noonday of crucifixion have been the clouds of opinions of men about the person of Christ. The world could only see the darkness of the clouds. It is no surprise that a French statesman cried in despair, "Christ has come, but when cometh salvation?" The world looked towards Calvary and they saw only the cross of orthodoxy. They asked for bread and they were given a stone; they asked for a fish and they were given a serpent; but God can not be coffined in orthodoxy, for he is larger than the church and his heart is wider than the hearts of theologians. The generation which has already risen to take our places will certainly pass judgment upon the church of this generation unless she becomes as sensitive to the practice of benevolence as she is to the belief in correct orthodoxy. The generation wants the gospel of brotherhood, kindness and help. It will not ask for charity, but it will ask for Jesus Christ, disrobed of human thought, for the Christianity of victory is not to be identified with what Augustine, Aquinas, Calvin, Campbell or what any other man has thought. It must have the God of human companionship, whose disciples bear the fruit of unstinted benevolence, else that generation will repeat what history has done and make its own God.

PETER AINSLIE.

Along with the establishment of Christianity in Jerusalem was a distinct program to care for the dependent and the aged. It is as vital as the commission that Jesus gave for the evangelization of the world. It is as distinct a part of the Christian life as personal holiness. It is one of the chief pillars that uphold the divine structure of the church of Cod. It was as much a part of the apostolic church as faith, repentance and baptism. We have sought to restore that church in doctrine and practice. I do not doubt that we have made known the plan of salvation as clearly as Peter, or Paul, or Timothy; but this is only one phase of the apostolic church. Not until we have established as a practice among ourselves those benevolences of the apostolic church as we have established the practice of faith, repentance and baptism, can we claim that holy place of apostolic reproduction.

I know that it is said among us, as an excuse for our dereliction of duty, that we are a new people, that we have been busy evangelizing, and that we have not had the wealth for the building of orphanages and homes for the aged; but I beg to say that none of these excuses suffice. I have no more respect for these anwers than I have for the Roman Catholic reason for not reading the Bible. We are not too new a people to practice Christian benevolence, neither can it be said that we have not the wealth, if the apostolic church is to be our model. On the day of Pentecost Peter preached the first gospel sermon, three thousand responded to his message and were baptized that day, and in the evening they sold their possessions to help those in need. Before they went out to evangelize Judæa or Samaria, they appointed deacons to look after the needy. Before they erected a church building, they had established a system of benevolence. It was as much a part of the church life as that Jesus is the Christ, the Son of the living God; and had it not been a church of that type, it would have perished before the wrath of Nero, Domitian or Diocletian.

A movement that holds out its hand to help the orphan, the poor and the aged can not be defeated in this world. It has in it the pulse-beats of immortality. Its song is the song of the brook, and its music is like the music of the rustling of the corn. Since it has begun to flow, it will not cease, and all hearts are touched by its appeals. While we are threshing out our theological differences, the cry of the orphan or the stumbling steps of the aged make us forget our differences and bring us into a common kinship. When there will still be theological divergences, the Christian forces of benevolence will have united into a common service for the good of all. In these sweet, warm influences the church will stack arms, and peace will flow through all her channels like the tides flow through the sea, for this is the highway of victory. We sweep over nearly nineteen hundred years, and if to us belongs one thing above another, it has been said that is the discovery of the Book of Acts. Be that as it may, but is it not true that our discovery has largely been a phase of the Book of Acts? Here it is a fact that the plan of salvation is clearer than elsewhere in all the Scriptures, but by the side of this plan of salvation is the plan of benevolence so grand, magnificent and all-embracing that the church has rarely been able to comprehend its power and beauty. In the advancement of the chariot of His redemption, if one wheel of that chariot was world-wide missions, the other was world-wide benevolence. Our missionaries on the foreign field have caught this vision, for by the side of the chapel they have planted an orphanage or a hospital. Let us, who sit in the darkness, rekindle our fires, and see that what is necessary for the conquest of China, India and Japan is likewise necessary for the conquest of America. Say what you will about the Roman Catholic Church, and I hate her heads and all her heathen appendages, as Cardinal Newman termed them, but I passionately love her orthodoxy in caring for the orphan. It has been the strongest pillar in upholding that church and saving it from decay.

Amid the clashes of creeds and one generation making orthodox what another had declared heresy, I do not hesitate to say that indifference to benevolence in all ages has been the great heresy of Christendom. On the departure of the church from that cardinal principle, the door was opened for all kind of heresies; and when you read church history, you read the history of a church that is largely prodigal, because one of the chief sources of her life was almost closed. It is no surprise that worldly aggrandizement became her policy; but the religion of Jesus Christ is not in great church buildings, pipe-organs and pulpit oratory, but pure religion and undefiled before our God and Father is to recognize the wants of the orphan and the aged as the wants of Christ himself, and go speedily to the help of Him who helped us out of sin into the light of pardon. By the side of faith in the Book must be unstinted practice of the Book. I care little about higher criticism or lower criticism, so long as this heresy is permitted to exist in Christendom with so little concern for its abolition.

It is as much our duty to think seriously of our obligation to the orphan and the aged as it was to think seriously of our obligation to be baptized. As to whether distress is more universal now than in former years, is a question we need not consider. Suffice it for duty and our sympathy that there is distress, and the sight of the needs of the orphan and the aged is the appeal from Christ himself. They are here in his stead, and through them he receives our ministries. Then, "deal thy bread to the hungry, cover the naked with thy garment, hide not thyself from thine own flesh, build up the broken-hearted, set at liberty them that are bruised. Then thou shalt be called the repairer of the breach, the restorer of the paths to dwell in."

No service is more beautiful in all the pale of human activities than taking hold of the hand of the orphan and guiding his tender feet into the paths of righteousness. That child holds within himself the forces of manhood that are mightier than a university. All unconscious of his strength, he has within himself the sunshine of heaven and the life of God is there.

Our National Benevolent Association is not simply building orphanages of stone and mortar, but when these shall have crumbled into dust amid the last conflagration there still will be remaining their real buildings, which are characters built out of fatherless and motherless boys and girls—characters strong and beautiful, that but for our National Benevolent Association might have been weak and worthless—characters that will have given muscle to our nation and adornment to our church; but the care of the aged is no less beautiful. The storms have swept over their paths, yet not fierce enough to lay them beneath the sod, but there they stand without home or friends, broken in life, aching in heart. The ploughshare of sorrow has cut great gullies in their faces, and their hands are hard from the years of toil. Tired of the burden of life, their staff has broken, and our Christian Benevolent Association goes to their rescue and becomes a staff to the stumbling, a homė to the homeless and a friend to the friendless. I do not disparage our missionary work nor our educational work; both are necessary for the maintenance of our service, but equally necessary is the unstinted practice of benevolence. Every believer should be unreservedly pledged to this practice as he is pledged to the Lord Almighty. The myriad of angels that look upon the trembling steps of childhood and the stumbling steps of the aged, and from whom sometimes seems to come the unseen angelic hand, must covet the task that has been given to believers. It calls for our full identification with a cause that is divine. It means that the gospel of help has indeed become the gospel of practice, and he is living in heresy who is living without sympathy for this cause. Before the New Testament was written, benevolence was the practice of the church. It came in the morning of its strength and purity, and fellowship with the saints of Pentecost can come only through the practice of the principles of Pentecost.

As distinctly as baptism is immersion of the whole body, deeper still our baptism means the surrender of the whole body and its possessions. What is money for if it is not for the use of all? That was the conception of the apostolic church. It must be the conception of the church again if it would be apostolic. "He that hath pity on the poor lendeth unto Jehovah;" "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." On the call for the erection of the tabernacle in the wilderness, Moses received more than enough. About 170 years ago, when Saurin preached a sermon on benevolence, men gave all the money in their possession and women heaped up the collection-plate with their jewels. We depreciate the religion of the French of the last century, but this is inappropriate until we of this century shall have learned to give like those of the last century. The opportunities for money-making should not eclipse the opportunities for money-giving, yet the last decade reveals the fact. Serious issues are facing American Christianity, and with it are facing the Disciples, and we can only meet these conditions successfully in a full acceptance of the whole revelation of God. Because we are freer from human creeds, our opportunities for service are necessarily greater, and except we measure up to these divinely given opportunities, the tree, which God has planted in the garden of this new continent, shall bear the frost of the coming century. Distinctly as the call of Jesus from the cross to John the beloved disciple, to care for his weeping mother, is the sacred call to care for the orphan and the aged, the sick and the disabled, that we may be "unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints."

Our Heritage in the Unfortunate

W. T. Hilton, Greenville, Tex.

Bellefield Church, Friday Afternoon, October 15.

Our present life is marked by change and vicissitude. At its beginning all is bright and beautiful and hopeful. "The rosy cheek, the light step, the merry laugh, the buoyant energy, the unwearying strength," give a charm to existence. No clouds are seen in our sky and we live in a garden of roses. To many it is given to pass the early years of life free from care or pain. But if we are thoughtful we do not live long until we see all around us trouble and sorrow and disappointment. It is soon pressed upon us that many heartaches are in the world. On every side we meet troubled ones. Sometimes great burdens of sorrow are placed even upon little children, and sometimes old age, decrepit and helpless, is left without friends and without support.

We are often perplexed by these problems, because we are materialistic in our interpretations of life. We forget the spiritual life. With many the higher nature receives small consideration. We think only of the present good. It is often true that the pains of life, the tears and the sorrows, are the means used of God to develop the better life. Many illustrations of these truths might be given, but to-day we must confine ourselves to that phase of the subject suggested by the work of the National Benevolent Association. Its mission is to care for the fatherless child and the aged, indigent disciple. Surely if there is any cause among us that is fragrant with the presence of Jesus, it is this one. Ever since that night when angels sang above his birth and kings came out of the east bringing to him rich treasures of gold and aromatic spices, the disciples have seen above the head of every child a halo of glory. That was coronation day for the child. A sense of its sacredness has now taken possession of the world. We are not surprised that he gathered the little ones in his arms and laid his hands upon them, saying, "Of such is the kingdom of heaven." Truly, Heaven's benediction rests most richly upon the home blessed with their presence. They bring with them joy and sunshine and fill the heart with gladness.

That they cause us some trouble we know. They must be watched over and cared for night and day, and on their account parents are often kept from social functions, from places of amusement and journeys of profit. We must therefore confess that in some homes they are not wanted. "'Tis true, 'tis pity; and pity 'tis, 'tis true." I have known homes in which there was a dog where there ought to have been a baby, and the affection which belonged to the baby was bestowed upon the dog. Upon entering a home on one occasion my wife and I were greeted by two ugly cur dogs that jumped from the bed and barked at us. The woman explained by saying, "You know we must have something to love, and these dogs are all that we have." At that moment there were about her scores of orphan children without homes or any one to love or care for them.

A friend of mine, standing in the lobby of a hotel, heard a woman near by say, "Come on, dearie; mamma is waiting for you." He looked around to see the baby, but to his surprise saw a dog—a pug dog, ugly, fat and asthmatic. It passed out through the lobby sneezing, snorting and snoring. That dog was this woman's sweetheart, her darling, her pet. She called herself its mamma. A dog is a good thing in its place, but you will bear witness that that dog was out of place.

What such a woman needs is a baby whom she can love and whose love she may enjoy in return. And yet would the officers of our National Benevolent Association be willing to trust a child with her? She calls that ugly pug dog baby and sweetheart. She calls herself its mamma. Truly, if her affections are puppy size, we do not want to entrust one of our children to her keeping. From her standpoint, the dog is not so troublesome as a baby would be. When she is going to a social function she can leave it in her bedroom, possibly without a nurse, or, if she prefers, she can put a ribbon about its neck and take it to the party or reception and know that it will be well received. A baby could not be left at home alone, and, if taken to the party, it would likely cry and be troublesome. It is generally conceded that a baby at a party is out of place.

W. T. HILTON.

Some good Christian friends were without children. The only thing they had to love was a parrot. They sought my advice about the adoption of a child. I urged them to do so, and in a short time the baby came. It had been neglected and was puny and sickly. But they loved it, bought it beautiful clothes, gave it good food, a soft bed and regular baths, and in a short time it was a new baby. Its cheeks took on the rose, its little arms filled out like butter-balls, and it cooed and crowed and laughed. And that good man and his wife laughed with it. It brought into their hearts and their home a beam of sunshine that had never been there before. Old things passed away. All things became new. They loved one another more tenderly, and it was with a new heart that they contemplated the world of men and women about them.

We pity the orphan; I am so glad that we do. Thank God for the orphan!

What, thank God for the orphan? No, not that any child is left alone in the world, but, since there are orphans, thank God for the opportunity of helping them. Suppose there were no orphans to pity. How much would we miss! If such appeals did not come to us, our hearts would be as adamant.

A ministry like this does very much for the man who has part in it. It means growth — spiritual growth — an increase of heart power. What draws us so constantly and so strongly to Jesus? Why do we love him? Not because he was a great teacher; not because he was a worker of miracles. These things have much to do with establishing his claims—by them we recognize his authority. But we love him because he loved us so. He never turned away from any one. If it were possible to separate Jesus from his labors of love, his deeds of mercy, from his tears of sympathy and his words of comfort, you would take from him that which makes him the fairest of ten thousand and the one altogether lovely. And so, if one call himself a Christian and turn a deaf ear to the cry of the orphan; if one can sit with stolid face and cold heart, when the story is told of fatherless children and suffering innocence, that one is to be more pitied than the children themselves. His heart is of stone. He is far removed from the Christ whose follower he professes to be. Admiration of Jesus is not enough; defending him in heated debate, writing beautiful essays or making eloquent speeches in his behalf—this is not enough. No! There must be in us his heart of compassion.

Among the Saxons the custom prevailed of burning the Yule log at the Christmastide. A selfish man who had plenty of money, but no sympathy, was keeping his Christmas all alone; and out of deference to the day he kept a little log burning with a very slow fire. As he shivered in the chilly atmosphere of his desolate room, he fell asleep and dreamed. In his dream he heard a voice which drew his attention to a beautiful child which stood near him and said, "Jesus is cold." With an impatient move the selfish man stirred the fire a little and said, "Why don't you go to the farmhouse down the road? You will be warm enough there." "Yes," replied the child, "but you make me cold, you are so cold." "Then, what can I do for you?" "You can give me a gold coin." With a great deal of reluctance the money-chest was opened, and a gold coin was given to the child. He took it. Instantly the dingy room became bright and cheerful as the child hung up some laurel and holly, saying, "These are for life;" and placed two candles on the shelf, saying, "These are for light;" and stirred the fire, saying, "This is for love." Then the door was thrown open, and a poor widow and a sick man and an orphan child were brought in and seated at a bountiful repast, while the child kept saying, "Jesus is warm now," and the selfish man found that he was also enjoying the scene, so that he presently confessed, "I think that I am warmer, too." Then the child suddenly disappeared, and in his place there was a divine presence, and solemnly the words were pronounced, "Although I am in heaven, I am everywhere; for everywhere is heaven if I am there. I can not suffer as I once suffered, but wherever my children are cold or hungry or persecuted or neglected, I suffer with them; and wherever they are warm or sheltered and fed, I rejoice with them; so that Jesus is often warm and Jesus is often cold."

At this moment there are hundreds of orphans in our various institutions looking to us for sympathy and care. There are thousands knocking at our doors that can not be admitted because there is no room. Whether we have a million dollars or a hundred, it is our privilege to help answer their cry. Do you live in a home that is childless? In God's name, open your heart and your home to one of these little ones. Its love would fill your heart. Its care would take your thoughts off of yourself. Its presence in your home would give you a vision of life you have never known. The National Benevolent Association will be happy if it can gladden your home with one of these children.

In a Western city two little brothers, Teddy and Lee, were wandering among the graves of the cemetery. Many were placing flowers on the graves of loved ones, and the two little boys watched the decoration with peculiar interest. In their stroll they came to one little grave that had no slab at its head and no flowers were placed on it. Teddy, the younger brother, hastily looking about to see that no one was watching, slipped over to a grave that was covered with costly roses. He selected two beautiful flowers, and, holding them under his coat, crept up to the neglected little grave and tenderly placed the flowers upon the tiny mound. The boys hurried away. Not a word was spoken until they were outside the gates. Then the younger said, "That wasn't stealing, was it?" Promptly the reply came, "Course it wasn't. Don't you suppose that little baby had just as much right to a flower as some of them grown folks?" Beloved, it will not be stealing from your own if you take some of the flowers out of their lives, especially when they have so many they can not appreciate their beauty, and use them to brighten the lives of others who are friendless and lonely. Often we spend upon our own more than they need and more than is good for them. We should let them know that there are children who are cold and hungry and naked. Awaken their sympathy in behalf of such and teach them to share their good things with these unfortunates.

The National Benevolent Association was organized to serve these little ones and to provide homes for aged, indigent disciples. Is such a ministry worthy of our consideration? We have made notable progress in many directions during the hundred years past, but we are just beginning to awaken to the claims of this beautiful service. Our slogan has been, "Back to Christ and the Apostles!" but, oh, my brother, how far short we have come in the matter of apostolic benevolences. Apostolic? Apostolic indeed! Has not an apostle said that "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction"? Did not Jesus say, "Inasmuch as ye have done it unto one of these, my brethren, even these least, ye have done it unto me"? I care not how clamorous we may be for an apostolic baptism or an apostolic creed or an apostolic name; until the care of these fatherless ones becomes a burden upon our consciences, we can not rightfully claim to be apostolic.

But, thank God, we have brethren who have not passed this work by. Through their generosity we now have eleven institutions. These consist of six orphanages, three homes for the aged, and two hospitals. Time would fail to tell of the thousands of orphans and widows and aged disciples that have been helped. I can not even tell as I would like to of some who out of the goodness of their hearts have made generous contributions to this work. But let us remember that the possibilities of doing good on the part of the National Benevolent Association are measured only by the funds at its disposal. Why should this Christlike ministry be in need of money? Have you seen how in many States the Masons, Oddfellows and other fraternal organizations erect and maintain beautiful homes for their orphan children? Shall they excel the church of Christ in such a ministry? God forbid.

I close as I began. In the unfortunate, God has given us a precious heritage. What kind of men and women would we be if our hearts did not respond to such need? The world would call us hard-hearted and cold-blooded, and properly so. The help we give may call for sacrifice. I hope it does. We have but little joy when we give but a pittance out of our abundance. Only the gift that is a sacrifice makes the heart of the giver glad. General Booth, of the Salvation Army, desired to send a Christmas message to his colaborers throughout the world. How should the message read? What language could he use that would bring his thought within the smallest compass and at the same time tell the vision of his heart? Well, he put that message into one word. The word was "others." It was enough. It was the Master's word, and its significance was understood by every one who received it. It is the word for us to-day—the word that should dominate our lives—"not your own, but another's, good." Yet it is true that in seeking another's good we ourselves are blessed above all that we could ask or think. Would you be rich? "Others." Would you be happy? "Others." Would you be filled with the Spirit? "Others." Would you possess the mind of the Master? "Others." Jesus for the joy that was set before him endured the cross, despising the shame. It is ever so with us. God has placed joy before us, but we can make it our own only as we travel the road of self-denial and service. "Without the shedding of blood there is no remission of sins." How true this is of all life. Without the shedding of blood there is nothing. There was not for Jesus. There can not be in the service we render. "Give, and it shall be given unto you." We give thought, time, effort, money and blood itself. In return God gives the peace that passes understanding, the joy that is without alloy, the consciousness of his presence. Jesus shed his blood and atonement was made. We can not atone, but we can bless. In his name we can serve these little ones, knowing that his promise will be sure unto us—"Inasmuch as ye have done it unto one of these, ye have done it unto me."

Christian Endeavor

Friday Night, October 15, 1909

A Message from Francis E. Clark

I wonder if I may express through you my great interest in the anniversary which your people are holding this week? It is one of the great events in the religious history of America. I know of no denomination that has made such wonderful gains during the last fifty years. Evidently the Lord has been with you, and the fact that your churches have stood so strongly for the truth as it is in Jesus Christ, know the Bible as the word of God, and have fellowship with all those who love our Lord, is one of the outstanding features of religious history and an encouragement to all other churches to do likewise. I was invited by some of your church authorities to be with you on this significant and important anniversary, and it would have been a great pleasure to have accepted the invitation, were it not for the fact that I am sailing this very week for India to attend the World's Christian Endeavor Convention in Agra, India. [Mr. Clark sailed to-day.]

No denomination in America has more consistently or cordially endorsed and promoted the Christian Endeavor cause than yourselves, and as I go to India, where I shall doubtless see some of your missionaries, I shall make it plain how much I believe our cause is indebted to the kindly advocacy of your people.

A. W. KOKENDOFFER.

I am glad that one of the editors of the *Christian Endeavor World*, Mr. R. P. Anderson, who was long a faithful missionary of your churches in Norway and Denmark, can represent us at your anniversary.

Faithfully yours,
FRANCIS E. CLARK.

J. B. Briney was appointed to make a suitable reply.

The Claim of Christian Endeavor

Claude E. Hill, Valparaiso, Ind.

Bellefield Church, Friday Night, October 15.

Christian Endeavor as an organization of the church is not the biggest enterprise on hand, nor is it responsible for all the great things which have been brought to pass during the last quarter of a century. It is not the whole show. After this procession has been reviewed there is still another to be seen. The whole future of the church is not staked upon the perpetuation and prosperity of this movement. If in due process of time and in the course of unnatural events it should die and cease to be, either by neglect or crucifixion, the gospel would continue to be preached, the church would live and the truth would go marching on. It might not go quite so vigorously, and the battles which it fights and wins might not be such easy victories, but it would go on conquering and to conquer by the might of its King.

I am aware of the difficulty of saying new things about Christian Endeavor. I shall not attempt that. My purpose is to ask you to remember and think about what you already know. There is just one thing which I want to say. This is a young people's organization. It is not, nor will it ever be, an organization of tried veterans. It is made up of recruits, not of the old guard. Young men and young women are constantly coming in and going out—properly so. But this should make one charitable in judging its work. Mistakes have been made, and will be made—it has its ups and downs—sometimes it has fallen down, sometimes it has been knocked down. Christian Endeavor has always known how to pull the trigger. Taking aim is a matter of training. We only learn to shoot by shooting. But as an untrained body it has done more hitting than any organization in the world, and has shown as much courage. It has never quailed under fire. It has never run or played the baby.

C. E. HILL.

1. The claims of Christian Endeavor. Christian Endeavor has helped solve the theological problems of the last twenty-five years. I mean this: It has stood resolutely by the statement of James the Just: "Show me thy faith without thy works, and I will show thee my faith by my works." It has emphasized activity, which, after all, is the faith which saves. In Christian Endeavor conventions you hear about *workers*, rather than *thinkers*. I have infinite respect for a man who thinks. I do not aim to speak lightly of an activity of that sort. We must discriminate between constructive thought and mere intellectual trapeze performers. The church is not a circus, but a force going out to harvest the world. There is no place for a clown or an intellectual tight-rope walker. We have more serious business in hand. Sam Jones used to say that society had two crusts, the upper and lower crust—the goody was between. Now, theology has two crusts, the upper and lower. Sometimes the lower crust is a fossil, and the upper crust is very soft and flabby—a mushy substance. Christian Endeavor is between. It is the *goody*. It says, "Neither higher criticism availeth anything nor lower criticism, but faith, which worketh by love."

2. Christian Endeavor has helped the cause of Christian union by its interdenominational character; it has helped the cause of peace by its international scope, and has aided the cause of universal brotherhood by its inter-racial conventions and activities. Incidentally, it has been a powerful contributing agency toward the propagation and popularization of the plea of the Disciples. We would neither be so well known as a people, nor so well understood as to our teaching, were it not for Christian Endeavor. It is perhaps difficult for the people of the Middle West to understand this fact the way we of the East and South appreciate it.

3. Christian Endeavor has helped stem the tide of commercialism which has been sweeping in on the church in these recent years. The early morning prayer-meetings, the quiet-hour movement, the daily Bible reading and prayer—none of us know the extent of such influence. And really this is the important feature of the Christian Endeavor movement. There are other interesting and helpful things connected with it, but its foundation is the pledge and the pledge means what I have just stated.

4. Christian Endeavor has provided a channel whereby missionary inclination in the form of literature and lectures can reach the young people of the church. We can never hope to be a great missionary people without missionary education. We must create a missionary conscience, and that comes by education. Our increasing offerings are very largely due to the attention we have paid in various ways to the education and missionary training of our young people. Our secretaries will bear me out in the statement that there are

only three people who can be depended upon to answer letters and distribute literature in the average church. These are the preacher, the Sunday-school superintendent and the president of the C. E. society.

5. Christian Endeavor has helped in the creation of a money conscience in the church. We have always had a creed conscience, we have always had a name conscience, we have always had a baptismal conscience, and we have always had a union conscience. There have been times when, for convenience' sake, our conscience on Christian union has been laid aside, like the preacher who laid aside his Bible and religion to thrash a disturber of the meeting. Some of us carry an olive branch on dress parade, but we have a tomahawk for private and practical purposes. But the money conscience among us has been weak, very weak. Some of the brethren can not stand a salaried preacher, let alone paid missionaries. Too many of our folks are like A. McLean's cow. She would give no milk of her own accord, voluntarily, but if you would get her in a corner, where she could neither hook nor kick, she would give about two gallons. We need a money conscience. That can not be doubted so long as we are giving thirty cents per capita for Foreign Missions and less for Home. Our colleges are meagerly endowed, and great cities in our country are calling and pleading for help, and we are a rich people. Christian Endeavor through the Tenth Legion and systematic giving for missions is helping to overcome this defect.

W. F. TURNER.

6. Christian Endeavor claims that it has helped raise the standard of good citizenship; it has helped in the preservation of the Lord's Day, and it has helped in solving the problem of ministerial supply. It has helped in fighting the battles against liquor. It is a fact that the majority of the men who are leading in the fight for prohibition are young men, many of whom secured their ideas and their training in Christian Endeavor. Thus Christian Endeavor has proven itself a servant of the church and claims only for itself a servant's reward.

TWO CHRISTIAN ENDEAVOR CLAIMS ON THE CHURCH.

It merits, therefore, support and encouragement. It merits the support of the preachers, without which its hands are tied, and for the most part it gets it. It merits the support of the officers of the church, and for the most part does not get it. It merits the support of every man who desires to see the church of the next generation a stronger church than the church of this generation. It merits the support of all our missionary agencies. It will give back, both in money and in men, ten to one over what you put into it.

Our national missionary organizations give $500 a year to support a national superintendent. They are getting $32,000 a year from the society. The offerings this year will be more than $50,000. Should not the $500 be given cheerfully?

The C. W. B. M. are wise, even if they are women. They have a competent superintendent who gives all her time to Junior work. And last year they raised more money than any missionary organization among us. The expected has happened. No, it did not happen; it was a logical result. I have never known a preacher to complain about a society being lifeless who put any of his own life into it, but without moral support it will be of little value and the Bible school or the midweek prayer-meeting would go the same way. Both the Bible school and the Christian Endeavor plead for more generous support, and they ought to have it. Other bodies are wiser than we in this particular. They make liberal appropriations. And they get it all back, and more. I am perfectly familiar with the fact that some good men smile cynically when a matter of this sort is brought up. Christian Endeavor is an insignificant side issue in their eyes. Its workers are not more than faddists, and it is of minor importance as compared with the great question of Jonah and the whale, tainted money, etc.

This attitude must all be changed, and will be before we ever come to our proper place. This thing is of fundamental importance. It deals with the future church as well as the present. From our sowing of to-day will be our reaping of to-morrow. "He that soweth bountifully shall reap bountifully."

Some Dominant Notes in Christian Endeavor

R. P. Anderson, Boston, Mass.

Duquesne Garden, Friday Night, October 15.

When that group of young people, assembled in the minister's home at Portland, Me., twenty-nine years ago, signed the first Christian Endeavor pledge, not one of them imagined that he was making church history, or inaugurating what Dr. Philip Schaff has called "the greatest religious movement of the nineteenth century."

From that one society the movement has grown until it embraces seventy-one thousand societies, with nearly four million members. It has also grown in inner strength; it has developed a deeper understanding of itself and its mission; and from being a simple prayer-meeting it has broadened in every direction the scope of its usefulness. The denominations that have opened their doors to it have found it an inspiration and a source of strength, making the service of their young people more efficient on the one hand, and enlarging their fellowship on the other.

The great Restoration movement, whose centenary we are celebrating, has much in common with Christian Endeavor. We find in each the same profound reverence for the supreme authority of the word of God; the same plea for individual responsibility, for service, for training, and for the union of all believers. Probably this is the reason why the churches of Christ have welcomed Christian Endeavor so enthusiastically and pushed it so vigorously. Last year we passed the Congregationalists in the race for the largest number of societies, and we stand to-day second on the list, having only the Presbyterians in front of us, and them we are pressing hard.

The symbols of the Imperial House of Japan are a mirror, which means, "Know thyself;" a crystal, which says, "Be pure and shine;" and a sword, which signifies, "Be sharp and conquer." These might be the symbols of the society. They express its holy ambition for knowledge, for purity and for service.

WHAT CHRISTIAN ENDEAVOR HAS DONE AND IS DOING.

Consider for a moment what Christian Endeavor has done and is actually accomplishing to-day. It is bridging the gap between the Sunday-school and the church. It is taking hold of the young people at the age when they are hardest to reach, and is leading them past the dangers of adolescence. It is educating them in the practice of Christianity by giving them definite tasks to perform. It is inculcating habits of private devotion through the Quiet Hour and through the pledge to read the Bible and to pray daily. It is affording them opportunities to confess Christ in the weekly meetings. It is inspiring them with the sacredness of service, holding up before them constantly the duty and privilege of doing whatsoever Jesus would have them do. Through the study of the topics it is developing missionary enthusiasm, and the lessons in truthfulness, charitableness, honesty, and such like, are a social service that has abiding value for the nation.

R. P. ANDERSON.

The result is seen in the Sunday-schools, where a vast number of Endeavorers are teachers. It is seen in our colleges, where many Endeavorers are studying for the ministry. It is seen in the pulpits, that are filled by an increasing number of young men who received their call in the Christian Endeavor society. But the results are seen also outside the Endeavor ranks. Many secretaries and workers in Y. M. C. A.'s and Y. W. C. A.'s, in temperance and mission work, have graduated from the society. Mr. M. A. Hudson, the founder of the Baraca Bible class, is an old-time Endeavorer; and the man in whose brain the idea of the Laymen's Missionary Movement originated (a movement destined, I believe, to revolutionize our methods in the direction of greater efficiency), admitted that if it had not been for the Christian Endeavor society he probably would never have been interested in religious work at all. Thus ripple upon ripple the influence of work quietly done in the society advances until it touches the eternities.

Christian Endeavor stands to-day with its face toward the future, toward the problems that are charging down upon us. The spirit of the age is changing. Therefore I wish to call attention to some dominant notes in the movement which, in the days that are beyond, must ever ring in our ears.

DUTY.

There is the note of duty. In this age of license, when the very foundations of society are being shaken, and when every man does that which is right in his own eyes, it is imperatively necessary that the young people shall be taught the sacred meaning of the word "duty." We laugh sometimes at the old Westminster catechism, but one noble service it did for the boys and girls of Scotland. It thrust the greatest of problems upon them. Think of young people being fed on questions like this: "What is the chief end of man?" And the sonorous reply: "Man's chief end is to glorify God and to enjoy him for ever." Perhaps it gave them the shivers, but it made them feel that life is a very serious thing.

Christian Endeavor does not beat young people on the head with ponderous commands. It seeks to train them to do their duty by permitting them to taste the joy of serving others. The Sunday-school is the schoolroom where instruction is imparted; the society is the laboratory where the knowledge is practiced. A book knowledge of Christianity is defective. The Christian Endeavor society tries to remedy this deficiency by guiding the young people into paths of Christian service.

Christian Endeavor tries to remove the old, rasping harshness from this note of duty. Let me illustrate. A British writer says: "There is liberty without law; there is law without liberty; and there is the law of liberty." The first is a vagrant dog of the streets, the second an untrained pup on a leash, the third my devoted Scotch collie. He lived by the law of liberty. Duty and joy were one in his life. His duty was his highest joy.

That is the aim of Christian Endeavor training. At first the pledge may seem like a leash that curtails one's freedom. As a matter of fact, it enlarges it. It marks out our duty in order that we may come to love it by the practice of it.

Duty is an iron word. The ring of steel is in it. It means what it meant to the British when Nelson flung out his signal: "England expects that every man will do his duty." Like that young woman whose home life was discordant and unhappy. She was dissatisfied and her discontent was manifest in her face and manner. Then a great change came over her. A friend met her on the street and noted her altered appearance, the light step, the smiling lip, and the sunlight in her eye. "How are things at home?" he asked. "Oh, just the same," was the smiling reply, "but I'm different." Or, take that missionary in China during the time of the Boxer troubles. He had seen his boy murdered before his eyes. He was a big, strong fellow, who had been an athlete at college. He stood facing the howling mob. He raised his gun to his shoulder. Then he dropped it. "I could shoot you," he said, "but I will not. I am a Christian. I will do as Jesus would do."

INSPIRATION.

Another note that must be struck is the note of inspiration. I have been shocked and horrified to observe the loose hold that many young people have on life. Their minds are full of fog. They feel that nothing matters.

Friends, the Christian Endeavor society may be used to show them the greatness of life, and inspire them to live it nobly. The source of that inspiration will always be the word of God. I believe in putting the Bible into the mind and letting it accomplish its own cleansing work. For more than sound doctrine did the fathers cry, "To the law and to the testimony."

We take the young people to the headwaters of power by teaching them to pray and to seek the fullness of the Spirit. I was privileged to introduce the society into Norway and Denmark while working under the Foreign Christian Missionary Society, and in those countries we called it the society for the imitation of Christ. But imitation of Christ is not enough. Suppose you try to imitate the work of a great artist. You get his canvas and his pencil and his brushes and his colors, and you sit down to your task. His picture is before you, clad in beauty, but you fail to reproduce it. Your work is a hideous daub. You imitate. But imitation is almost always failure. But suppose that the spirit of the artist could enter into you and inspire you; suppose that he could give you his own sure eye for color and form, and his own deft hand for execution, then your imitation would be a success, because it would spring from inspiration.

J. W. PINKERTON.

That is exactly what Christ does, and what the Christian Endeavor pledge insists upon in its very first words. The first aim of the society is to produce Christlike character and lives, and to do it by the power of the indwelling Christ. Dominated by the Christ spirit, the young people will go forth into the duties of life, whatever they may be, radiant with faith and hope and love, and aglow with invincible enthusiasm. The Christian Endeavor society may become the power-house of the church.

CHRISTIAN UNION.

A third note that we must strike clearly is the note of an enlarging fellowship and Christian union. Christian Endeavor brotherliness has already undermined the old-time exclusivism and hatred. In 1780, in Massachusetts, the Congregational Church was supreme. If a person did not wish to contribute to its support, a certificate was granted to him which read: "This is to certify that so and so has renounced the Christian religion and joined the Episcopal Church." Since then the power has gone largely out of the battle of the sects. The people want unity. Christian Endeavor work in local, city and county unions has demonstrated the possibility of unity, fellowship and peace. Christian Endeavor has in a measure bridged the gap between the denominations. In the days of the Campbells scenes like that witnessed at the great International Christian Endeavor conventions were impossible. There men of all shades of opinion meet upon the same platform as brothers. This result has been attained by Christian Endeavor putting the emphasis upon life and not upon creed. The Christ ideal is pushing out the creed ideal as the life forces of spring push off the dead leaves of the season that is gone.

Christian Endeavor is one of the great, subtle, silent forces that is producing a tremendous change in religious life. Father Bray was an old Irish priest whose knowledge was rather limited. One day he was asked: "What is the difference between cherubim and seraphim?" "Hush," he replied, "there was once a difference, but it's all settled now."

The winds of God are blowing toward union. The prayer of Jesus, that they all may be one, will yet be fulfilled. I have often wondered if the matter of denominational names may not be settled by the adoption of some such happy expression as Christian Endeavor. At any rate, we want the name of Christ. A little tot was found by a policeman wandering on the street. She was taken to the police station, and the kind-hearted men tried to find her name.

"What name does your papa call your mamma?" she was asked. "He doesn't call her names at all; he loves her," was the reply. Christian Endeavor appeals to me as a Christian because it is *Christian* Endeavor.

SERVICE.

A fourth note which must at all times be struck is the note of service. At a trades union meeting held at Norwalk, Conn., some time ago, it was proposed to ask Dr. Charles S. Macfarland to conduct a certain service. Some one asked, "Do you think he will do it?" And another, who knew the man, replied, "He will do anything you ask him." That is true of multitudes of societies, and it should be true of every one. The young people are ready, they are eager, to do whatever the pastor asks them.

I do not believe that we realize our opportunity or the vastness of the power of that procession of youth that is trooping past our doors. On the day when the nonconformists of England marched from the Victoria Embankment to Hyde Park, London, to protest against the iniquitous Education Act, says R. J. Campbell, a conservative of the old school sat in his club to see the fun. By and by he saw a black mass of people swirling round the corner, and they came on relentless, like some great power forcing its way onward. On, on they came, thousands upon thousands, until it seemed as if nothing could stand against them. The old man that was watching them said: "I had a feeling that I have never had in my life before. I felt all in a tremble, as if this mighty host could drive everything before them." And they can, friends, they can. If we could gather the young people of the world together and demonstrate their numbers and their enthusiasm, and the exuberance of their strength, you would join us as never before, in the prayer: "God help us to use this power and these lives for the service of Christ and the church." No wonder President Taft was touched as he saw that multitude of children doing their exercises before him in a Western city. No wonder the tears came to his eyes. They were the hope of the nation. But Christian Endeavor workers stand in the midst of a still greater host from all countries and climes. They have the vision and the hope of making this vast throng servants of Christ.

We hold the young with nerveless grip and then wonder why they slip away from the church. A girl was out boating one summer day. In her hand she held a string of pearls, which she carelessly dipped in the water. She did not know that the string was broken, but when she took her hand out of the water, all the pearls were gone. They had dropped away one by one. The Christian Endeavor society gives the church a firmer hold on the young people because it gives them something to do, it utilizes their energy, and instructs them in Christian service.

The tasks are trivial, it is said; they are not worth while. Friends, nothing can be trivial in the eyes of Him who rewards a cup of cold water given in the name of a disciple. The multiplication table is trivial, perhaps, to the mathematician, but it is necessary for the child to master it. The simple things that some of the Christian Endeavor committees do have a prophetic value. They speak of greater achievements. They are seeds that yield the peaceable fruits of righteousness in the days that lie before.

THE FUTURE.

I believe that every church should have a Christian Endeavor society, not only for the good that the church may do to the young, but also for the good that the young may do to the church.

The average man is in danger of growing away from his youth and becoming unsympathetic toward the troubles, the thoughts and the ambitions of young people. We do not sufficiently realize how the young heart warms toward interest and recognition. There is a story told of Henry Ward Beecher. One cold winter night, as he left the house, he found a little newsboy all huddled up to keep himself warm. Beecher went over to him, put his hand on his head, bought a paper, and said, "Isn't it a cold night for a boy like you? Aren't you awful cold?" "I was, sir, until you spoke to me, but now I'm warm," was the reply. The human heart responds every time to the touch of love. If we had more sympathy, there would be no boy problem.

The Christian Endeavor society is the straight road to the heart of the young people. Through it the pastor may become acquainted with them; in its socials he may participate in their joys; in its prayer-meetings he may learn their spiritual condition from their testimonies. We must cease to look upon the society as a group within the church, a group acting more or less independently. The Christian Endeavor society *is* the church. It must be planned for and pastored as well as any other department. And experience shows that where this is done wisely, the society is capable of very great achievements. It is so plastic that it may be turned to whatever purpose the pastor wills. The young people may be used in distinctly religious work. They will gladly assist in missions. Or they may be used in civic work, in temperance crusades, and such like. In many instances the pastor, if he wishes to get into touch with masses of men, as in the trades unions, may reach the wage earners through his Christian Endeavor society. In many cities English classes may be organized to teach the stranger within our gates, the homesick, lonely immigrant. The possibilities of Christian Endeavor are unlimited. All that the society has ever done it can do and will continue to do, while it will push forward into new fields of usefulness.

THE NEW CENTURY.

As we enter upon this new century of our work, let us give Christian Endeavor a large place in our churches. To neglect the young people is a suicidal policy. During the war a statesman, who was opposing the sending of young boys to the front, said: "Gentlemen, we must not grind the seed corn." If the church of the future is to be filled with the children of to-day, it must be by means of our work among the young. Eunice and Lois must go before Paul.

No effort is in vain. Even if men wander, they will come back. The prodigal son could never forget his father. What distinguished him from the citizens of that far country was the fact that he knew his father and his home. Children never forget the lessons that they learn, even if they wander far. In the Welsh revival, a big, burly fellow, who had been a prize-fighter, came forward in a storm of penitence. He had been brought up in the mining valleys of Glamorganshire. He wanted to pray, but he could not find a word to say. At last he blurted out: "Gentle Jesus, meek and mild, look upon a little child." What mother lips had taught him that prayer? I plead for a larger faith in our work for young people. I plead for sowing the seed and leaving the harvest to God. I plead for Christian Endeavor because of the things for which it stands. It stands for pure home life, honest business life, loyal church life, patriotic national life, joyous social life, and brotherhood with all mankind.

This be our aim in the campaign of the coming years. While Christian Endeavor is trying to gain during the next two years one million new members, I hope to see the Disciples of Christ forge ahead and head the list. We have the biggest society in the world now—that at Bolenge, Africa. If pastors and people work together, we shall be biggest and best in Christian Endeavor when we meet at Atlantic City.

Special Centennial Day

Saturday Afternoon, October 16, 1909

The Veterans' Camp-fire

L. L. Carpenter Presiding

First United Presbyterian Church, Saturday Afternoon, October 16.

The Chairman: A picture will be taken later, and we want to get ready for it. The time will be announced. It will only take a minute of our time. Some of the people we are very anxious to have in that picture are not in, so that we will announce it later.

This gavel I have in my hand is made of a piece of wood from the old Brush Run Church—made on purpose for this meeting—so you may know this meeting is going to be thoroughly orthodox.

My voice is in such condition that I very much fear I will not be able to make you hear. It is very unpleasant to me, but I will do the best I can; it is all I can do.

Now the exercises will begin by singing hymn No. 10, in your program book: "How Firm a Foundation, Ye Saints of the Lord." That is one of the old hymns that the veterans sang fifty, sixty and seventy years ago.

C. C. Cline led in the song.

The Chairman: We very much regret that Frank M. Green, who was selected to conduct the devotional exercises at this camp-fire, can not be present on account of ill health, but we have the pleasure of announcing to you that Alanson Wilcox, a colaborer with Bro. Green all his life, and one of the old, old veterans, will have charge of the devotional exercises. Bro. Wilcox.

Mr. Wilcox: Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep. In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath. We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorow; for it is soon cut off and we fly away. Who knoweth the power of thine anger? Even according to thy fear so is thy wrath. So teach us to number our days that we may apply our hearts unto wisdom. Return, O Lord, how long? And let it repent thee concerning thy servants. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it. [Psalm 90, the prayer of Moses, the man of God.]

We will be led in prayer by Jabez Hall, of Indianapolis.

Mr. Hall: Our Father, thou art the Father of mercies and the God of all Christians, the source of our being and the giver of every good and perfect gift. Above all things which thou hast bestowed upon us we praise thee for thy great and unspeakable gift in the person of our Lord and Saviour Jesus Christ, and next unto him we praise thee for those who, through him, have been redeemed into that liberty, into the service of the loving Christ for the redemption of this world from evil and sin.

JABEZ HALL.

We thank thee for this hour that has brought together this remarkable gathering of those who have long toiled, and who have been kept in the faith and are now finishing their course with joy. As we look into their faces, may we see reflected how thou hast changed them from glory to glory as by the spirit of the Lord. May we see in them the evidences of thy faithfulness in keeping them true and strong to bless this world with the light of thy gospel and with the testimony of their renewed and consecrated lives.

We thank thee for the hearts that are open with abundant love to cherish them and keep them forever in blessed memory.

We thank thee for all the thousands upon thousands that have been brought to thee through the preaching of thy gospel at the mouth of these thy servants. We bless thee for the churches which thou hast made to be lightbearers and which thou hast preserved by thy grace, planted at the hands of these thy ministers and watered by their prayers and kept by their faithful labor. We bless thee that what has come to us in the fulfillment of these years of grace is now to be seen epitomized in those that are before thee.

As we bow in prayer before thee, we beseech thee that there may be light at eventide, the sweet peace and calm that shall usher in, not darkness, but eternal glory. We pray that as they have taught others by word and by deed, that there may be faithfulness on the part of those who are come after, that their mantle as it falls upon the shoulders of the younger men may give a double portion of the Spirit of our God.

Bless thou, we beseech thee, every loving heart, every sacred memory, every tender and loving thought that comes to us as we look into the faces of these to whom we have been so abundantly indebted. And now, Father, we beseech thee to grant unto us all that power of perception that shall not be limited by this hour nor by this presence. May we see the great throng of those who have gone before. May we recall to our minds and to our hearts the glorious example, the blessed influence, the heritage of thy saints in those whom thou hast kept and guarded and guided into the final victory. O Lord, grant that the eyes of these, thine aged servants, may be truly satisfied in the more than fulfillment of their desire in Christ. May they see thy Son, thy salvation, and with courage and hope may their days end in glory here upon earth, but never end in the glory of thy blessed presence! Bless thou, we beseech thee, every one of them, and grant still to be with them to keep and cherish them and to make them the ministers of thy cross unto those who shall still be near enough to feel the touch of their spirit, to hear the tender tones of their voice, and to know that in their hearts they see the work of grace made perfect.

And now, Father, take this meeting into thy hands for thyself, that the spirit of it may not be a mere reminiscence, but may there flash upon the future the glorious fulfillment of all that thou hast planned and purposed. And now bless us exceeding abundantly above all that we are able to ask or think, and with our sins forgiven, our service accepted, our admission made sure, we look forward to the life unending, to the glory everlasting, according to the promise of thy word through Jesus Christ our Lord, to whom, together with thee, be praise and honor and glory, now and ever more. Amen.

The Chairman: We are very glad indeed to have some of the younger brethren and sisters present. I am very sorry that we have not room to accommodate all. If there should be more veterans than there are seats in this part of the church [indicating the front], of course the younger people will give way to the older people, the veterans. We are veterans when we have passed the seventieth year of life, and I know the young people will be glad to give their seats to the old people if they are needed. They are needed back here, I am told [indicating the left]; some of the young people will follow the ushers and they will see that the old people have their seats.

Mr. Wilcox: Let us turn to No. 14: "Come We that Love the Lord, and Let Our Joys Be Known."

The Chairman: Now, we are told in the good Book that the glory of a woman is her hair. I do hope you will all let us see your glory this afternoon. The persons sitting behind you are very anxious to see. Please remove your hats.

Now, the photographer is ready to take the picture, and, of course, he will want you all to keep very quiet while he is taking it.

[A flashlight photograph was taken.]

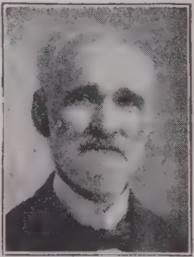
The Chairman: I want to announce that at the close of the service this afternoon the old veterans (all above seventy years of age) will have the kindness to stand in front of the church building and have their picture taken. Now, don't forget it; when the Convention adjourns, instead of staying in here and talking too long, get out there and let us have the picture of every veteran here in this great Convention.

Mr. Wilcox: We will now listen to the president's address, by L. L. Carpenter, of Wabash, Ind., and famous as a dedicator of churches.

The President's Address

This is a camp-fire of the Veterans of the great Restoration Movement now one hundred years old. The fact that we are veterans, and that this is a camp-fire, indicates that we are soldiers, and this is true with regard to all of us. Many long years ago, when most of us were young, we heard the trumpet-call of the fathers calling for men to enlist as soldiers in the army of our God. We listened to the call, and with faith in the great Captain and love and devotion to the cause, we enlisted in the army of the King. We enlisted to fight, not with carnal weapons to fight in a carnal war, but to fight the good fight of faith that we might help to beat back the army of the enemies, to win souls to Christ, to capture the world for the King, and to help hasten the day when the kingdoms of this world shall become the kingdom of our Lord Jesus Christ, and the whole earth shall be filled with his glory.

We believed then, and we believe yet, that if that happy day shall ever come, that it will be when the pure, sweet, simple gospel only as revealed by the Holy Spirit and preached by men whose tongues were fired with the inspiration of the living God, shall be personally preached to every kindred and nation and tribe and tongue in all the wide, wide world.


L. L. CARPENTER.

As soldiers we took a solemn oath to be true to our divine Captain and faithful in the work he called us to do. First, he clothed us with the divine armor; our loins were girt about with truth, the truth as it is in Jesus Christ our Lord; then he placed upon us the breastplate of righteousness and shod our feet with the preparation of the gospel of peace. He gave us the shield of faith and the helmet of salvation. Thus were we clothed with the divine armor with the exception of our backs. No provision at all was made to clothe our backs, which indicated that we were never to turn our backs to the enemy. Then he gave us weapons of warfare with which to fight. Not a sword of steel or a musket or rifle, but the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereto with all perseverance and supplication for all saints. Thus clothed, and with these weapons, most of us, more than fifty years ago, went out into the world to fight this good fight of faith that we might lay hold of eternal life.

Fifty years ago there was but a small constituency back of these veterans; but fifty years ago the veterans believed the Bible, and that the Bible was the word of God. They believed that all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. They believed that the word of God is quick and powerful, sharper than any two-edged sword. They believed that it revealed the gospel of Christ, which is the power of God unto salvation, and that in that gospel it revealed the righteousness of God from faith to faith, as it is written, "The just shall live by faith." They believed this fifty years ago; they have believed it during all these years. They believe it now. And so they went forth to conquer the world for Christ. They have passed through many a hard conflict. They have made great sacrifices; but their faith has never failed them. They have never faltered in the good work that the Master has called them to do. Christ strengthening them, they have gained wonderful victories. They have come off more than conquerors. Their constituency has increased from a little handful to more than a million and a quarter. They are sending the gospel from sea to sea; they will send it from the rivers to the ends of the earth, for

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore
Till suns shall rise and set no more."

The highest honor that God ever conferred upon the veterans here assembled, was in permitting them to be soldiers in this splendid army and to battle for the right; to beat back the powers of sin and darkness and to hasten the day when the knowledge of God shall cover the earth as the waters cover the great deep.

Comrades, we are here to-day, not to lay our armor down, not to ask a discharge from the army, not to pass the good work over entirely to others, but we come together to greet each other in the name of Jesus Christ our Lord, to tell of our conflicts, our sacrifices, and of our work, and to rejoice in the victories that God has given us. We come to lay our hands together and to lay them all in the hand of the great Captain, and to pledge him that in the future, as in the past, we will be loyal to him, and that we will in future, as we have in the past, do what we can to help win the world to Christ.

We all greatly rejoice that a great army of young soldiers have enlisted to continue the good work that we have been engaged in. God bless the young brethren, and may they do a much greater work than we have done. Fifty years from now, if God shall spare their lives, they will be veterans, and will come together to greet each other and tell of the battles fought and victories won. It will be a greater meeting even than ours to-day. Let us pray that, in the next fifty years, the old, old story may be told to all the people in all the nations on the globe, and that kings and queens and emperors and presidents shall have bowed the knee to our Lord Jesus Christ.

"Jesus, the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly!
Soldiers of Christ, arise,
And put your armor on,
Strong in the strength that God supplies
Through his beloved Son."

It will be but a little while and each one of us will receive our final discharge, and from soldiers we will become kings and priests of God and the Lamb forever. God grant that when we have fought our last battles and come to the end of the journey, and our feet shall dip in the cold river, that each one of us may be able to say, "I am now ready to be offered; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, our righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." And may we all hear the Captain say, "Well done, good and faithful soldiers, enter thou into the joys of thy Lord." [Applause.]

Mr. Wilcox: Let us sing, "Am I a Soldier of the Cross?"

Mr. Cline: Four verses of the hymn, "Am I a Soldier of the Cross?" something we can sing without books.

The Chairman: J. W. McGarvey, of Lexington, Ky., has been selected to deliver the regular address of the afternoon. You will all want to do him honor, and you will all want to applaud him, but remember that when you are clapping your hands he won't know a thing about it. He is deaf. So if you want to applaud Bro. McGarvey, as I presume you will, remember the Chautauqua salute. It is my great pleasure to introduce J. W. McGarvey, who will deliver the annual address. [Chautauqua salute.]

Mr. McGarvey: I have not yet been able to command words adequate to the expression of my thoughts and emotions on this occasion. I am awed by the fact that my days have been prolonged to eighty years, not by reason of strength, as said the Psalmist, for I never have been very strong, but by reason of manifold favors bestowed upon me by my God and Father. I am awed by the immense gathering of the Disciples of Christ in this Convention, impressing me all the time with the same thought that we sometimes sing:

"At the sounding of the trumpet when the saints shall gather home
And greet each other by the Crystal Sea;
With their friends and all the loved ones there to welcome us home,
What a gathering of the faithful that will be!"

I am awed, too, by the task imposed upon me, through the partiality of your venerable president, of delivering an address to a congregation made up of toil-worn pilgrims, all of whom have rounded out the allotted threescore years and ten.

How shall I address you? I can not address you as I have many hundreds of other congregations, with exhortations and entreaties regarding the perils of a pathway stretching out before unsteady feet, for all these perils are in the past of your experience. You have fought the good fight of faith, lo, these many years, and the victor's crown is almost in sight. Your foes, even the world, the flesh and the devil: but the world is losing its hold on you; the flesh is growing weaker, and you will soon have your heels upon the head of that old serpent the devil. [Applause and Chautauqua salute.]

When we were young, how often did we sing,

"Through many dangers, toils and snares
We have already come;
'Tis grace has brought us safe thus far,
And grace will lead us home."

When we sang that hymn in our early days, we knew very little of its meaning. Now we know it all. And we are more than ever encouraged by the consolation that it affords, that the grace of God, having led us in our long past in safety, will surely lead us in safety through our short future. Yea, have we not sung a thousand times,

"The soul that on Jesus has leaned for repose,
I will not, I can not desert to his foes.
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake"?

It is becoming common to speak of you and such as you as the Old Guard, taking the figure, like many of Paul's metaphors, from military phraseology. When Napoleon's Old Guard was being slain and almost annihilated at Waterloo, a generous British officer cried out to the commander, "Surrender, and save the lives of your brave men." The answer came back, "The Old Guard can die, but they can not surrender." [Chautauqua salute.] So it is with you. You can die, and you are dying rapidly, but the word "surrender" is not in your vocabulary. [Chautauqua salute.] We are old, we are growing old, and we *are* old, but we are not like the leafless old trees that you see standing here and there in an abandoned field. We are not even like Tom Moore, when he sang that beautiful song so sadly:

"When I remember all the friends so linked together,
I've seen around me fall like leaves in wintry weather,
I feel like one who treads alone some banquet-hall deserted,
Whose lights are fled, whose garlands dead, and all but he departed."

No, you are not like that. You are not alone. We belong, all of us, to a great, growing family, and while we have seen, every one of us, more friends falling like leaves in wintry weather all around us than the poet ever did, and they are still falling faster than ever, the young have been springing up all around us still, taking the places of the older ones who have gone, and in just a little further all of those true and faithful ones that we have lost will be restored to us to part no more. It was a great lack of godliness that led poor Tom Moore to propose that song which has been sung and sung so sweetly by thousands of us.

I suppose that all in this audience—that is, my audience proper—I was about to say, I hope that you all are of my audience proper, and that would not be a bad wish; it would not be a bad wish to be seventy years old and a servant of God going on the right way. But while we are thus going on and passing away we realize that there is at last only

"One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now."

Just one great, undivided army. I suppose the most of this audience, as I was about to say awhile ago, have heard something, and perhaps many of you have heard much, of Uncle Sammy Rogers, one of the most heroic, both living and dying, of all our pioneers in Kentucky. When he was eighty-four years old, having lived that long a life of poverty and struggle, faithfully and heroically preaching the gospel, he went on a tour of the churches, especially in Missouri, to whom he had preached in his early days, when the saints gathered around him and wept at his pleading, and where many sinners, hundreds of them, were turned to the Lord under his exhortation. He went to make a farewell visit. After returning home, he wrote the last paragraph of his autobiography, in which he said: "I have now well-nigh finished my farewells on earth, and will soon begin shaking hands with those who have gone before. I know not where those greetings will end, but I do know where they will begin. I will first greet my Father who has led me all the journey through, and my Saviour whose grace has been sufficient for me in every day of suffering and toil. Next, I will hunt up her whose love and goodness have imposed on me a debt of gratitude to God that I can never repay, and when we get together shall we not gather up the children and the grandchildren and sit down under the shadow of the throne and rest?" The old man's last night on earth soon came. He was sunk into a deep stupor, and his son, John I., from whose lips I obtained the story, aroused him up and said: "Father, the doctor asks me to tell you that he thinks you will die before morning." "What, that soon! That is sooner than I expected. John, is it true that I will really see your mother before morning?" John said: "The doctor thinks you will." "Then, glory be to God." And these were his last words.

Did you ever, when you were young, at the close of some happy meeting, sing:

"How sweet the hours have passed away
Since we met here to praise and pray,
But, pilgrims in a foreign land,
We oft must take the parting hand."

Then, you remember, while you were singing it, every hand in the audience clasped every other hand. Our eyes would dim with tears, our voices would choke with weeping, but when we came to the last verse, how we shouted it out:

"O glorious hope, O blessed day,
My soul exulteth at the thought,
When in that happy, holy land,
We ne'er shall take the parting hand."

Yes, you have sung that and wept, and felt almost happy again.

When I was a boy, I remember one day lying sick on a summer day on a pallet in my mother's room. Two Christian women were present teaching mother a new hymn. I have forgotten that hymn. I never saw it in print. None of it remains in my memory except the chorus, and the chorus ran thus:

"What! Never part again! No! never part again!
There we shall meet at Jesus' feet
And never, never part again."

Those three women have long since met at Jesus' feet, and it is my ardent hope after a little while to hear them sing that song again.

When we were young we became familiar with the closing lines of "Thanatopsis," which was then a new poem:

"So live that when thy summons comes
To join the innumerable caravan which
moves to that mysterious realm
Where each shall take his chamber in the
silent halls of death,
Thou go not like the galley slave at night
scourged to his dungeon,
But, sustained and soothed by an unfaltering
trust,
Approach thy grave like one that wraps the
drapery of his couch about him,
And lies down to pleasant dreams."

But we also learned the still more majestic lines of that old hymn that we have now forgotten:

"You saints who once languished below,
But long since have entered your rest,
I long to be glorified, too,
To lean on Immanuel's breast.

"The grave in which Jesus was laid
Has buried my sorrow and fears,
And while I contemplate his tomb
The light of his presence appears.

"Though dreary the empire of night,
I soon shall emerge from its gloom,
And see immortality's light
Arise from the shades of the tomb.

"Then welcome the last rending sighs,
When these aching heartstrings shall
break;
When death shall extinguish these eyes
And moisten with dew the pale cheek.

"No terror the prospect begets,
I am not mortality's slave:
The sunbeam of life as it sets
Leaves a halo of peace o'er the grave."

Brethren and sisters, we will soon take the parting hand. We can still say:

"How sweet the hours have passed away,
Since we met to praise and pray,
But, pilgrims in a foreign land,
We oft must take the parting hand."

When we take that parting hand at the close of this Convention, it will be for the most of us the last in all eternity, for in this world we will never meet again, and when we do meet again it will be where parting is no more. "God be with you until we meet again!" [Chautauqua salute.]

Mr. Cline: No. 6—"Come, Let Us Anew Our Journey Pursue." One of the old camp-fire songs, and let us all sing it in that way.

The Chairman: I have been asked to request all of the veterans who have been members of the body of Christ seventy-five years or more, to please stand up. Every one that has been a member of the church for seventy-five years or more, please stand.

[Three arose. Applause.]

The Chairman: Sister Dawson [one of those standing] made confession under the preaching of Alexander Campbell when she was nine years of age. [Applause.] I want to tell you further that Sister Dawson's husband's grandfather was Mr. Welch, in whose home Mr. Campbell wrote the "Declaration and Address." [Applause.]

I am requested to ask all who have been members of the church seventy years or more, to please stand.

[Two arose.]

The Chairman: Now, all who have been members of the church fifty-five years or more, that will take in nearly all of you, please stand. [Many arose.]

The Chairman: All who have been members of the church fifty years or more, please stand. [Many arose.]

The Chairman: We come now to the short addresses; they will be limited to five minutes, and I am not going to call on you by name. I am going to ask that your speeches be volunteer speeches. I would like to have the older ones speak first, if they will; but we can not wait. We do not want to lose a minute's time, for we desire to give everybody an opportunity to say something. C. L. Loos is called for. [Applause.]

Mr. Loos: I have been very much impressed since this Centennial has been before us in hearing, as we did just now, the reflections which have impressed themselves upon us. When I was a boy in France, my beautiful France, I often listened whole evenings to the old Napoleonic soldiers tell of their great victories, and who won, and how were won, those victories. And this was impressed upon me by those old gray-heads, many of them mutilated men: Napoleon, the "Little Corporal," as they called him, would rush between the French army and the Austrians, as on the bridge of Acholi and Lodi, alone, and call upon the French army to follow him. The army was made up of young men, and they would rush after him and say, "There stands our General!" And every time they carried the day, swept sometimes by one hundred and fifty Austrian cannon. Now, I have been among this people, this great brotherhood, this mighty army, for many, many years, since 1838. And this reflection has come upon me: It is right, it is inevitable, that we should fix our attention upon what are called the leaders, such men as those whose names are every day in our mouths and on our lips here. These commanders-in-chief who conceived great victories. And then, there are the field officers; who were they? They are the preachers. But there is another class you must not forget. I have been very near, as few living have been — very closely allied with these great leaders, and among them preachers; but this has been impressed upon me, and I do not want you to forget it: What about this great assembly that constitute the rank and file of the people? Oh, I have sat among them in my boyhood. I do not look upon the great leaders, the commanders-in-chief, nor even the field officers; but I have sat many an hour, many an hour, among these that have constituted the rank and file of this great army, the men and the women who accepted this magnificent plea—took it in their hearts. What kind of men were these? Do not forget them. What kind of women were these? Do not forget them. Talk about them. Think about them, and thank God for them. Do you know what kind of people they were? I know what they were, and that is, men and women, first of all, of much more than ordinary intelligence. As a rule, it was the most thoughtful and intelligent of a community where our plea was offered who accepted it. That was very fine. It was so to me, a religiously inclined lad of fifteen years, always religious from my childhood up. I heard them discuss the great points of this Reformation, and with remarkable intelligence there the future of this great movement was seen; there the foundation of its future was laid. And then they were the religious part of the community. I do not say the only religious part; but they were a very religious people.

C. L. LOOS.

You people of to-day must not forget them. It is not true that we were all disputants; that was not true. But they were profoundly religious, prayerful men and women, and enthusiastic for that Bible. I want to close with that. I am glad that my friend, Mr. Champ Clark, referred to that this morning in the other church on the other side of the city. They were believers in the Bible. [Applause.] I can tell you that; no man is more competent to tell you that to-day than I am. They had no doubts about any part of that Bible [applause], from Genesis to Revelation. [Applause.] Their minds and hearts were not addled with questions about Deuteronomy, or anything else; it is God's word, God's word, and there lay the granitic foundation upon which this mighty cause has built a future which you see to-day.

Now, I say to you I shall soon, in a few weeks, enter my eighty-sixth year. I am older than Bro. McGarvey here, yet these young men have been kind enough to receive me among them. [Applause.] I am very much obliged to them.

If you want this cause to triumph and live and be strong, be faithful to the Bible. [Applause.] Do not listen to anybody, however fair his speeches may be and beautiful his expressions, that tries to work into your minds questions about the validity of the Bible. [Applause.] Oh, my friends, I have studied that question perhaps longer than any man among us, on both sides of the Atlantic, and I know how it works. If you want to sap the foundation of this Reformation, if you want to see its towers fall to the ground, listen to that kind of talk here at the Centennial or anywhere else. [Applause.]

The Chairman: Now, we allowed Bro. Loos to speak a little more than five minutes. We want you to try to confine yourselves to five minutes. D. R. Dungan is called for—Bro. Dungan, of Iowa. [Applause.]

Mr. Dungan: I am so young that I scarcely hoped to get in. [Applause.]

Delegate: Louder.

Mr. Dungan: I will make everybody in this end of town hear if you will give me a chance. [Laughter.] Fifty-one years ago I first tried to preach in a log schoolhouse. The benches each had four legs. I stood by one and shook the bench. [Laughter.] There was a frightened feeling, and I was nervous. I remember the text; it was Mark 10:17. The rich young ruler asked what good thing shall I do that I may be saved, or that I may inherit eternal life. I do not know that I have ever used that text since. [Laughter.] My experience was not all that I had hoped. I have tried most of the rest of them since.

We had peculiar experiences fifty years ago that some of our people do not understand, because we were compelled to defend ourselves against the opposition of the world. The idea went out that we were a set of controversialists; that we simply had a sword, or some instrument of warfare, and were quite ready to use it. Now, as for myself, I never carried a chip, as they used to say it out West; but it was a cool day if the other fellow had one on his shoulder. [Laughter and applause.] We felt that it was a duty to defend God's book against all comers, and I had an opportunity six times to defend God's word against the men who were supposed to be the ablest among the enemies of God's book. I met what we call "New Thought;" but it is not so new to me to-day, because it is the same thing that was called infidelity then. [Applause.] The battles fought and won have been on the book of God to men. We believed it. We risked everything on it, and that gained us the victory. We builded better than we knew, brethren. We went into the country because we were not able to go into the city; we could not have supported men in the city.

I had my experience in the early sixties in Nebraska, for eleven years serving under the direction of the American Christian Missionary Society. Then was the time for riding horseback. Not being able to own a horse, I got a $30 pony. I called him Julius Cæsar. Afterward I got a mate for him and called him Mark Anthony. But we compassed a great deal of country. In connection with R. C. Barrow, of whom you do not know very much, but I do, one of the grandest men of God I knew, and could preach the original, simple gospel better than any man I ever knew—between us, with his count, not mine—he understood it and kept a better record than I ever did—there were 137 churches that sprang up in that new Territory, afterward a State, as the result of our work. [Applause.] I do not want to boast of anything I have ever done. I have worked awkwardly enough; God knows I have done my best. [Applause.]

With thirty-seven regular debates, from six days to three weeks, and one hundred running fights, I am not nearly up in the warfare to a man I look right in the face, Clark Braden, who fought lovingly. I know you, Brother Braden; the rough side of your tongue is frequently up, but I know your heart, and God knows it, too, that you believe in God's truth and would not stand back to defend it yet.

Well, brethren, those were days not of great plenty, but they were days of grandeur. There was love and sweetness among the brethren. Many a time in driving to a brother's home, living out far away from the settlements, he has thrown down the bars for me to drive in, and then taken me out of my carriage and hugged me. I refer to the brethren. [Laughter.] But, brethren, there was warmth. We were in God. We found in each other that we believed in God's word, and we preached it, and did not apologize for it, either. [Applause.]

The victory has come, or it is coming. I look upon a number of men here who fought these battles, and I am glad to meet you. We know how these things came, and we are glad. I am delighted in turning this work over to a large number of young men as faithful as we were, better panoplied, better supplied, and I expect great things from them. Through my classroom have gone two hundred and fifty young men to preach the gospel. [Applause.] By their hands, brethren, if I can claim any honors whatever—I do not know that I am entitled to that—seventy-five thousand people have obeyed the gospel in baptism. I hope to meet the workers with those who follow their teaching. I am at the work yet, and expect to stay at the post until the last day in the afternoon. [Applause.] As for surrender, it never was in my vocabulary, and it is not now. I am not studying that line; I am only studying, brethren, just yet, what you are, how to make the best of the time still allotted me, and I will use it to the last minute and make the best of it if I can. We are bound to end in victory. It could not be otherwise. [Applause.]

The Chairman: Who next?

Delegates: Bro. Braden. [Applause.]

Mr. Braden: I will endeavor, ladies and gentlemen, brethren and sisters, to answer so many questions that have been asked me by every one that I meet in the time that is allotted to me, and I give it to you in this form. Clark Braden was born Aug. 8, 1831, in Gustavus, Trumbull Co., O. He was immersed by Calvin Smith, Feb. 28, 1855, in Rome, Ashtabula Co., O. He has been preaching nearly fifty-five years. He has been what is called "pastor" for twenty-five congregations, and has been regular preacher for as many more. He has taught school sixty-nine terms of three months. He has been president of Elgin College, Abingdon College, Southern Illinois College and Southern Illinois Christian College. He edited a Christian paper, the *Herald of Truth*. He is author of the "Braden-Hughey Debate," the "Braden-Kelly Debate," the "Problem of Problems," "Ingersoll Unmasked," "Errors in Regard to the Trial and Crucifixion of Christ."

He has delivered more than three thousand lectures in nearly every State in the United States and Provinces of Canada. He can give time, place, proposition and opponent of more than 130 regular debates that had moderators and two written debates. He has held more debates than any other member of the churches of Christ. J. S. Sweeney comes next with 113 debates. He has held forty debates with champions of both wings of infidelity, materialism and spiritism—more debates than any other man living or that has lived. He has met in debate B. F. Underwood, the American champion; Charles Watts, the British champion of materialism, and Moses Hull, the champion of spiritism. He has debated the action, subjects and design of baptism, the work of the Holy Spirit, human creeds, justification by faith only, church organization, soul-sleeping, kingdom-come-ism, Seventh-day-ism, and Universalism. He has held eighteen debates with Mormons. He was challenged three times to debate with Ingersoll. Ingersoll was challenged three times to debate with Clark Braden. And six times Ingersoll backed out. He gave as his reason, and I beg your pardon for saying this, "I'll be G—— d—— if Bob don't know what he's doing. I am not such a G—— d—— fool as to place myself on the platform for six nights of debate with that fellow. Why, d—— it, he would wear me out." When S. P. Putnam, president of the Infidel Leagues of America, refused to debate with Clark Braden, Clark Braden chased him and replied to him until infidels, disgusted with Putnam's cowardice, forced him to quit the field. Charles Watts backed out of defiant challenges and left the Maritime Provinces of Canada when Clark Braden was selected to meet him. The Infidel Leagues of Canada backed out of challenges when Braden was selected to meet them. In 1889, in the last of eleven debates with Clark Braden, B. F. Underwood backed out in the middle of the debate, and took the first train next morning. Infidels withdrew their indorsement of Jamieson and closed the last debate with Jamieson. Last August, Elbert Hubbard, whom infidels regard as the successor of Ingersoll, and their champion, in the most cowardly and disgraceful manner backed out of a positive agreement, when he learned that he would have to meet Clark Braden.

During the last twenty years, every prominent champion of infidelity has backed out of debating with Clark Braden. So have champions of Mormonism, soul-sleeping, Seventh-day-ism, spiritism and kingdom-come-ism. The speaker does not make these statements in a spirit of personal vainglory, but simply to demonstrate the invincibility of the truth in fair contest with error.

And now let me say to you, brethren and sisters, that I do rather avoid giving a challenge, but I have been selected by brethren; they have called upon me and I have responded and done my best in discussion. And another thing, when you get so very good and so very refined and cultured that you are unwilling to debate, you will know more than God Almighty, you are better than Jesus Christ, purer than the Holy Spirit. The last six weeks of the Saviour's life was one stormy debate, and he did some pretty plain talking, too. [Applause.] I want to say to you this, that just so long as there is error in the world, just so long as truth has to be defended, there will be discussion. Every reform was born in debate, rocked in the cradle of discussion, and grew strong in the battle for that which is right; and when you become so cultured that you won't debate anything any time, you will be a saint among saints, and then leave the result of it to God. I have the divine example of the Son of God for pursuing the course I have. I feel I am doing that which is right. It is said that the apostle John in his old age was carried in a chair into the church at Ephesus and placed upon the platform, and at the close of the services they turned to the old patriarch and he would stretch out his trembling hands and say, "Little children, love one another." And after this long, stormy, strenuous life, I sum it all up in this, that the supreme work of the followers of Christ is to learn the Christ teaching, live the Christ life, and grow in the Christ character in this life and in the eternal life, where we shall be like him, where we shall see him as he is. [Applause.]

The Chairman: Bro. Teachout, of Ohio. He is ninety-three years of age. [Applause.]

Mr. Teachout: I suppose Bro. Carpenter will expect a speech from me. I have heard for the last eight-five years, "Once a man and twice a child." Now, if this is the second childhood of man that my eyes are fixed upon here to-day, it is the most intelligent and the grandest and the best lot of children I ever saw together. [Applause.]

You are here, my friends, to testify your faith in the cause of the Christian warfare, in the cause of Christ. This world would be in darkness if Christianity were stricken out of it. I lived for nearly forty years in that kind of darkness. My mind was taken up with some of the pleasures that young people have; but since I made the confession and obeyed the gospel and came into the life of Christianity, I have enjoyed more in this life than I ever did before. So I say to you, my friends, let us do all we can for the cause of Christianity, for it is truly the light of the world, and the blessings of life are drawn from real, genuine, true and faithful Christianity. That is my testimony.

But we must consider that I speak as a business man. I am not a preacher. We must consider that to carry on Christianity as a part of our life and a part of our business takes money, just as it does to pay your grocer for the food you enjoy. Now, my friends, I frequently hear it said, and I presume you do, that it is a sacrifice—they call it a sacrifice to contribute one hundred dollars, or five hundred dollars, or a thousand dollars, to the missionary cause. It is no sacrifice, my friends, if we can do it, if we have the means; it should not be considered a sacrifice; it should be considered as doing a great work for the cause of Christianity.

We should live
For the good that we can do,
For the wrongs we can right,
For the blessings we can bestow,
For the evils we may fight,
For the needs we can relieve,
For the joy we may receive.

We should live
For brave and noble deeds,
With a name and purpose high,
Work the work which to heaven leads,
And rest when we come to die:
Live to sweeten sorrow's cup
And to lift the fallen up.

We should live
And learn to be ourselves,
If we may scatter what we know.
Live to help the fallen to arise,
To lift them above the sadness of their way,
Give strength unto the weak,
And be a help to those that seek.

Finally, my dear friends,

We should live for one another,
We should bear that sacred love,
Through life's journey, for each other,
That kind the spirits feel above.
It is the Saviour's requirement;
It is the gospel's great command;
We should seek its fulfillment,
If we would win the better land,
Where our loved ones are gone before us,
Waiting for us o'er the dark and troubled deep.

[Applause.]

The Chairman: T. P. Haley has been called for. [Applause.]

Mr. Haley: It is exceedingly difficult for me to speak this afternoon, but I shall be very brief. I can hardly think, hardly believe, that I stand among these veterans. I have been accustomed to regard myself as a comparatively young man, yet I have been a preacher for fifty-six years, ordained on the third Lord's Day of November, 1853. I have been engaged all my lifetime as a pastor. I don't know why it has been, except for the goodness of God. I have never been without a place for service three weeks since I was ordained. [Applause.] I have never been out of employment, I think, more than two weeks as a regular pastor of a church, and I have never sought a pastorate once. I am living now where I have preached for fifty long years, not continuously, but for the last thirty years almost without a break. I commenced in that young city of Kansas City, Mo., when we had only one small church not exceeding fifty people. I was absent from it during the war; returned to it after the war to find one congregation only, and that without a house of worship. One can not but note the difference between then and now. To-day we have twenty-five congregations, about twenty of them are housed, and about eight thousand brethren are affiliated for the service of God in that great city. [Applause.]

I can only say, brethren, that it has been a continual surprise to me through all these years that God has so abundantly blessed my labor. It has been a greater surprise that within the last forty or fifty years my brethren have shown me every honor and given me all the encouragement and sympathy and help that I could possibly ask, and to-day, if I know my own heart, there is not a man in all our brotherhood that I do not love. I have no differences with men. I am in a city of seventy or eighty pastors in the various churches, and I am living in loving fellowship with all of them. That joy has been a great surprise to me. I expected to be feeble and to be out of touch with my fellows and be looking back constantly to the past. I expected that old age would hold no joy for me, but I want to tell you this afternoon, brethren, this is the happiest day of all the days of my service. [Applause.] I believe that the church to-day, the Disciples, is a better church than it has ever been in its history. [Applause.] I believe that Christianity has a stronger hold upon the world than it has ever held in its entire history in its conflict with the world, and I am going out now in a little while. These brethren have been telling you how young they are, or how old they are. I have passed my three-score by seventeen years, and can not hope for very many more years, but I am going to work every day as if I were to stay here a thousand years, and, by the grace of God, I want to live as if I were going home to-morrow. Oh, how many blessings await the old man when he steps across the river into the Eternal City. May God give us all that blessed realization. [Applause.]

The Chairman: W. T. Moore has been called for. [Applause.]

Mr. Moore: Dear brethren, I shall not say much about myself. I am very much ashamed of myself in many ways, but by the grace of God I am what I am. But I do want to say a few words about the great cause that has brought us all here together. I have been in it —I can not keep from saying this much; I want to say that I have been a member of the church for over sixty-one years, and I have been trying to preach for fifty-eight years. I wrote a book giving advice to preachers about how to preach, and I don't know yet how to do it myself. [Laughter.] But I have been trying it pretty hard, I tell you, brethren, to get there. I have been able to do something, I think, in that way; at least, God has blessed me. And that leads me to say just what I want to say, and I don't want to say much else. Some of you will know that I have been for forty years gathering material, studying this religious movement, and have finally, in the good providence of God, finished a history that covers the whole field. I am not trying to advertise the book; that will take care of itself. But here is what I wanted to say, in writing that book, in studying this religious movement, I have been impressed—I have been overwhelmed—with the conviction that God has been with it all the way through. [Applause.] If there ever was a providential movement in this old world of ours, it is the movement with which we are identified. What could have brought all these people together here? It has been an expensive journey to many. Could anything else under the heavens have brought these people here voluntarily, coming up here spending their money and their time, but a deep conviction that this is the work of God?

And I will tell you another thing. Brethren, it is simply impossible that we should have triumphed in the face of the opposition which this movement received, especially in the early days. Oh, you dear young men, God bless you, but you don't know much about it yet. [Laughter.] You are having too good a time, and I am glad you are having it. I would not take away one comfort from any preacher that is living now. I never had to struggle very much as many have, but I know something about how the grand old men, some of whom are here to-day, have had to struggle with poverty. But nothing, I say, under the heavens could have held this movement together and helped these men to stand to the great faith once for all delivered to the saints, but the conviction that they were all the time doing the will of Him who is in heaven. Brethren, that is the message I want to deliver to you, and if anybody thinks this movement is going to fail, I want you to remember, and you, young men, what I say to you to-day. General Garfield, when there was a dark cloud over this great country of ours, the time when Lincoln was assassinated, swayed the great multitude in Washington City when they were surging and crying out even for revenge, waving his hand over that great crowd of maddened men, he said: "Be still, men. God still reigns." I want you young men who are here to-day, when you find that storm clouds are threatening and clouds are lowering and difficulties seem to rise here and there, and there are conflicts within, just remember that God has been with this movement always, and he is not going to leave it at the last. [Applause.]

A Delegate: Would you be pleased to hear from a private of the rear rank?

The Chairman: Come to the front, please. This is Brother Bell, of Louisville.

Mr. Bell: I want the privilege of bearing my testimony, as a private in the rear ranks, to what has been said to-day. I felt a little embarrassed to ask the privilege of speaking before such men as we have heard. I want to say to you, coming as I do from Kentucky, that in my early life I was familiar with the men who were engaged in the work at that time. My mother's home was open to the preacher. I was born in 1833, the week the stars fell. Whether I was one of the fallen stars, I am not prepared to say. [Laughter.] I joined the church in the forties. I am now seventy-six years old and have been a member of the church for over sixty years. There has never been any time in my life, I believe, when I had any doubt about the propriety of the position that I have occupied. It has only been the fallibility of my own being that sometimes troubled me to know whether I was living up to my privileges or not. I want to say that this privilege of coming to Pittsburg to this Convention is the one of my life. I am here, I will say to you, on a bridal tour, golden as it may be, and I am here at the direction and as the representative of the First Christian Church in the city of Louisville—E. L. Powell, pastor. [Applause.] I was familiar with much of this early work in Kentucky, and I want to say this, that the opportunities that come to us now, as outlined in the proceedings of this Convention, bring us wonderful responsibilities to the age, and I want now to admonish these younger men that they shall be as equal to these opportunities as the Campbells and the others were to theirs. [Applause.]

A Delegate: I rise for the privilege of asking Brother Clement, from Richmond, Va., pastor through eighty-five years of unbounded consistency through days of trial and struggle, whose memory goes back to the time when Alexander Campbell came there into the city, to speak a few words to us to-day. He has been a bulwark of strength in the pulpit, and will be a glorious memory after he has ceased to be among us, and we want to hear him. [Applause.]

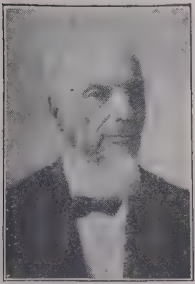
The Chairman: Please come forward, Brother Clement, of Richmond, Va. [Applause.]

Mr. Clement: Brethren, I am not a preacher. I have affiliated with preachers for so many years that I have been accused of being one, but always had to plead not guilty. If I live seven weeks longer, I shall have the privilege of celebrating the seventieth anniversary of my baptism. I was baptized the first Sunday in December, 1829. I united with our brotherhood in the First Church, city of Richmond, in 1842, and the Lord has blessed me abundantly. He has spared my life, and, as Brother McGarvey said, I have wondered at times that I am here eighty-five years of age with good health and strength. He has never blessed me financially. I have always been a workingman. I am a workingman to-day. I work nine hours every day for my living. But, brethren, there is nothing so dear to me as the church of Christ. I can look back and see how the Lord has blessed me and led me through all the difficulties of life, and I have my children and grandchildren in the church, and great-grandchildren coming on. And, brethren, I have lived to realize what the Saviour promised: "He that forsakes father, or mother, or houses, or lands for me, I will give to him fourfold." I have gotten tenfold. He has treated me so well I don't know how to appreciate it. I owe it all to the following of the instructions of this Book. I believe I am counted to be the oldest Disciple living now in Virginia. I have been in the church seventy years, and I don't know how much longer the Lord will spare me. I have prayed for him to spare me to see this meeting, and have rejoiced to lay aside my few pennies to come here, and I rejoice to view this vast conference, this great concourse, and this great and grand communion of the saints. I rejoice in it. God bless you all. "Trust in the Lord and do good, and verily thou shalt be fed. I will never forsake thee, saith the Lord." [Applause.]

The Chairman: W. L. Hayden, of Indianapolis. [Applause.]

Mr. Hayden: When I look within me and know how I feel, I can hardly think I have any right here. When I remember the family record and look in the almanac, I am nearly as old as T. P. Haley, have been in the church sixty years or more, and trying to preach for fifty-four years. I claim to have had some special privileges among the Disciples. My parents never were anything else; baptized by Walter Scott. I have grown up in this movement. I think I know it from the bottom up, for I have studied it since I was ten years old. I have sat at the feet of Bro. Loos in my early days, and have never heard or read anything from his pen that I did not approve. [Applause.]

Now, I want to say that in my boyhood days, when I sat at the feet of Alexander Campbell and heard him preach, when I heard the Haydens of the older stock preach, one of the first students in Hiram Eclectic Institute, there the first year with Garfield and Everest and the Atwaters, one of whom is here [his son], this thought comes into my mind, that this religious position which we stand upon means that we face toward the Sun of righteousness; it means that we keep our minds open to all the rays of light that come from that source. That is not all. It means that we be open-minded for all truth, come from whatever source it may [applause]; that we will accept truth wherever we find it, whether on Christian or heathen ground. I have said I will hold to no position religiously, socially or philosophically that I am not willing to submit at any time to the closest scrutiny and most searching investigation that it can possibly have in the best lights of the age in which we live. [Applause.] I am not afraid of this thing called "New Thought." I had a debate with the infidels just after I passed my majority. I have debated with all forms of error, with Catholic priests, and I know something of their position, and I am like Bro. Dungan here, whom I have known and loved for many years. I have never been afraid to meet any man who calls in question the correctness of the principles of the great movement with which we stand connected—not afraid of it. Let us have light, all the light we can get. Truth will combat error, come what offers. Give us a fair chance in the discussion and go where you will. I believe in debates if they are rightly understood. I think they are likely to be misunderstood many times. I believe in fair, honorable, Christian discussion, and I believe in loving the man with whom I differ, if he is a man who believes in Christ. [Applause.]


W. L. HAYDEN.

I am afraid, more than anything else, for the cause of Christ which we represent here, of drawing lines somewhere and ruling out somebody who believes in Christ just as well as I do, who loves Christ just as well as I am claiming to, who is trying to serve him as I am. Though I may differ with him on almost any question, if he is only true to the Christ, the Son of God, and is living and loving and trying to get the truth and disseminate it in the world, he is my brother. [Applause.]

Now, I want to say, further, and this is to be my last word, I suppose, to the brotherhood, I think as the coming century comes upon us, and I look to the future rather than the past, for that is gone, that our want of proper organization will be our undoing in the next century, if we do not overcome it. We must adopt some sort of representative action or principle in our work, or we can never mobilize our forces, can never bring them to stand against the mighty organizations against which we must fight in the oncoming years in the advancement of our plea for Christian union. [Applause.] We must be able to stand, to stand together, to stand in some representative way, and not simply as great masses of people that come together and have a good time, great discussions involving policy, and then disband and fall away with the masses and bring no power to bear upon the great forces that we must come against in the oncoming years. So, my closing word is, be true, loyal to Christ, fair in dealing with men, fear not the results, love men and treat them as brethren even though they differ with us in some of these questions. Again, let us try to bring our forces in a stronger way to meet the great problems that come before us in the coming years by a better organization of our forces. [Applause.]

The Chairman: We will hear Bro. Briney a moment. [Applause.]

The request has come that all who have been members of the denominations before coming into the church of Christ, please stand up. [Nearly one-half the audience arose. Applause.]

Bro. Briney is not here. J. H. McCullough is called for.

Mr. McCullough: Mr. President and brethren, if I may speak a few words perhaps with regard to myself and the course under God's providence which seemed to be marked out for me, I am one of a family of twelve children. I would meet the approval of ex-President Roosevelt on that, I guess. Two of us died in infancy; ten of us lived to be grown. When we were fully grown we weighed a ton. [Laughter.]

In my early childhood my father's house was a place of preaching and holding meetings. We had no church then. My father was one of six that settled in Montgomery County, Ind.; and before I was born, when there wasn't another white woman, mother said, within forty miles, that she knew. There was a white man that had married a squaw, but she didn't count. [Laughter.] And in our big room they used to carry in slab benches made with auger holes bored and legs put in, and James Hughes was in the habit of preaching once a month on Saturday at eleven o'clock, Saturday night, Sunday at eleven o'clock, and Sunday night.

One day he said to my mother, "Sister McCullough, you ought to raise a preacher out of this large family the Lord has given you," and she said, "It would be the very height of my ambition, Brother Hughes." "Indeed," said he; "well, why not dedicate this baby?" I was six months old then and I was lying in a cradle made by putting rockers on a sugar-trough. [Laughter.] And just at that moment I had my heels in the air and my hands gesticulated. "Well," said Brother Hughes, "he is a likely baby; this is a fine-looking baby." That was me, you know. [Laughter.] "Why not set him apart to preach the Word?" "Well, I am willing," said my mother and father, for they had been raised Presbyterians and they believed in dedicating children, but they did not believe in baptizing them any more. She was perfectly willing to have the baby dedicated to the ministry, and she said she would teach him not to count that baptism at all. That was her conception of infant dedication, and so they had a fast on Monday. All the members came together without their breakfast. That is what they meant by a fast, and had a season of prayer, and Brother Hughes was laying his hands on your humble servant, that baby spoken of a moment ago, and, turning to my mother, said, "What is the baby's name?" "Oh, we haven't named him yet; we are just calling him Baby." "Well, I claim the honor of naming the baby." And so my name is James Hughes McCullough. [Applause.]

I was told all of this when I got old enough to understand it, and I never saw the day after that but what I felt that I was God's child. I want to commend this to the mothers and the fathers that there is much in this, if you want your boys to preach the gospel. I never got away from my mother's prayers and tears, though after a few years, when I grew old enough to join the church, the church got into a difficulty. We used to call it the "Seven Years' War." [Laughter.] There was time after time in which meetings were held to settle it, and some of the boys that were baptized when I was—there were about seventy of us young people baptized at a meeting held in 1846 by John O'Kane and Love H. Jameson—some of the boys had gone to swearing, and some of them had got to going to fox-chases and horse-races and such. And there were three of us, and I was the youngest, that concluded that we couldn't afford to wait until they settled that difficulty. Some of the boys would be lost. And we determined to hold a prayer-meeting. The other two, older than myself, were to talk and pray and I was to sing, for I could sing like a lark. If I felt like praying, I was to volunteer to do so, and I had made up my mind I would. Then we went to the elder of the church—we called him Major French, a large man with a piercing black eye—and we asked him if we could hold a prayer-meeting at his house, for we thought we ought to win the elders. And he looked at us, one at a time, with his keen black eye, and he said, "No, boys; what are you up to?" He thought we were going to try to settle the thing. We told him we were not up to anything, only to hold a prayer-meeting and try to save some of the boys; and we mentioned two or three that were swearing. And the tears rolled down his cheeks, and he said, "Boys, you may hold just as many prayer-meetings at my house as you want."

And when the time came he had to throw open his middle door, and they filled up the other rooms, and all of those old members that could not settle the difficulty were there to see what the boys would do. And the two older ones read and prayed, and I led the singing, and then, when we were done, I said, "Let us pray," and that was my first prayer in public. I don't remember much that I said, only I know my heart was in it, and when we got up off our knees and had sung a song, my mother said, "Let us pray." And she was wonderfully strong in prayer. She had been baptized, and so had father, by Barton W. Stone, and those of you that know the work of Stone and those with him know how prominent the duty of prayer was. And when they rose from their knees, and mother started, "Am I a Soldier of the Cross, a Follower of the Lamb?" and sang the chorus, "O the Lamb, the loving Lamb, the Lamb that was slain, yet liveth again to intercede for me," the whole meeting was in tears. And that meeting ran two hours, and that was the settlement of the difficulty. We didn't aim at it, but God settled it. [Applause.] At the close, Brother Granam, another elder, came with the keys of the church, for the church had been locked, and he said, "Here, boys, take the keys. Go back and unlock the house of God, and God be with you." And we three led the meetings for a year. We employed L. H. Jameson to preach for us. Forty people were converted. And then your humble servant was pushed to the front and soon became a minister.

These other brethren have spoken of their debates and their advocacy of the first principles. I seemed to be called to lead the broken-down church into new life. [Applause.] God's blessing was upon my work, and it was unexpected, and when I was offered once the nomination to Congress, if I would accept it at the hands of the voters, I remembered the prayers and the tears of my parents, and I said, "No man that putteth his hand to the plow and looketh back is fit for the kingdom of God." [Applause.] So I have been preaching for fifty-three years, and the first three years I belonged, as John O'Kane said, to the schoolhouse militia. I preached under the shade of trees and in the schoolhouses, and about the end of the three years I tried to preach in Wildcat Prairie in the pulpit for the first time. It was one of those great, high pulpits, a kind of breastwork arrangement, with a stand over there for a lamp, and one over here, and my subject was—I got it from Alexander Campbell—three questions: "Who Are We? Whence Are We? And Whither Do We Go?" I thought I could make a sermon on that, and I started out, and the first thing that struck me was, "It is about twelve feet to the floor," and away went my thoughts. [Laughter.] I gathered up after awhile and got a double gesture, and just touched each lamp to see how far I could reach, and I thought, "What if I had punched both lamps, what a smash that would be," and away went my sermon again. [Laughter.] I got started again; and an old sister began to rub her forehead, and I thought, "There is one of them ashamed of me, sure." I managed to tell a little. I asked the first question, "Who are we?" and said something about creation, but whither we go I never could tell, for I don't know where I got anyhow. [Laughter.]

Well, I want to tell just a little circumstance now, as this is reminiscence. Alexander Campbell visited my father's home twice. I remember it well, especially the last time. Isaac Errett was with him, for Alexander Campbell's mind was failing some. If he got started right, he was all right, but if he did not, why, he would get bewildered. And Isaac Errett told the folks, "Now you talk a little while before the meeting about the love of God, and Brother Campbell's mind will get in that line and he will preach you a fine sermon." And so we did, and he preached from the thirteenth chapter of 1 Corinthians one of the grandest sermons I ever heard. So Brother Errett did not have to speak that time.

At home in the circle Alexander Campbell's powers of conversation were superb, and there was a large number that filled my father's room, and while he was talking in his finest strain, a little short fellow, short by nature and short in his mind as well, ran up to Isaac Errett and he said: "Brother Errett, how much do you weigh?" And Brother Campbell stopped and sat in silence, and Brother Errett turned to him and said he, "Father Campbell, go on." "No, I will not go on until you tell the young man how much you weigh." [Laughter.] Said Errett, "One hundred and eighty," and then Brother Campbell went on with the conversation. This was a short time before his death.

Now, I have occupied the time pretty much, perhaps. I want to say I am laboring in California. I will be eighty years old if I live until the twentieth of next month. I have hardly missed a Sunday since I was ordained to the ministry, and, God helping me, I am good for a good many years yet. [Applause.]

The Chairman: It is half-past four, the time for adjournment. Do you want to adjourn now, or do you want to remain a few minutes longer?

Delegates: Longer.

A Delegate: Before we adjourn, there is a class of our preachers that I think ought to be brought before us, and that is the class of the schoolhouse, horseback, saddlebag heroes, the men that did the work in the heat and burden of the day at great sacrifice, and who toiled among the hills and in the country and labored among the people. I think in this great meeting of our Centennial we ought to remember these heroes that are not here with us to-day to represent themselves. They are the men that did the great work and made us what we are.

A Delegate: It has seemed to me during the service that since it will be impossible to hear so many of the dear old men, would it not be nice to have all who have preached fifty years line up upon the platform here or in the choir loft, and give them the Chautauqua salute and sing two verses of "Shall We Gather at the River?"? [Applause.]

The Chairman: I think inasmuch as—

A Delegate: I want to ask the privilege of having a man that has done more for the cause of Christ as we plead it in the State of Texas than any other man, one of the very few who were there to preach the gospel when I went there some years ago—Addison Clark; I want to have him speak here. He was born in Texas, raised in Texas. He is not seventy years old, but has done more for the planting of primitive Christianity in Texas than any other man.

The Chairman: Before the brother speaks, I want to request the veterans, if it is at all possible for them to remain, to do so. Brother Clark.

Mr. A. J. Bush: I would very much rather Brother Clark had brought this message from Texas.

When I closed my little education I got under Dr. Hobson in Missouri, one of the grandest men I ever saw stand in the pulpit, and went to Texas, Brother Clark and his brother and illustrious father were among the few that were pleading for the return to primitive Christianity. As these dear old brethren have reported their work and their toils and their labors, I want you to hear of our early days in Texas. The first year I was in Texas, 1876, I rode sixty miles across the country, with no road, traveling to preach the gospel once. Another month I rode forty miles to reach another appointment. Our cause has grown. Then we had but five churches with regular pastors; now we have four hundred. Then we had but ten preachers giving themselves wholly to the ministry; now we have between four and five hundred. We have now in the State about eighty thousand Disciples, and the work is growing beautifully. As to what I have contributed to that growth, others know better than I do. I have done the best I could. I have been there thirty-four years now, and if the Lord will spare my life I shall labor on to the end, if it be threescore years and ten, or even threescore and twenty, as it may. I thank you very kindly for the privilege of bringing this message from the great State of Texas, soon to be the empire State of this great communion.

The Chairman: Brother Waggener.

Mr. R. H. Waggener: I suppose it is true that never in the history of our plea has there been such a scene as we have had here to-day. Next year when we come to the Convention at Topeka many of these places will likely be vacant, and the audience wants, and they have asked, that something be done by which we can get a great picture of these veterans, these our men who have fought these battles on the picket-line. We want these veteran ministers who have done this work about which we have heard, as soon as the benediction is pronounced, to go out in the yard and we will show you where to stand. It will make a memorable souvenir. Do that and give the brotherhood a chance to see who these men are.

The Chairman: Then Brother Moore will be ready to take the picture we requested at the beginning of the service.

Mr. Wilcox: Keep us, O Lord, in the hollow of thine hand; guide us by thy truth; fill our hearts with thy love; save us from sinning against thee in this life, and to do good in thy name, and that we may praise thee in thine everlasting kingdom, through Jesus Christ our Lord. Amen.

Whereupon the camp-fire adjourned at 4:45 P. M.

[The photographs were successfully taken.]

Origin of the Restoration Movement

J. J. Haley, Eustis, Fla.

Luna Park, Saturday Morning, October 16.

The chief significance of this celebration, which is destined to become historic and monumental, is its relation to the origin of one of the great religious movements of modern times. From a geographical and territorial point of view, we have located ourselves near the spot where the original impulse was given to the restoration cause. The literary declaration and interpretation of the initial period, the beginning hour of the movement, finds a conspicuous place in the program of these exercises. The originating personality, who gave the place, the event, and the literature, their deepest vitality, and most telling significance, is felt and known and honored, to-day, as he could not have been one hundred years ago. Beginning at Jerusalem in our religion is beginning at Pittsburg in our Reformation.

The four periods through which the evolution of the Christian religion has passed have been the creative, the interpretative, the constructive, the reformative; creation, interpretation, construction, reformation. Reform and restorative movements pass through similar phases. St. Augustine was the creative personality of Calvinism, John Calvin and Jonathan Edwards were its great interpreters, John Knox and the Westminster divines were the organizing geniuses of the Calvinistic Reformation.

The Weslyan revival is unique and incomparable in the history of the church, inasmuch as all three of these functions were united and combined in one man, in the genius and personality of John Wesley himself. Mr. Wesley was the creator, interpreter and organizer of the reformation that goes by his name, the most phenomenally successful in the annals of the world's revivals. Its most serious limitation lies in the fact that he failed to recognize the doctrine and danger of degeneration, and hence to make provision for reformation, or such devotion to New Testament ideals as to make reformation impossible and unnecessary.

We have now the key in hand to unlock the mystery of our own beginning. Thomas Campbell, author of the "Declaration and Address," and founder of the Christian Association of Washington, was the creative personality of our restoration movement. Alexander Campbell his son, and Walter Scott, the matchless prophet and preacher of the evangel, were his first great interpreters. We are now, and have been for forty years, in the throes of the constructive and organizing era of our reformatory experience. In the absence of conspicuous personal leadership in this branch of the service—our organizing genius is yet to appear—most of our troubles have arisen, and are likely to continue to arise, as in other reforming movements. As Thomas Campbell must be regarded as the Moses of our Restoration, the "Declaration and Address" was the Deuteronomy of our prophetic reformation. As certainly as the fifth book of Moses contains the basic principles and the whole body of teaching and ideals of the prophets that inspired and entered into the structure of the Deuteronomic reformation in the time of Josiah, this matchless document whose origin we celebrate to-day embraces every truth we have taught, every principle we have advocated, every ideal we have striven to realize in the whole hundred years of our existence. Father Campbell was the originative spirit of this nineteenth-century renewal of apostolic grace and power. His illustrious son was the advocate, the expounder, the defender, the illuminator, the adapter and the vindicator of the teaching of his father expressed in the constitution of the Chris-

J. J HALEY.

tian Association, the sermon on the mount of our New Testament, if you will allow me to change the figure from a discourse of Moses in the Old Testament to a sermon of Christ in the New. The relation of the Sermon on the Mount to the kingdom of God is the relation of the "Declaration and Address" to our Reformation. The effort that has been made to trace the Christian unity conception and emphasis to Thomas Campbell, and the primitive Christianity idea, as the basis of union, to Alexander Campbell, and to make the two stand over against each other as variant reforming types, has not been a success. The fact is that the two conceptions, as common integers of New Testament Christianity, were emphatically and profusely taught by the elder Campbell in the historic document we honor to-day. I have been amazed at the comprehenhensiveness and all-inclusiveness of this composition. It is the most admirable summary of apostolic Christianity, in the literature of the church, this side of the New Testament. Even from the point of view of modern criticism, which has claimed so many discoveries, we are chagrined to find that Father Campbell has stolen all of our good ideas. The unification of Christendom on the basis of the apostolic faith in Jesus Christ, the restoration of the church with its divine equipment for human service, the "union of all who love in the service of all who suffer," the purification and elevation of morals to make way for the building of character after the likeness of Christ, opposition to a false mysticism in conversion, and all abusive and corrupting instruments, such as human creeds and an ignorant ministry—these and all other essential and vital things that pertain to the kingdom of God and the name of Jesus Christ, are distinctly and explicitly taught, so that we have preached nothing in the last hundred years, and will preach nothing in the oncoming centuries, not advanced, or at least suggested, in this *magna charta* of our restoration movement.

I am not, of course, saying these things in ignorance of the fact that many of the root principles of the Restoration can be traced to European soil. Both of the Campbells were of European birth and education, and there was much in religious training, in ecclesiastical and social environment to suggest the need of reformation, and a cue to their own future work. When Thomas Campbell set sail for the United States in 1807, a revolt against Calvinism and hair-brained mysticism had gained a foothold in Scotland and the north of Ireland. More than one harbinger had arisen in the wilderness of sectarianism to build again the tabernacle of the Lord that had fallen down. John Glass and his son-in-law Sandeman, the Haldane brothers, and Greville Ewing of Glasgow, were striking powerful blows at Calvinistic theology, the corrupt condition of religious society, and the divided state of the church. Successive and more or less sporadic attempts at reformation since Luther had culminated in a new effort at the beginning of the nineteenth century to get back to Christ and the apostles. These efforts, however, were tentative and partial and short-lived for lack of genius and personality in leadership. They were quite successful in their diagnosis of the situation, which called aloud for the restoration of the ancient order of things, and the remedies suggested were adequate to "subtend the analogies" of the case; the moment was imminent, but the man did not appear. He had emigrated to the United States. The field of a great restoration movement had been transferred from Scotland to North America, from the Old World to the New.

People not acquainted with the subject are surprised to find in the books of Glass and Sandeman, the Haldanes and Dr. Kirk, ideas, arguments, doctrines, interpretations of Scripture, and even phrases that our Reformation has made familiar to the world. These men did not fail to grasp the truth, and realize the difference between what they saw and what Christ intended; but they lacked the power and opportunity to incarnate these principles in a personality strong enough in creative and adaptive genius to make the movement go in the face of Old World traditions and prejudices. It was on this side of the Atlantic that the man and the movement came together.

When the Campbells set foot on American soil they found the situation even worse, the circumstances of contending sects calling more loudly for reform than in the Old World. They found more religious antagonism, a fiercer sectarianism, a more intense fanaticism, a wilder mysticism, a narrower, harder and less tractable denominationalism, than they had left behind them. Theological antagonism, the clashing of iron creeds, and the spirit of religious intolerance filled the air. If the people were not hateful, they were certainly hating one another. Thomas Campbell tells of a Seceder divine who was so intensely human that he exhorted his congregation: "I beseech you, my brethren, to hate all other denominations, especially the Catholics." An age of increasing sects, multiplying creeds, contending parties and warring zealots had reached the stage where reaction must begin to rally the forces of reformation. The time had come to knock down the Dagons of theology in the temples of sectarianism, and to call back a divided church from the wilderness of strife and bitterness, to the unity of the Spirit in the bond of peace. Three things had happened to bring about this Babel confusion of tongues, this ecclesiastical reign of terror. (1) The Bible had been lost in the church. (2) Christ had been lost in the Bible. (3) The church had wandered in the wilderness and had been lost in the world. The first thing a corrupt church does is to lose its Bible, and the Bible is never lost in but one place, and that is in the temple. The first thing a restored church does is to find the book and put it in the place were it belongs. The greatest spiritual reformation in Israel synchronized with the discovery of the Book of Deuteronomy in the temple, where it had been lost during the corrupt reign of corrupt Manasseh. John the harbinger launched his revolution by a discovery of the book of the law and the prophets in the same old place of hiding, the Temple in Jerusalem. In the Reformation of the sixteenth century, Martin Luther found the Holy Scriptures buried in a dead language, and a standard Bible chained to the lectern of a holy Catholic church. The book had to be liberated from its temple prison, and a translation of it made into the common vernacular, before reformation truth could find a place in the consciousness of the people.

The new religious freedom, that came in with Luther, had its limitations. The abuse of liberty brought in the era of sectarianism and denominationalism. Two hundred years of warring creeds and bellicose denominations, and history repeats itself: the Bible is again lost in a superincumbent mass of ignorance, superstition, pharisaism, and the fate of the Bible is always the fate of Christ and the church. Necessarily, therefore, the first characteristic of our restoration movement was the rediscovery of the Holy Scriptures. The assertion of the authority and intelligibility of the Divine Word, and its all-sufficiency as a rule of faith and practice, was the first step in the projection and realization of the needed reform. "Where the Scriptures speak we speak, where the Scriptures are silent we are silent." The life and power of every forward movement in the history of organized Christianity is a fresh and vital reinterpretation of the Bible, and a new application of its principles to the life and labors of the church. And this, of necessity, leads straight to the rediscovery of Christ, and his reinstallation on the throne of universal empire and lordship, followed by the restoration of the New Testament church, with its holy and gracious activities in the service of the world's redemption. Mr. Campbell was quick to see that any effective appeal to the conscience of Christendom must involve a fresh and living interpretation and application of Holy Scripture, a vital and loyal and fundamental recognition of Christ as Prophet, Priest and King, as Saviour and Lord of all, and an earnest, continuous effort toward the realization of the ideals of the apostolic church, before it was possible for the Saviour's intercessory prayer to be answered, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." The plea was for the unity, fraternity, spirituality and catholicity of the New Testament church, fresh from the hands of Christ, and guided by the Holy Spirit in the apostles. A careful analysis of the "Declaration and Address" will show that this plea for unity was simple, Scriptural and catholic, a strong appeal to the intelligence and conscience of the universal church.

(1) The catholic creed of Christendom, the central and cardinal proposition of Christianity, "I believe that Jesus is the Christ, the Son of the living God, the Saviour and Lord of men."

(2) The catholic rule of faith and practice, the word of God contained in the Old and New Testament Scriptures.

(3) The catholic ordinances, baptism and the Lord's Supper.

(4) The catholic name, "Christian."

(5) The catholic life, the ethics of the kingdom of God, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." A creed, a rule, ordinances, a name, a life, which all accept and none reject who believe in Christ. If the churches ever get together, it will be on the basis of this universal New Testament Christianity. May I not be permitted to say that this plea is at once reasonable, feasible, beautiful, and in time must become universal?

The spiritual movement originated and consecrated in the manner I have endeavored to describe, and brought forth on this American continent in the last hundred years, is not a reformation of existing institutions, in the ordinary sense of the term; nor is it a restoration of primitive Christianity in the sense of literally restoring the historical apostolic church in the details of its life and organization. It is a *realization* movement, whose aim and purpose is to realize and actualize the ideals of New Testament Christianity in the life of these modern centuries. It was found not possible to reform existing religious institutions, nor to restore the primitive church by transferring it literally and bodily to the nineteenth century; but it was possible and eminently desirable to make an honest effort to realize the ideals of the apostolic faith that shine and make their appeal from every page of the inspired record. This feature differentiates the movement inaugurated by Thomas Campbell from all of the mere reformations in the history of the church. The old reformations would need to be repeated through successive generations till the end of time; but what we have chosen, sometimes, to call "the current reformation," if rightly understood, would always remain current and contemporaneous, because it embodies a principle that makes crystalization forever impossible, and growth forever necessary. So long as we strive to actualize the originals, to realize the ideals of the inspired Christianity of the New Testament, we safeguard our religion from stagnation, open the road to perpetual progress, and thus forestall the necessity of further efforts at reformation. This is the peculiar glory of our religious movement, and if, under God, we are faithful to the charge committed to our keeping, we shall contribute our share, and more, to the bringing in of the far-off divine event to which the whole creation moves, when "they shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know him from the least to the greatest."

Origin of the Restoration Movement

Frederick W. Burnham, Springfield, Ill.

Sixth United Presbyterian Chuch, Saturday Morning, October 14.

"There are certain moments and scenes," says A. M. Fairbairn, "which profoundly touch the imagination. Abraham, his back to Chaldea, his face to Canaan, setting out, with his young and beautiful Sarah, from the cradle of the great world-empires, to seek a land where he could find an empire of the Spirit; the first rude settlers, building their huts on the hills beside the Tiber, tending their flocks, praying to their gods, spoiling their enemies, laying—in the blind and unconscious way common to men, doing greater things than they dream of—the foundations of a city whose dominion was to be for centuries coextensive with civilization; Columbus leaving Europe or standing on the deck of his ship watching the new world, with all its boundless hope and promise to the old, rising from below the horizon;" the coming together of that group of early colonists, in the new world into a Continental Congress, whence issues a Declaration of Independence which thrills the world, and sets in the heavens a new star of hope for all humanity —"these are scenes which mark so great moments in the life of man that the imagination is equally awed and inspired in their presence."

Another such event to stir the imagination is that of Sept. 7, 1809, when Thomas Campbell, together with a little group of devout fellow-Christians, by issuing in the spirit of brotherly love, to all the divided bodies of Christian believers, a "Declaration and Address," set going this movement, small and weak in its beginnings, but mighty in its accumulating results, which should have for its single purpose the union of all the followers of Jesus, in order that his prayer for unity might be answered, and the whole world be brought to him.

The momentous importance of such events is seldom realized at the time of their occurrence—ships pass in the night. Years afterward we discover their true significance. One hundred years after the writing of the "Declaration and Address," we come to celebrate its centennial anniversary. A personal friend, Judge Charles P. Kane, has hit upon the rightful designation when he says of this celebration, "It is the ceremony of unveiling the gift of a century to God."

My mission is the tracing of the sources. While it may be true that the Restoration movement had its birth in the Brush Run Church, in the "Declaration and Address," or in the death-throes and birth-pains of the Springfield Presbytery; yet if we would know the original life-giving elements which produced that birth, we must go back of the record of Brush Run or Cane Ridge, back of all our so-called "Historical Documents," back to that formative period when first the eruptive forces of Christian truth and the Spirit burst forth in the great Protestant Reformation, and discover there, and in its antecedents, those principles—centrifugal and centripetal—which are destined yet to produce liberty and unity in the kingdom of God on earth.

Leading up to the Protestant Reformation, as one of its efficient causes, was the great intellectual awakening of the Renaissance. This revival of learning sent the students of science, philosophy and religion alike, to a resurvey of their respective fields of thought and investigation. Many men were driven to seek anew the original sources of truth. The Bible, long chained by ecclesiastical interpretation and Papal authority, was wrenched loose from its rusty fetters, eagerly opened and earnestly investigated. It became a new book in a new age. It invited and inspired further research. The spirit it breathed fanned the enkindled fires of life and liberty, until the flames were ready to burst forth. No sooner had a tongue of light appeared than it flashed from hill to hill until a continent was lighted. In the blaze of this new light, like genii when Aladdin's lamp was rubbed, giant leaders appeared, Luther, Calvin, Zwingli and Melancthon, each taking his bold stand upon independent research of Holy Scripture.

F. W. BURNHAM.

Out of this awakened attention to the content of Scripture, and this released spirit of liberty, arose two principles which were of vital import to the Reformation, and which, having modified the whole trend of Protestant Christianity, became generative factors of this Restoration movement. Of these two principles the first is the right of private judgment; that is, the right of every man to read the Bible for himself, and to form his own judgment as to its meaning and application; a right which, according to the true Protestant idea, each man is not only privileged to enjoy, but is normally bound to exercise. This principle is fundamental to Protestantism. The logical and necessary implication of this principle is that the Holy Scriptures are able of themselves, unaided and unsupported by any authoritative human interpretation, formulation or creedal statement whatsoever, to make their own highest and divinest appeal to the individual heart and conscience. Whenever, therefore, any religious body demands adherence to a formulation of belief other than the word of God, it violates this right of private judgment.

The second generative principle is the essential oneness—and the practical possibility of organic union, through the Spirit—of all those who, guided by this untrammeled Word, yield loyal obedience to our one Lord and Master Jesus Christ. This second principle was inherent in the Reformation, and mostly latent in the development of Protestantism; but it became the active and most potent factor in the rise of this Restoration movement.

Though the limits of this address will not permit a detailed tracing of all those links which connect this movement with its remote sources, there are two which should not be omitted. One was a branch of theology, the other a system of philosophy.

The first was the Covenant Theology which arose in the Netherlands, in the seventeenth century, under the clear presentation of one Coccejus, who was a pupil of the English Puritan, William Ames. This Covenant Theology appeared in Scotland in 1718, by the republication of a book, "The Marrow of Modern Divinity," which had been written eighty years before by Edward Fisher, an adherent of Cromwell's. Thomas Boston was familiar with this work, as he was also with the writings of Witsius, who was a disciple of Coccejus himself. Through the influence of Thomas Boston the Covenant Theology was given wide currency among the churches of Scotland after the Secession. As a member of the Seceder branch of the Presbyterian Church of Scotland, Alexander Campbell came under the influence of this theology while yet in his youth. It doubtless gave him the key to the progressive revelation of the Scriptures, marked by covenants, which he used so sanely and effectively in his great pioneer work of the Restoration. By it he led the way for the common people into an intelligent understanding of the Bible, its plan of salvation, and the requirements of the Christian life. The influence of this contribution to Scripture interpretation has permeated all our modern Bible teaching, and has become a precursor of the historical method of Biblical research.

The second important link is the philosophical system of Locke, by which Mr. Campbell was profoundly influenced. This system, with its appeal to fact, its theory of knowledge as the result of sensation, its well-defined limitations of the mind, formed the basis of all the philosophical thinking of our fathers. It conditioned their conceptions of faith, knowledge, experience, and of the possibility and the method of divine revelation. However, this was not peculiar to them. The philosophy of Locke cast the die of thought for the English-speaking peoples at the beginning of the nineteenth century. Professor Van Kirk has probably not stated the case too strongly when he says that the Covenant Theology and the Lockean philosophy formed the intellectual preparation of the world for the current Restoration movement.

And now, to note the visible channels through which these vital forces of Protestantism have manifested themselves in the rise of the Restoration movement —as one might trace the course of melting snows from their lodges amid the eternal peaks, down through plunging cataracts and swirling torrents, out to swell the tide of mighty rivers which bear on toward the sea—is but to follow the well-explored canons of comparatively modern religious history.

In Volume V. of the *Christian Baptist* there is a series of letters setting forth the faith and order of several churches in America, England and Scotland. These letters were called out by a circular issued by a church of

Christ in New York, in the year 1818, which church, endeavoring to build upon thoroughly Scriptural and catholic ground itself, desired to share the fellowship of other such churches everywhere, and to learn from them, if possible, the way of the Lord more perfectly. The responses to their overtures, received by this New York church, were afterward published in a volume, and in Mr. Campbell's review of that volume we have some of them preserved. They are instructive as showing the organic inceptions of this movement.

From the response received from the church of Christ meeting in Morrison's Court, Glasgow, we learn that such beginnings date back somewhat into the eighteenth century. "Such churches as ours," says the Glasgow correspondent, "have existed in Scotland, and Edinburgh and Glasgow, from thirty to forty years." This carries us back to possibly 1778. The response from the church of Christ assembling in Leith Walk, Edinburgh, July, 1818, says, "It is about twenty years since we were first associated together." The reply from Tubermore, Ireland, states that that church was organized in 1807. The churches at Manchester and Dublin arose in 1810. The letters show that these churches were mainly of independent origin. In the early days they had little fellowship with one another. Messengers sometimes passed from one to another; but there was no associational relation. The simple fact of each trying to build upon the original New Testament foundation resulted in their being of substantial agreement, so that, when Mr. Campbell visited them in 1848 by invitation, and as the representative of similar congregations in America, he was, for the most part, cordially received by them and his visit resulted in bringing them into closer fellowship with each other and with the whole Restoration movement.

Some of these churches can still be identified as living members of the movement. The New York church was the present West Fifty-sixth Street Church of the Disciples. "The Glasgow church was probably of Scotch Baptist origin. It antedates the Haldanes. In fellowship with this church were those at Paisley, Perth, London, Liverpool, Manchester, Nottingham and others. The Edinburgh church was the congregation of J. A. Haldane, the remains of the old Independent, Circus congregation which had moved to Leith Walk. The Tubermore (Ireland) church was the congregation of Alexander Carson."

Through the emigrants whom they sent to this country, either of their own members or of others who had been impressed by the principles for which they stood, these Independent churches of England, Scotland and Ireland were the authors of like congregations in America, and forerunners of the Restoration. The New York church was probably thus founded by these Independent Scotch-Baptist immigrants. Howbeit, the springs of liberty which there were choked here flowed freely. Whatever seed of freedom there seemed swelling with new life, here, planted in the virgin soil of a new world, readily took root and flourished. Accordingly, the old theological divisions and ecclesiastical restraints which authorities across the sea sought to establish here, could hardly retain their foreign rigidity, soon "waxed old and were nigh to vanishing away," while the principles of liberty and union grew rapidly.

The organic evolution of the Restoration movement in America came through several independent sources, chief of which, and practically the only ones of historic significance, were as follows: First, the aforementioned New York "Church of Christ," whose members and sister congregations adopted the name of Disciples of Christ. Second, that large movement originating in the Springfield Presbytery of Kentucky, under the able leadership of Barton W. Stone, in the year 1804, and having a splendid growth through a quarter of a century of independent existence. And third, the distinctively union movement, which came finally to embrace all the others, beginning with the issuance of the "Declaration and Address" by Thomas Campbell in 1809; taking its first outward form in the Brush Run Church of the Washington Association, then identifying itself with the Baptist Church; for twenty years wearing the name of Reforming Baptists; and finally issuing, after the mutual drawing together of the several bodies under the masterful advocacy and resourceful leadership of Alexander Campbell, as a great brotherhood of Disciples of Christ, or independent associations of churches of Christ, set for the union of all Christians by the restoration of New Testament Christianity. Call it what you will—"A Restoration Movement," "The Christian Church," "A Brotherhood," "A Denomination"—here was an inspiration, a manifestation of divine mercy, having its springs in the fundamental principles of Protestantism, its ultimate source in the quickened word of God, carrying those principles to their last analysis and giving to the enfranchised souls of men a liberty unknown before save as prophet-souls and seers had caught visions thereof from the sacred Word.

"For freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage."

Here, then, we have the origin of the Restoration movement; not directly in the social or religious conditions immediately preceding its visible organization, nor in the uncertain life of antecedent congregations, nor yet in systems of theology or philosophy, important as these were as modifying factors, but in those great essential truths emerging from the heat of the Protestant Reformation, like pure gold from the refiner's fire, mighty fundamental principles, slow maturing through half a thousand years—liberty, the right of private judgment, the authority of the untrammeled Word, the essential oneness of believers by very right of their free approach to one common Lord. Given these principles operative in the life of a free people, and it is inevitable that sometime, somewhere, such a movement as this should come to birth. Its growth depends upon its advocates.

Origin of the Restoration Movement

J. H. MacNeill, Winchester, Ky.

Carnegie Hall, Saturday Morning, October 16.

J. H. MacNEILL.

It will be impossible to understand and properly appreciate this great movement of the nineteenth century, known in its organized capacity as the "Christian Church," without first studying the causes which led to its existence as well as the circumstances which aided in its development and progress.

What were some of the prevailing conditions in the religious world in 1809 which led to the existence of this religious body, and gave the primal impulse to their historic plea?

I answer, first, the divided condition of the church of that day. The biographer of Campbell says: "There are few of the present generation who have grown up under the liberalizing institutions of the United States and the more enlightened views of Christianity since presented, who can form a proper idea of the virulence of the party spirit which then prevailed." The Campbells viewed with the deepest concern the evils to which this state of affairs gave birth. Hear them in their vivid portrayal of existing conditions: "Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of gospel ordinances; while, in the meantime, large settlements and tracts of country remain to this day destitute of a gospel ministry, many of them in little better than a state of heathenism, the churches being either so weakened by divisions that they can not send them ministers, or the people so divided among themselves that they will not receive them?" Again: "So corrupted is the church with those accursed divisions, that there are but few so base as not to find admission into some professing party or other. . . .

Thus, while professing Christians bite and devour one another, they are consumed one of another, or fall a prey to the righteous judgments of God; meantime, the truly religious of all parties are grieved, the weak stumbled, the graceless and profane hardened, the mouths of infidels opened to blaspheme religion, and thus the only thing under heaven divinely efficacious to promote and secure the present spiritual and eternal good of man, even the gospel of the blessed Jesus, is reduced to contempt, while multitudes, deprived of a gospel ministry, as has been observed, fall an easy prey to seducers, and so become the dupes of almost unheard-of delusions."

In that immortal document, "Declaration and Address," written by Thomas Campbell and fully endorsed by his son Alexander, they registered their protest in the following vigorous language: "Division among Christians is a horrid evil fraught with many evils. It is antichristian, as it destroys the visible unity of the body of Christ, as if he were divided against himself, excluding and excommunicating a part of himself. It is antiscriptural, as being prohibited by his sovereign authority, a direct violation of his direct command. It is antinatural, as it excites Christians to contemn, to hate and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ loved them. In a word, it is productive of confusion and every evil work." One has but to imagine such sectarianism, bigotry and exclusiveness on the one hand, and Thomas Campbell's generous and catholic nature on the other, to account for the "Declaration and Address" which is *essentially* a reformatory document.

The second cause I shall mention as contributing to this Restoration movement is the fact that the Bible was not held as exclusively the only authoritative rule of faith and practice by the religious world. As a discriminating writer on this point says: "There were protestations of love and reverence for the authority of the Bible—enthusiastic as now—but practically the Bible had but little authority with the various denominations. They claimed to take the Bible as the only rule of faith and practice, but they exalted to a position equally as binding human rules by which their faith and practice were regulated. The Bible which set the soul of Luther free was itself fastened by a chain in the cloister at Erfurth. In like manner each religious party had sought to secure the Bible within its own narrow sectarian cell, not indeed by a metal or material chain, but by the spiritual fetters of partisan interpretation." It was not the expression of a conviction or conclusion in a matter of religion that the Campbells opposed. They were opposed to *creeds*. But the mere statement of doctrines or the publication of convictions does not constitute a creed. The creed is not what I believe. It is what I say *you* must believe or I will have no fellowship with you. Only when I seek to force my convictions upon you as terms of communion and fellowship do they become a creed. Philip Schaff defines a creed as "a form of words setting forth with authority certain articles of belief which are regarded by the framers as necessary for salvation, or, at least, for the welfare of the church." A creed, then, is an *authoritative* document. It sets forth the articles which are affirmed by the church as necessary to salvation.

I mention, as a third cause, the unwarranted and unscriptural authority and rule of the clergy.

As already stated in this address, the grand, fundamental principle of Protestantism is the right of private judgment—the right of private interpretation. Notwithstanding this, the clergy of Campbell's day had assumed the prerogative of interpreting the Bible for the people, thus virtually taking it out of their hands. One denomination, while they recommended the reading of the Living Oracles, had incorporated in their "Acts of Assembly" these very strange words: "That the charge and office of interpreting the Holy Scriptures is a part of the ministerial calling which none, however otherwise qualified, should take upon him *in any place* but he that is called thereunto by God and his kirk." Here is a tremendous assumption of authority! Nowhere in the word of God is there provided or appointed any power of authoritative interpretation. There is no supreme court of Jesus Christ, no divinely ordained judiciary, whose office it is to sit in judgment on the meaning of the Scriptures and render decisions from which there is no appeal. Hence they contended that the organization of the clergy into councils, synods, presbyteries, and such like, for the purpose of legislating for the church, is dishonoring to Christ, who has been "appointed head over all things unto the church, that in all things he might have the pre-eminence." Indeed, such legislation is the assumption of a divine prerogative. Hence all creeds and confessions of faith—products of these church judicatories—can not be made binding upon the consciences and lives of Christians. They believed, and urged their belief with all their splendid powers, that every child of God, every servant of Jesus Christ, has the right, and consequently the obligation, to interpret the meaning of Scripture for himself.

Hear Mr. Campbell: "The church knows nothing of superior or inferior church judicatories, and acknowledges no laws, no canons or government, other than that of the monarch of the universe and his laws. This church, having now committed unto it the oracles of God, is adequate to all the purposes of illumination and reformation which entered into the design of its founder."

Alexander Campbell defined a Christian to be "one who believes that Jesus Christ is the Messiah, and obeys him in all things according to the measure of his knowledge of his will." Their plea was for the *union* of all these divided Christians. They were not seceders. They did not draw out of their own accord from the sects to which they belonged. They were driven out. They hoped to induce the several branches of the church to which they belonged to heal their divisions without forming another sect. They desired to accomplish this end from *within*. They only withdrew when they were given to understand that they must either cease to denounce division, and urge union, or get out. Rather than stifle their convictions in an ignoble silence, they came out from those who justified sinful division. They did not leave the denominations because they thought them so far reprobate and apostate as to have lost all right and claim to be called Christian; they left them because they would not be permitted to maintain their convictions among them. They believed in the essential and visible unity of the church and the consequent evil of sectarianism. They believed that a divided church is a violation of God's word, a necessary narrowing and dwarfing of the faith, the sympathies and the character of the church, and a stumbling-block to the unbelieving world, and they felt themselves bound by every law of love and truth and conscience and sound reason to oppose it. And so they repeated with burning hearts Paul's exhortation, "Let there be no divisions among you," and prayed with a confidence that had in it no thought of defeat, "that all may be one." How transcendently beautiful is the spirit in which they entered upon their work of restoration. Says Thomas Campbell: "The cause that we advocate is not our own peculiar cause, nor the cause of any party; it is a common cause, the cause of Christ and our brethren of all denominations. All that we presume, then, is to do what we humbly conceive to be *our* duty, in connection with our brethren; to each of whom it equally belongs, as to us, to exert himself for this blessed purpose. And as we have no just reason to doubt the concurrence of our brethren to accomplish an object so desirable in itself, and fraught with such happy consequences, so neither can we look forward to that happy event which will forever put an end to our hapless divisions, and restore to the church its primitive unity, purity and prosperity, but in the pleasing prospect of their hearty and dutiful concurrence." They were disappointed in their anticipations of an immediate response, and their disappointment is, in part, our own inheritance; but in these closing words we can make their loving appeal our own to the church of *our* day: "Dearly beloved brethren, why should we deem it a thing incredible that the church of Christ, in this highly favored country, should resume that original unity, peace and purity which belong to its constitution, and constitute its glory?" Why should it be thought impossible to unite the church universal on Jesus Christ, Son of God, King of kings and Lord of lords, "by reducing to practice that simple, original form of Christianity expressly exhibited upon the sacred page; without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship, of the Christian Church, or anything as matter of Christian faith or duty for which there can not be expressly produced a 'thus saith the Lord,' either in express terms or by approved precedent?" These men sounded a note that must keep on ringing until the prayer of their Lord and ours is answered "that they all may be one." *They* were the prophets of the mightier church that is to be. All our accomplishments in other directions point to victory in this. The new vision, the new appeal, the new, persistent endeavor which came to birth then, and which found an adequate voice in the century which has intervened, must come to final, glorious achievement. These prophets of God at the beginning of the nineteenth century were the heralds of the dawn, and the light, praise God! has been growing brighter and brighter, and *will* until the perfect day has fully come. They sounded out the note of "unity in Christ" which has now become a mighty anthem the world around. They rendered a nobler service to their God and ours than they lived to know. They were sowing for our reaping. When the completed chorus breaks it will fulfill and reveal the unselfishness of their endeavor. The church will then acknowledge—if not before—how much *they* accomplished who laid the foundations of this splendid God-enthroned temple—*a united church of Jesus Christ.*

May the Lord of heaven and earth speedily accomplish the work of these godly pioneers "of whom the world was not worthy," so that there will be, as at the beginning, one body, or church, with one Spirit, one Lord, one faith, one baptism, one God and Father of all, and the vision of the seer of Patmos will become reality, "The kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign for ever and ever."

Unity in Diversity

T. P. Haley, Kansas City, M

Carnegie Hall, Saturday Morning, October 16.

Father Thomas Campbell was a minister in the Seceder Presbyterian Church when he came to the United States of America in the year of our Lord 1807. It is assumed that he was in fullest sympathy with the doctrine of that great church as it was and is. Nor indeed is there evidence to show that his son Alexander did not equally hold and believe these doctrines when he arrived in America, and entered so heartily into the plans and purposes of his distinguished father. It is more than probable that not one of those who formed the "Christian Association" for the promotion of "Christian Union" had for a moment questioned the Calvinistic doctrines which have stood so prominent in the teachings of this great historic church in which they had all been reared.

In the "Address," at page 41, Father Campbell urges the practicability of union with Arians, Socinians, Arminians, Calvinists, Antinomians, etc., etc., without declaring any change in his own convictions. There is no intimation that even after their immersion they had changed their theology. This is further manifest in the fact that, after their immersion in the year 1812, they very soon sought membership in the Baptist Church (or the Baptist Church sought them), whose standard was the Philadelphia Confession of Faith, which was in substantial agreement with the Westminster Confession, under which both father and son had been brought up. Their supreme purpose was the "original constitutional *unity* of the Christian church." It is declared by them "a pleasing consideration that all the churches of Christ, which mutally acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of the gospel institution, so that our differences, at most, are about the things in which the kingdom of God does not consist—that is, about matters of private opinion."

They practically accepted the famous saying of Maldenius: "In essentials unity, in non-essentials liberty, in all things charity."

T. P. HALEY.

While it is probably true that neither Thomas Campbell nor his son brought to their work any new theology—that is, any new doctrine of the Godhead—it is without doubt true that they both, and especially the son, came to hold and to insist on a new anthropology; that is, a new view of man's powers and his relations to God. The sentiment so prominent in the "Declaration and Address," to-wit: "That this society, formed for the *sole* purpose of promoting simple evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard in conversation and doctrine, in zeal and diligence, and only such as endeavor to practice the simple original form of Christianity expressly exhibited upon the sacred page, without attempting to inculcate anything of human authority, of private opinion or invention of men, as having any place in the constitution, faith or worship of the Christian church, or anything as matters of Christian faith and duty for which there can not be expressly produced a 'Thus saith the Lord' in express terms or by approved precedent."

This sentiment so earnestly adopted led at once to the re-examination of every item of the doctrine, every article of faith heretofore held by the church, to determine whether it was in harmony with this Declaration, to determine whether there could be found a "Thus saith the Lord in express terms or by approved precedent."

This examination led to a number of radical changes in current belief and practice:

1. It led to the abandonment of infant baptism, as well as the abandonment of sprinkling and pouring for baptism.

2. It led to the abandonment of the doctrine of original sin, the doctrine of total hereditary depravity. It led to the assertion of the freedom of the human will, the freedom of choice. It rejected the doctrine of regeneration before faith in order to faith. It proclaimed conversion "a turning to the Lord." It emphasized the Scripture, "Let the wicked man forsake his way and the unrighteous man his thought, and let him turn to the Lord, who will have mercy upon him, and to our God, for he will abundantly pardon."

This the sinner can do, it was affirmed, under the teaching and power of the Holy Ghost in the gospel of our Lord Jesus Christ.

This led to the receiving into their fellowship every one who would confess with his mouth the Lord Jesus, and believe in his heart that God hath raised him from the dead. It was affirmed that conversion was not the result of a process to reconcile God to man, that God was not the unreconciled party, that God was in Christ reconciling the world to himself, and that his ambassador said, "I pray you in Christ's stead, be ye reconciled to God."

In the midst of the churches and associations thus united under the Campbells, there was the greatest diversity of opinion in reference to both matters of faith and practice. Perhaps it was the discovery of this fact that led Alexander Campbell to write the oft-quoted sentence: "We have among us all sorts of doctrines preached by all sorts of men." Yet in the midst of all this diversity, resulting perhaps from the abuse of their freedom, was found the most solid organic unity. It was held by the fathers that the only test of soundness was their attitude towards Jesus the Christ, the Son of the living God; that to be right about the Christ is to be or to become right about every other essential doctrine or practice.

But the most remarkable illustration of "unity in diversity" remains to be considered.

"The Bible Christian Reformatory Movement," led by Barton W. Stone and others, in Kentucky and parts of the South, antedated the movement of the Campbells by several years, and by the year 1830 numbered not less than ten thousand adherents, "was marked by certain anti-trinitarian tendencies, more or less pronounced." Towards Unitarianism, the Stone movement not only tended, but in nearly every particular was more or less pronounced. But the Stone movement was in accord with the movement led by the Campbells in the rejection of human creeds and the adoption of the Bible as the only rule of faith and practice. They had also come to accept the immersion of penitent believers as the only New Testament baptism. With the Stone party, for a time, was associated the Reform movement, which was led by Abner Jones, Elias Smith and probably John Dunlevy, who, with their followers, became pronounced Unitarians and were called "New Light Christians." It is a well-known fact that, in spite of the differences between the Stone party and the Disciples on the important and fundamental doctrine of the divinity of Christ, influenced by the points of agreement in other matters, undoubtedly, the two parties did unite.

It is also a well-known fact that Stone would never consent to be called a Trinitarian. Furthermore, that not a minister associated with him would suffer himself to be so called.

All the hymnology that contained the doctrine was abandoned. The Long Meter Doxology,

"Praise God,, from whom all blessings flow;
Praise him all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost,"

sung in all evangelical churches everywhere, was superseded by the following:

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
In every land by every tongue."

The Long Meter Doxology was not restored to our hymnology until the revision of the Christian Hymnal late in the seventies.

The fathers of our movement never made a prayer to the Son, nor to the Holy Ghost. They prayed to the Father, through the Son, for all blessings, and especially for the gift and graces of the Holy Ghost. The once popular hymn,

"Come, Holy Spirit, heavenly dove,
With all thy quickening powers;
Kindle a flame of love and zeal
In these cold hearts of ours,"

is rarely, if ever, heard in our churches, and this is not accidental.

In Missouri the greater part of the pioneers were from Kentucky, and in sympathy with Barton W. Stone on the question in hand, but a number of the stronger were from the Baptists and Presbyterians, and these were Trinitarians, and yet these preachers and their congregations were in organic connection and lived in the closest and most loving union. The bond of this union was their common faith in Jesus and implicit obedience to him. It ought to be mentioned here that, while Mr. Stone proclaimed a modified conception of God, a new theology, he was slow to accept the teaching of Mr. Campbell concerning "freewill," original sin and total depravity. Long after the Campbells were baptizing men on confession of their faith in Christ, the Stone party continued to use the mourners' bench and the enquiry-room in their revivals. They continued to teach immediate and instantaneous conversion by the direct and immediate operation of the Holy Spirit, and yet on these questions they came to agreement and lived in most loving fellowship despite their differences. They trusted to time and a better understanding of the sacred Scriptures to bring them finally to a perfect union in doctrine and practice. Nor were these reformers at the time of their union at one in regard to church government. Who of the older men does not remember the discussions about "The Ancient Order"? The Disciples and preachers coming from the

Baptist Church were favorable to Congregationalism—even democratic control—a government of the people, for the people and by the people, and this many of the churches practiced at the beginning.

Those who came from the Presbyterians, and this included the Stone party, were in favor of government by an eldership (presbytery). This discussion was earnest and long continued. It was found that neither extreme could prevail, and a compromise was made by agreeing to government by an eldership, but the rulings and decisions of the eldership were subject to approval, amendment or rejection by the voice and vote of the people.

Again, many held that the church should be taught and governed by the eldership, while the preachers should have no control over the faith or conduct of the membership. They should be evangelists to the world, and incidentally only teachers of the church, the teachers being limited to the setting in order the things that are wanting and ordaining elders in all the churches. Passing on to their work, viz.: the evangelization of the world, who does not recall the discussion of the "One Man Power," and the fact that it was once worth a man's reputation and standing in the church to suffer himself to be called the pastor? After awhile he might be called "one of the pastors" of a church, and with many this is still the position of a preacher who gives his entire time to teaching and caring for one congregation. And yet, notwithstanding the differences on this most important and radical question, the union so happily formed was not disturbed, and the logic of events, the necessities of the case, have brought the churches well-nigh to agreement. The same difficulty was found in regard to all co-operative movements. It was long before the Disciples were agreed about Sunday-schools, and some thought as children were not in the kingdom, and as the right of petition belongs to the citizen or subject alone, it was not quite clear that children should be taught to pray before coming into the kingdom.

Nearly half a century passed away after the beginning of the Restoration movement before the "American Christian Missionary Society" was organized. It came up through great tribulation. It was not accidental that it was called the "American Christian Missionary Society." It was to be in America and for Americans, and while an attempt was made to do foreign missionary work under its auspices, it was a failure, and it was not until three-fourths of a century had passed that the "Foreign Christian Missionary Society" was organized, and yet these differences did not disrupt the union.

Now, it is here worthy of mention that, in all this "diversity" and these differences and the discussions consequent, there has been no actual "division." Nor has there ever been a "heresy" trial among the Disciples. There may have been, I think there have been, one or two cases in which preachers lost their pulpits and fellowship among their brethren because of heretical, or supposed heretical, teaching. A man here and there, now and then, has wandered away from the church because "he was not of us," but the instances have been rare. The number grows smaller in proportion to our number as the years go on.

Have we not indicated most clearly that "unity" has been preserved among the Disciples in the midst of all this diversity? To-day there is still great diversity in opinions and methods, but unity was never more solid in all essentials.

Is there not a lesson in all this for the Disciples of to-day in this Centennial time? There are still differences among us—differences of great moment. But are they greater or more dangerous than many of those of the past? If, in the formative and most difficult period in our history, we have survived them, tolerated them or outgrown them, may we not hope to survive and outgrow any that now are, or may arise in the future? Faith in Christ, and righteousness, may be trusted to heal all our spiritual maladies, as certainly as circulation of healthy blood may be trusted to remove all excrescences of the human body. Christ prayed that all his disciples might be one, that the world might believe that God had sent him. His prayer will be, must be, answered.

The Origin of the Disciples of Christ

F. D. Power, Washington, D. C.

East Liberty Presbyterian Church, Saturday Morning, October 16.

Nothing has such interest for us as the beginning of things. Take the genesis of this planet, the making of an atom, the upheaval of a continent, the origin of life. "In the beginning God created the heavens and the earth." Between the initial act and the details may be many revolutions, but "in the beginning God"!

Patriarchal, Jewish and Christian dispensations are all the unfolding of one general plan: the folded bud, the expanded leaf, the perfect blossom and fruit. But, while commencing with the earliest dawn of time and holding its way through all the revolutions of kingdoms and vicissitudes of the race, it finally expands and embraces in one great brotherhood the whole family of man, and so proves itself a religion from God.

For the Disciples of Christ also we may claim a divine beginning. "And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven, and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it."

1. This movement, by the grace of God, had its genesis in the fear and love of God in the hearts of its founders. The men who inaugurated it were thoroughly Christian, devout men, spiritually minded men, Christlike men. All were giants of the closet, mighty in the Scriptures, like Barnabas of old, full of faith and of the Holy Spirit. In every line the "Declaration and Address" breathes the Spirit of God. In the spirit of Him who, in the shadow of the cross, prayed that all might be one, that the world might believe, the man of God, Thomas Campbell, who prepared it, set forth the evils of division and all-sufficiency of the divine basis of union. Stone, the Campbells, Scott, Richardson, Pendleton, and their coworkers, were men who walked with God, God-given and God-guided, Christ-fed, Christ-filled, Christ-clothed, as well as Christ-healed, whose whole plea was the Christ, the exaltation of the Christ, the union of Christians in the Christ, for the conversion of the world to the Christ. In the minds and hearts of men thus saturated with the Holy Scriptures and illumined by the Holy Spirit, originated the people whose one hundredth anniversary we commemorate.

F. D. POWER.

2. The origin of the Disciples of Christ was in a consuming desire to exalt the word of God. Dissatisfaction with human authority in religion, and human departures from the original Christianity of the New Testament, impelled them. As in the first century, and as in the sixteenth, the voice of Protestantism in the nineteenth century is lifted up: "We ought to obey God rather than men." All such movements before the Campbells were for the reformation of the church. Luther had no thought of separation from Rome. "That the Roman Church is honored by God above others," he declared, "we can not doubt." These men are more daring in their conception. Nothing less is sought than a complete restoration of Christianity according to Christ and the apostles, as in the first century. On the foundation of the apostles and prophets alone can the church of Jesus Christ be founded. The teaching and testimony of inspired men, all-sufficient and alone-sufficient to the union and co-operation of the people of God. The word of God the only rule of faith and life. "O earth! earth! earth! hear the word of the Lord."

3. The origin of the Disciples of Christ was in the loyal recognition of the supreme authority of the Lord

Jesus. "Thou art the Christ," is the creed of Christianity. "This is my beloved Son, hear ye him," is the oracle of the Father. "All power is given unto me in heaven and in earth," is the declaration of the Son. "Other foundation can no man lay than that is laid, which is Jesus Christ," is the word of the chief apostle. "Jesus is Lord."

See the hosts marshaled. Hear the moving millions. Angels and archangels from about the throne. Patriarchs, prophets and apostles out of the ages. Monarchs, potentates, kings from the ends of the earth. Fathers, martyrs, confessors, reformers, heroes, defenders of the faith from every race and clime. Seraphs the loftiest, saints the lowliest; every knee bowing, every tongue confessing, every hand bearing the insignia of royalty and placing it upon the head that wore the thorns. All singing, till all the morning stars sing again together and all the sons of God leap for joy:

> "All hail the power of Jesus' name,
> Let angels prostrate fall;
> Bring forth the royal diadem,
> And crown him Lord of all."

4. The origin of the Disciples was in the positive assertion of the gospel liberty of the children of God. Not far away were Lexington and Yorktown; not remote in point of time the immortal Declaration of Independence; not yet silent were the reverberations of the old Liberty bell, proclaiming liberty throughout the land to all the inhabitants thereof. This was a new declaration that all men are created equal in the kingdom of Jesus Christ; that all were endued with certain inalienable rights of conscience, of private judgment, among which are spiritual life, spiritual liberty and the pursuit of spiritual happiness. Religious intolerance had become intolerable. Human authority in religion hung like a veil before the Protestant mind. Religious freedom was the need of the hour. The church of Christ, the essential Christian institution, apostolic, simple, unimpeded, united, alone could bring in the kingdom of Christ in all the world. This was their thought. This is our thought.

Blaine intimated of Garfield he had outgrown his church. Blaine did not understand the church of which Garfield was a member. Garfield belonged to a church with one article in its creed. Garfield was admitted, as every humble disciple is admitted, on the good confession that "Jesus is the Christ, the Son of the living God." Garfield never outgrew it; he could not outgrow it. It can never be outgrown by his brethren. Christ the object of faith, obedience to Christ the only bond of Christian fellowship—beyond this, freedom to survey all lengths and breadths of religious thought, to climb all heights, explore all depths of religious knowledge, unbound by the scholastic theology of creeds. And standing for the commonwealth of faith is lifted a banner which symbolized in religion what the Stars and Stripes symbolized in government, liberty and union—liberty in Christ, union under Christ.

5. The origin of the Disciples of Christ was in the high thought of the restoration of the lost union of the people of God. "The sixteenth century was the epoch of a great separation," said D'Aubigne; "the nineteenth must be that of a great union. "Asia," said Guizot, "is the continent of origination, Europe of differentiation, America of reunions." Every Christian finds himself united to all other Christians by his identical relation with the same Saviour. This is the communion of saints; not a system, a doctrine, but a reality, a fact, as certain as the union of the members of one body; not a condition purely spiritual and invisible, but external and visible, showing itself in words: "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ;" that ye "all speak the same things;" showing itself in action: "Go teach all nations;" a vision of actual united service in the same village, the same city, the same nation, the same regions beyond, the whole earth.

6. The origin of the Disciples of Christ was in the supreme conviction that with the fulfillment of the prayer of Jesus would come the conversion of the world. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also

may be one in us; that the world may believe that thou hast sent me." Christ prays for us. Christ prays for the whole world, Jew and Gentile. Christ prays for his disciples gathered in this Convention, for all schools and classes of believers in this great city and all cities, in this beloved land and all lands, in this marvelous age and all ages. Christ's prayer for us is our glory, our consolation, our treasure. God in heaven, answer it, answer it now, answer it here, answer it throughout the land, answer it in the whole earth, that it may be filled with his glory! Amen and amen.

Thomas Campbell and the Principles He Promulgated

W. J. Loos, Owentown, Ky.

Sixth United Presbyterian Church, Saturday Morning, October 16.

A great disease in the human body of Christ had come to an oppressive and dangerous climax in the days when Thomas Campbell entered upon the ministry of the Word, and his was a soul peculiarly sensitized to feel this evil. This evil was the divided condition of the church of Christ. Over the vineyard of the Lord had grown a fearful jungle of parasitic growth of human planting—a rampant thicket of creeds, confessions and ecclesiastical systems full of venomed thorns and bearing poisonous berries in an interwoven network of ramified and infinitely subdivided dogmas and articles of faith. Under this jungle had developed a dank morass from which came forth malaria and evil exhalations. Through the depths roamed evil beasts of sectarian feeling and glided venomous serpents of partisan rancor. The great body of the priesthood had grown accustomed to this evil condition, to breathe this malaria and even to wallow with delight in this mire. But to the pure in heart the evil was becoming intensely distressing, and to such a spirit as that of Thomas Campbell it had become intolerable.

Thomas Campbell sounded the trumpet of God. In the midst of Israel the Prince and Leader appeared. The Lord suddenly came into his temple.

As one approaches the "Declaration and Address," one great fundamental principle rises everywhere into view, as some great mountain peak, like Fujiama in Japan, dominates the landscape from every point of view, and that is Thomas Campbell's doctrine of the word of God—its divinity, authority and sufficiency.

In the great emergency which his movement was designed to meet, he needed a sanction mighty enough to strike down all human claims of knowledge or right—a blade mighty enough to cut through all the jungle-growth of creeds and confessions. A divine voice must sound which would silence all priestly, conciliar or Papal voices. There must be shown a signet ring of undisputed royalty which would be recognized by every loyal subject of the King of kings, and that sanction he found in the divine Word. Remove this foundation stone, and the whole edifice of the Restoration movement falls to pieces. Cut this tap-root and the tree withers. Every principle promulgated by Thomas or Alexander Campbell is connected vitally with this central principle and stands or falls with it.

W. J. LOOS.

This great principle has always been formally recognized by all Christian reformers. It was the basic principle of Martin Luther's work, of John Calvin's and of John Wesley's, but never till Thomas Campbell's day was the complete wedding of the truth to the fact effected. He found in the divine Word a sufficient system of government and discipline for the church and a sufficient armory of weapons for the aggressive work of a militant church, mighty through God for the pulling down of strongholds.

Thomas Campbell promulgated the all-sufficiency of the divine word as God's power for human redemption. The great shelter under which human usurpations had swarmed into the Holy Place and produced the strifes, divisions and anarchy that constituted the great emergency which incited Mr. Campbell's effort for union, was the claim that the Holy Scriptures were insufficient in themselves for the enlightenment of the soul of man, for the production of the saving faith demanded for salvation, for the preservation of the unity and purity of that faith through the ages, and for the government and direction of the life and action of the body of Christ on earth. Under the cover of this claim the divine Word was relegated more and more into the background.

In the application of this truth, Mr. Campbell came upon a golden key to the problems which ecclesiasticism had so disastrously failed to solve. That key was the rule of simplicity. In the divine Word itself he found the light that the word of God is to be simply interpreted, not by mysticism or magic or scholastic subtleties, but according to the simple laws of human language—that the saving faith by which the lost child was brought back to God by the remission of his sins and the spirit of adoption was a simple faith in the divine gospel of God's gift to the world of his Son, of the death of that Son for our sins according to the Scriptures, of his burial and resurrection according to the Scriptures. This is the gospel "by which," says Paul, "ye are saved." This was the simple faith required of the believer of apostolic days, and its required confession was equally simple. Here the whole complex, disunion-breeding system of creeds and confessions falls to pieces. Equally simple is the order and system of the divine Word for the constitution and government of the church. Here ecclesiasticism, which is the root of sectarianism, receives its death-blow.

It is often asserted that the great principle promulgated by Thomas Campbell was that of Christian union. The doctrine of the essential oneness of the body of Christ and the obligation of Christian union was ever perceived and accepted by all Christian bodies and often promulgated by all Christian leaders. It is the great principle and claim of the Roman Catholic Church, and, in fact, the excuse of the creed-makers of all ages. But Christian union is a fruit and not a principle. No doubt it was primarily aimed at and expected by Thomas Campbell and the pioneers of the Restoration movement, but they soon found that before the fruit must come the life and the plant, and were driven more and more to the establishment of the great principle of the divine Word. The necessity and desirability of Christian union was simply the emergency clause under which Mr. Campbell sought the application of the great fundamental law of Christianity essential to its existence, prosperity and victory which we have been considering under its three propositions—the divinity, supreme authority and all-sufficiency of the word of God.

Upon these great principles Mr. Campbell stood facing the great emergency of disunion like Moses upon the mountain-top with the rod of God in his hand, when Israel fought with Amalek in Rephidim. As long as the rod was held heavenward, in the spirit of faith and loyalty, establishing the connection between the divine and the human, Israel prevailed; when the rod fell earthward, Amalek prevailed. Nor was Mr. Campbell unmindful of his responsibility. Stalwart and true, ready with the well-chosen word, he met the crisis when it came.

For a hundred glorious years the spirit of this great movement, founded upon the "Declaration and Address," has stood before the world on the mountain-top, with the rod of God pointing heavenward, in faith and loyalty, and Israel has gloriously prevailed. Shall the rod of God our fathers placed in our hands fall earthward? To-day, as in the days of Thomas Campbell, the Son of God goes forth to war bearing aloft the sword of the Spirit, which is the word of God. Who follows in his train?

Thomas Campbell and the Principles He Promulgated

C. M. Chilton, St. Joseph, Mo.

Duquesne Garden, Saturday Morning, October 16.

Thomas Campbell is the father of the reformatory movement of the Disciples of Christ. While his son Alexander became its leader and gave to it the impress of his mind and life, it should be remembered that the fundamental principles for which the Disciples stand had become a passion with the elder Campbell, and he had clearly defined them in the "Declaration and Address," and the Christian Association was organized when Alexander, a youth of twenty-one, came to America. The son became a disciple of his father. Thomas Campbell gave us not only the idea, but his gifted son, to be its interpreter and champion. Alexander Campbell afterward became so prominent and occupied so large a place in our literature that there is danger of doing scant justice to the noble founder of the movement. Thomas Campbell was a mild and kindly spirit, and while it may be granted that there was a period in which definition and argument were necessary, as we come upon the final stages of our work we shall have more and more use for that broad and conciliatory spirit that pervades the "Declaration and Address." We shall do well in the opening of our second century to study the life and writings of this godly man.

As indicating his widening sympathies, it is recorded that Mr. Campbell about this time became an active member of the Evangelical Society, an interdenominational organization for the wide diffusion of the gospel by means of open-air preaching and itineracy. In 1804 he became the leader of an effort to unite the Burghers and Anti-Burghers in Ireland, on the ground that there was no real occasion for continuing the division. A consultation was held in Rich Hill and Thomas Campbell was authorized to present the matter to the synod in Belfast. In March, 1805, a joint meeting of the two bodies was held in Lurgan, and they were unanimous for the union, but the general associate synod of Scotland, hearing of the matter, sent its protest, so it was dropped. The next year, however, the Irish synod sent Mr. Campbell to the general synod in Glasgow, to ask for it the privilege of conducting its own affairs. This request also was denied.

In the following year an unaccountable providence befell this godly man. His health broke down under the pressure of hard work, and his physician advised a long sea voyage. There was at that time a considerable emigration from the neighborhood into western Pennsylvania, and at the urgent solicitation of his family and friends, he finally decided to set out for that region, though it was with great reluctance that he consented to relinquish his comfortable situation in his dear native land.

C. M. CHILTON.

In western Pennsylvania Thomas Campbell came face to face with his destiny. On account of its fertile soil and its general attractiveness this section was rapidly filling up with people from various parts of northern Europe. They brought with them their diverse religious traditions and prejudices, and sectarianism presented itself in these settlements as it had not been seen elsewhere, and could not be except, perhaps, in other border communities, as farther west in Kentucky. It was a cross-section in miniature, a composite picture, of the religious life of Europe. There was a general reign of unholy sectarian strife. And much of it was over traditions with which the religious life of the United States had nothing to do whatever, as, for instance, in the efforts of the Irish Anti-Burghers to perpetuate their traditions, some of which were twice removed from an actual historical occasion.

It is a crisis in Mr. Campbell's life. All of the essential elements of the problem of sectarianism have now assembled themselves into his life. He is about to have the opportunity to become a world-builder. This problem of division, which in its larger statement among the conservative and intolerant national churches of Europe could not suggest itself, much less offer opportunity for its solution, lies here before him in entire simplicity and is about to invite him to enter upon its solution. His life now seems to have been ordered to prepare him for this very thing. It required only a slight incident to bring him into a position from which a whole new vision of the kingdom ranged into view, calling him to his life vocation.

Let us take a full look at this man as he comes to meet his hour. He is forty-six years of age. As his contemporaries describe him, he is of medium stature, about five feet eight inches, and compactly built. His luxuriant brown hair flows down gracefully about his neck. His head is shapely and towering. James Challen says "it might have served as a model for size and conformation." His forehead is massive and square; his complexion is rich in its ruddy tints, and his eyes are a soft bluish gray. His face is thoughtful and glows with kindliness. He is neatly dressed and has the bearing and manner of a well-bred Irish gentleman, showing a rare courtesy in every movement. His whole presence is suffused with a deep religious feeling. As he stands before us speaking with a slight Irish accent in a full round voice, his fine face glowing with intelligence and animation, holding his old gold snuff-box in his hand and snatching now and then "a hasty pinch of the good old scotch, as Henry Clay called it," he is withal an exceedingly handsome man, truly the flower of an old stock. Walter Scott says: "It was impossible to look upon his lofty brow and facial lines of thought without reading in these exterior symbols intellectual greatness—reason, robust common sense, capacity, skill, wisdom."

The "Declaration and Address" is an unpretentious document. It makes no effort at literary finish or profundity. There are only the slightest references to church history or concurrent religious developments. It does not attempt an application of its principles. There is no studied plan of argument; it is even loose and disconnected. The author gives not the slightest hint of the history of his vision. It is the work of a man who writes down in simple, honest words the thoughts that have grown up in his soul, and in a kindly spirit that, though there are countless occasions, betrays no harshness or uncharity. These sentences flow direct; they are his heart thoughts, his very spirit. They are simple and chaste.

It is a difficult task to define precisely the principles which Thomas Campbell promulgated. They lie here among a confusion of ideas that belong to the common faith of the church. Mr. Campbell had been the humble means in God's hand of creating an organism for the promotion of Christian unity by way of a return to the simple religion of Jesus and his apostles. The "Declaration and Address" is an attempt to explain it. It is a great soul in whom is a larger measure of the Spirit of Christ than hitherto striving to give our religion a universal interpretation.

In the "Declaration and Address" we are in direct line with the development of Protestantism, as we are also in the life of Thomas Campbell. Did not Luther set out to find the old paths? And for hundreds of years had not men been seeking by a multitude of courses the way out of traditionalism and ecclesiasticism? And had not the time come for the final word to call the scattered flock out of diversity and discord into the unity in Christ? Many sensitive souls were beginning to dream of a new order and many new truths were dawning upon them, but it was left for this man, who was in position to receive the first intimations of the Holy Spirit, to see clearly and to organize the idea of Christian unity and set it on towards its final goal, and what but the simple religion of Jesus can be thought of as the ultimate religion of his church? Whatever revisions in the practical details of this Reformation may become necessary in the light of advancing knowledge, its fundamental principles laid down by its founder will not be shaken.

It is appropriate to inquire into the place which history will likely assign to this man. It is interesting to compare him with the earlier Protestant reformers. He appears in no such dramatic character or situation as Luther or Knox; there is none of their rugged, knightly strength in him. Neither has he the intellectual glow of Melancthon, nor the restless enthusiasm of Zwingli, nor the stern, constructive logic of Calvin. He is more like Wesley, quiet and serene. He had not the fervor or activity of Wesley, but was broader and saner. The "Declaration and Address" does not suffer by comparison with Luther's theses, Zwingli's theses, the Augsburg Confession, or any of the later reformatory pronunciamentos. I know not where we should go to find sentences that ring truer and clearer, or that contain a broader and more comprehensive statement of fundamentals.

But history will not assign Thomas Campbell his place upon any such personal considerations, however favorable they might be to him. It will rather depend upon how the Disciples of Christ succeed in relating themselves to the religious life and progress of the world. If they win a position among the great constructive forces of the kingdom, then will their founder take his place among the great reformers. The tree must be judged by its fruit.

And here we come to a solemn word. We have seen this Reformation spring from the loins of Protestantism, a child of the nineteenth century. Its home is free America. Its birth is essentially related to that of civil liberty and its progress to the rise of modern thought. It is contemporaneous with modern missions. In a century it has grown into prominence and power.

But, more significant still, early in the last century the various churches began to co-operate through interdenominational organizations in educational, benevolent and other enterprises. Working together in an atmosphere of freedom, they began to conform to each other in doctrine and life. A disposition to exalt Christ and to magnify the things held in common appeared and brotherly love increased. In 1901 the first ecumenical missionary conference startled Christendom with its revelation of the enlarged fellowship of the church and became a mighty propaganda for unity. In 1905 the first federation council of the churches of Christ in America sought to give national and local organic expression to this growing oneness of life by "bringing the Christian churches into united service for Christ and the kingdom of God;" meanwhile, the denominational families in this country and Europe and on the mission fields have been seeking closer unity, and some notable unions have been actually accomplished. The resistance of sectarianism is giving way before the rising tide of fraternity. Upon entering our second century we find ourselves in the midst of what seems to be a world-drift slowly, very slowly, setting in the direction of Christian unity. May we not in the light of these considerations regard the movement of the Disciples of Christ as lying close to the very heart-current of the moral progress of the world? It seems to be essentially related to it, if not, indeed, strictly essential to *all* real progress.

CARL JOHANN.

Our question is no longer, then, Will the church of Christ unite? but, What part shall we have in its accomplishment? Our Centennial is a crisis. The great undertaking of bringing all of God's people into one for the final conquest of the world lies before us, stretching away into the dim future. When we contemplate its vastness and its infinite difficulties, faith staggers. We may well rejoice that we do not comprise the whole movement for unity, that it is becoming universal and all-pervasive, and that countless unifying forces are at work.

Our danger is that glorying in the past we shall grow satisfied and suffer the degeneration that has befallen all of the reformations that have gone before; that we, too, shall become a sect, satisfied with a body of doctrines and a conventional life. Did not the apostolic church suffer decay? There is need that we prostrate ourselves to the ground and pray almighty God to rekindle the fires upon our altars and send us on to the completion of our task. This is the hour for which we have come. Countless dangers threaten our sacred cause. The world is still waiting for a people to live the simple religion of Jesus. Gethsemanes and Calvaries lie in the way, but this religion of ours must be lived if it would conquer the world—yes, it must be lived if it would conquer the church.

Thomas Campbell and the Principles He Promulgated

Mrs. Effie L. Cunningham, Indianapolis, Ind.

Carnegie Hall, Saturday Morning, October 16.

With the apostles to "preach the word in season and out of season; to reprove, rebuke, exhort," the first Christians were held close to the truth. The sharp contentions because of different theories and diverse plans were not sufficient to destroy the oneness of the church. The "unity of the Spirit in the bond of peace" was stronger than their controversies. Then for a few centuries the church walked in the valley of the shadow of persecution and death. This served as a strengthening bond, enabling those with sufficient zeal to become identified with the hated Christians, to keep that which was committed to their trust. Later the great multitudes came into the church. Many came direct from paganism, not always leaving behind them the things of the old life. The result was a gradual intermingling of the half-learned, sacred precepts of the gospel with idolatrous thought and worship. There was, too, a growing eagerness in the high places of the church for worldly achievements. Men obeyed men rather than God.

MRS. E. CUNNINGHAM

In all this time of confusion some souls were true to Christ, and the heart of the church was kept alive. Now and then a voice would sound out pleading for the supremacy of righteousness. Then all too soon the voice would be silenced by the hierarchical powers. But there were always mistaken, disturbing voices to destroy the world-wide harmony of the song. Error can never escape its consequences. The substitution of temporal authority for the divine, the supplanting of the plan of salvation with the plans of men, had brought the church low. The few who had clearness of vision to see aright cried out for reformation. Their denunciations against the sin of apostasy were powerful and effective, but came with less force when, after rejecting the old dogmas, they repeated one of the worst mistakes of the past, by making new formulas of belief. The making of creeds was never successful as a "tie that binds." In reality, they emphasized divisions and not unity.

A religion centered in any one phase or principle of the gospel, in national or racial ideas, in anything save Jesus the Christ, the Son of the living God, is not in its fullness the church of Christ. Divisions and subdivisions were multiplied. Trivial differences of opinion about unimportant matters could easily result in a new sect. Bitterness of feeling was intensified until it was almost a virtue to hate those of different beliefs. The fruits of the Spirit could not abound in such an atmosphere of strife.

Truly, there was a vital need for another voice, one that would lose itself in the voice of Christ as it spoke his strong, animating Word to awaken and vivify the church. This time the voice found its communication in the life of Thomas Campbell. The forces that help in the making of a life are not confined to the years of that life. There is an intricate relation that gathers and interweaves the purposes of the ages into the years of the children of men. Now and then they are peculiarly concentrated in some one life, making it great in its burden of service to the world. This was true of Thomas Campbell. He lived in the midst of the tumult as divisions with their resultant evils were nearing a sad climax. The world needed a man to give the church a new vision, and his life was the answer for the need.

The prayer of Jesus, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou didst send me," burned itself into the mind and heart and soul of Thomas Campbell until it became the compelling motive for his tireless labor of giving its forgotten meaning to the world.

This man of God was a native of Ireland and of distinguished Scotch descent. He was always religiously inclined. Much to the disappointment of his father, who was a member of the Church of England, he became a Seceder. His longing to serve led him to one of the most needy localities in Ireland, where he started a school as a center for his efforts to help the people. His father disapproved of this step, and finally ordered him to come home. Here he continued to teach. Upon the recommendation of friends, who were urging him to give himself to the ministry, he attended, first, the University of Glasgow, then a theological school. He married a woman well fitted to be the companion of his noble life. She was a descendant of French Huguenots, who for their faith had to flee from the country of their birth. They came to Scotland, and later removed to Ireland.

Mr. Campbell was a preacher of much note. There was appreciation and comprehension for the great scope of the work, at the same time he was mindful of the minute details of the daily task. His constant care of a congregation included with the public preaching and teaching much personal ministration for his people. He conducted a prosperous school, gave devoted attention to the rearing of his family, became a leader in a movement to reunite some of the religious factions of Ireland. He was a kindly man, an exponent of what he preached. Although gentle, he was courageous. He loved peace.

When for failure of health an ocean voyage was prescribed, he came to America. Without intermission his ministerial work was continued in western Pennsylvania. Here, with even less excuse for their existence, he found that sectarian divisions were somewhat more rigid than in his home land across the seas. His soul was troubled anew. There were only a few people, and these were held apart by the strict rules of party distinctions. Keenly feeling the injustice of such separations, he ventured to ignore some of these rules. For this he was severely reprimanded and suffered much persecution.

J. H. FILLMORE

Mr. Campbell imbibed and made a part of his spiritual experience something of the natural uplift and freedom of this great, wholesome, new country. His soul had before this time found its liberation. The fetters of form and custom that had encompassed his outward religious life were one by one falling away. At last, after questionings within and trials without, he stood a free messenger of the King, to render unto him the best service he could give for mankind.

The "Declaration and Address," a treatise on this movement for restoration, was written by Mr. Campbell. It is now conceded to be one of the great documents on the subject of Christian union. On Sept. 7, 1809, it was sent out by the author to his friends and neighbors. With their sanction it was designed that its principles should make their way throughout the entire church as a permeating leaven for union and liberty in Christ. There was a quick response in many hearts, despite the severe criticisms of those who could not see the will of Christ in the message.

The "Declaration and Address," together with all other endeavors for Christian union, did not at once revolutionize the church. The prayer of Christ that all may be one in him is not yet answered. But after a hundred years a splendid advancement is evident, while the increasing number who definitely seek its reality, the growing sentiment and desire for its speedy coming, and the divine will that there be "one Lord, one faith, one baptism, one God and Father of all," make its final success an absolute assurance.

Such was the spirit of the man. Such were the principles he promulgated. They lived because they were true. They are living now because revelation, history, experience still prove them true. License without Christ is anarchy, decay, failure, death. Liberty in Christ is peace, growth, success, life. The mistakes of the people who advocate union in Christ that the world may believe, are many. The truths they teach will outlive all their mistakes, for they are eternal truths.

Will these principles continue to meet the divine test? Did the world need the message of Thomas Campbell? Is it needed now? The integrity of the man, living in tenderness and purity to a good old age, can not be questioned. But was the plea he made vital for the church, and were its principles founded on the "rock of ages"? The word of God—yesterday, to-day and forever the same—will speak the unchangeable answer: "If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Thomas Campbell and the Principles He Promulgated

H. L. Willett, Chicago, Ill.

East Liberty Presbyterian Church, Saturday Morning, October 16.

When Thomas Campbell, a Seceder Presbyterian minister of northern Ireland, arrived in ill health, with scanty means, and quite alone, in the New World in the spring of 1807, and upon presenting his credentials to the Seceder Synod in Philadelphia, found assignment to the Presbytery of Chartiers in western Pennsylvania, it must have passed as an incident hardly worthy of two lines of record in the narrative of the sessions. Yet, from that moment may be dated the series of events which issued in the "Declaration and Address," the formation of the "Washington Association," the establishment of the

Brush Run Church and the thousands of churches that have followed it, and the promulgation of a world-wide plea for Christian unity.

Thomas Campbell was called of God to be the prophet of the most needed reformation of modern times. It was his keen sensitiveness to the disasters that had fallen upon the church through its divisions that made him quick to hear the voice of God calling him to a new and imperial task. It was the fair vision of what the church has been, might be again, and, indeed, ideally is, that fired his spirit with the passion of a prophet. He saw the failures of the church in the light of its eternal purpose and essential unity.

We have known Thomas Campbell all too little. In the rush and stress of the early days men made little record of events and utterances. The grief of mind with which he had pondered on the distracted and broken condition of the churches issued in earnest, but fruitless, efforts in behalf of harmony. Then to him, as the one man of his age who had the clearness of vision to see the city of God in its rare and undivided beauty, came the call to be the messenger of the Spirit in arousing the consciences of men to the sin of disunion and the love of brotherhood. Pen and voice joined in the task. He gave himself with unrestrained ardor to his mission. With keen sympathy for the affections that bound his fellow-Christians to ancestral and venerable symbols, he none the less made effort to turn their thoughts from human to divine leadership, from instruments of organization to ideals of service, from denominational possessions to universal responsibilities. While he thus moved, prophet-like and with persuasive voice, among the people, he met all the opposition of tradition, the cynicism of skepticism and the indifference of content. But there were some whose hearts the Lord had touched. If at first it seemed that all had joined the conspiracy of disdain, he learned ere long that there were some who would not bow the knee to Baal, and were ready to take up defense of the new truth. Of these the boldest was of his own household. With pride and satisfaction he watched his son maturing his courage and mastering his weapons. Nor was he alone. Others soon rallied to the same standard, and where the father had spoken with gentle and persuading voice, the son and his companions went out like champions to the fray. Soon the noise of battle arose, and before the long campaign was ended, and the right of the new message to the attention of the church had been vindicated, the man who had first seen the vision and had first spoken the word, had fallen into silence.

H. L. WILLETT

As one calls up the name of Thomas Campbell, the few, yet significant, facts of his work which have survived to us, come rapidly to mind. The Scotch blood of the clan Campbell, of which the stoutest Highlanders, under the leadership of the Dukes of Argyle, had boasted for generations; the emigration of one of these families to the north of Ireland in the eighteenth century; the birth of the three boys, Thomas, Archibald and Enos, in County Down, the oldest being born in 1763; the deeply religious character of the family, connected as it was with the Established Church of England; the preference of Thomas for worship of the Presbyterian order, his deep and searching religious experience, and his dedication of himself to the Presbyterian ministry; his educational discipline as student in a military academy near Newry, as a teacher in the central part of Ireland, and again as a student at the University of Glasgow and the theological school of the Seceders at Whithburne; his marriage to Jane Carneigle, the daughter of a French Huguenot, in 1787; the pastorate of the Seceder church at Ahorey in County Armagh, and the effort to augment the slender resources of the household by the conduct of an academy at Rich Hill; the gradual breaking of his health under the double burden; the lonely journey to the New World in 1807 in search of strength, and perhaps a new opportunity; his assignment by the Seceder Synod in Philadelphia to western Pennsylvania; the distress of spirit through which he passed by reason of the bitter schisms that were working division and decline in the Presbyterian churches of the region; the efforts at union made by him, and the ecclesiastical censures that followed; the publication of his great appeal for unity, the "Declaration and Address," and the beginning of that life-long career in behalf of the great principle of which he thus became the new discoverer and the advocate—these are the facts which need only fresh recalling as the significant items in a long and most notable career.

As the story of Thomas Campbell's life is pieced out from the scanty materials that fall to us, simple candor compels the confession that he was not a great man in the sense of much that the world calls greatness. Though dowered with an excellent intellectual equipment for the times, he was not one to be described as widely read. Though always effective in public speech, he had few of the graces and none of the arts of the orator. Though unwearied in his devotion to the cause he loved, he had little of that fiery zeal which has made the strength of many of the Reformers. In intellectual power he was not so resourceful as his son. In public address he was not so eloquent as Walter Scott. In the ardor of his service he was not so notable for tireless energy of effort as Barton Stone. They were competent for tasks at which he would have failed. And yet not one of them, nor any of the illustrious men who stood with them or followed them, has approached him in commanding and prophetic personality, and the supreme sense of infinite values. Great reformers they were, men of majestic gifts and compelling influence. He was the one man who, as a prophet of God, saw the vision of God's purpose for his generation, and with unquenchable faith and boundless patience set himself to its interpretation. Without the assistance of these men, Thomas Campbell's message could not have been effectively voiced to the world. Without his vision of the will of God for the age, and the word which that vision compelled, these other men would have gone unnoticed to the end of the day.

W. P. AYLSWORTH.

He was a rare compound of the noblest virtues of the Christian life, the simple and beautiful virtues of which Protestantism has too frequently been forgetful. He was modest with a humility that asked not great things for self, but only for God. When censured by his Presbyterian brethren, he accepted reproof rather than be the cause of strife. Like Milton, "he traveled on life's common way in simple lowliness, and evermore his soul the humblest duties on itself did lay." In personal piety he lived in lofty and serene levels. The word of God was to him a daily study and an unfailing delight. Prayer was no formal utterance, but a precious experience of communion with God. His home was a place of devotion. There the altar fire never died down, and his children went forth into the world safeguarded by these sheltering ministries as by walls of fire. His convictions were correspondingly deep. The word of God, carefully studied, truly interpreted and finding its climax and final meaning in the person of Jesus, was to him "the sovereign law of decision in religion and in the conduct of life." To the end he held the profoundest evangelical convictions concerning the Bible and the Christian doctrine. His courage was equal to the steadfastness of his faith. No Scotch Covenanter, face to face with persecution, could have been more fearless and unflinching in defense of his beliefs, especially whenever he felt that important Biblical truth was at stake. Yet his whole career was marked by an exquisite courtesy which was the astonishment of those who knew him and an example which has not always marked the conduct of the men who revere his name. He believed that all who made the effort, however ineffective, to follow after the Lord he loved, were his brethren and entitled to the name of Christian. From the beginning to the close of his work he fully recognized the Christian character and estate of all who accepted Jesus as their Lord and made a sincere effort to conform to his will. Towards all of every name who professed the Christian faith, he felt the close relationship of a fellow-believer. He saw in them the likeness of Christ, however obscured. He would have affirmed of them as the monk Ambrosius said of Arthur's Knights:

> "For good ye are, and bad, and like to coins,
> Some true, some light, but every one of you
> Stamped with the image of the King."

"The principles he promulgated." So reads the theme, and yet it obscures the one element in the work of Thomas Campbell on which most emphasis ought to be laid. He held firmly to many truths, he promulgated but one principle. He accepted the great evangelic verities of his age, and every age. To him, God was a living reality, a divine presence, the Father of spirits, the inspirer and hearer of prayer. This faith he shared with the saints of all the years. The Saviour was the perfect God-man, who for us men and our salvation had taken up the cross, and by his atoning ministry and death had opened to us the gates of life. In him alone was life, and that life was the light of men. He had come that they might have life and have it abundantly. His was the preeminent name, nor was there salvation in any other. The Bible was the inspired record of God's chief redemptive relations with man, and since it contained all needful truth regarding the divine education of the race for immortality, its statements might well be taken for final. Therefore the motto was devised, "Where the Bible speaks, we speak, and where the Bible is silent, we are silent." But, stated more accurately, this motto applied rather to the New Testament than to the entire Bible, and in the teaching of Mr. Campbell it virtually stood for the person and message of the Christ.

However, when one turns to ask what was the essence of his message, the answer must be given in clear and emphatic form. Mr. Campbell did not concern himself with a variety of interests. "Principles" is not a word that defines his statements. He held to one principle and to one alone—the union of God's people. To that one theme he devoted his life; he lived for nothing else. No really first-rank interpreter of God has ever had more than one commanding truth to proclaim. It was so of all the prophets. It was so of Christ. Men of the second rank can concern themselves with various ideas; the great prophets know but one. Thomas Campbell shared the fundamental convictions of his age and ours on the essentials of the faith. But the one principle which absorbed him and claimed his life, was the truth that the church is ideally one, and ought to realize that unity in actual and visible experience. To him this was the most outstanding and impressive fact in all the range of the church's life. Others might devote themselves to different tasks. But as for himself, and all who were minded to stand with him, this was the supreme need and duty. He was keenly sensitive of this crying necessity of the time. It haunted his soul like a prophetic burden. The waste places of Jerusalem, where the *debris* of sectarian strife lay scattered and obstructive, filled him with as profound a sorrow as Nehemiah felt in his night circuit of the city. With that same restorer, he might have cried, "Why should I not mourn when the city of my fathers lieth desolate, and its gates are burned with fire?" His hope and passion was the restoration of its undivided glory. The beauty of that vision allured him. The music of the reunited church already filled his soul. Though as yet a choir invisible, its anthem floated to him as if a door in heaven were left ajar and cherubim were singing. To the realization of this hope he devoted all his energies through the lengthening years of his life.

One feels like paraphrasing the cry of Wordsworth, in the words, "Campbell, thou should'st be living at this hour. The world hath need of thee." And that cry, that finds echo in so many choice and elect souls in this mighty current of purpose and effort, must assure us that he is here, not only in that mystic sense in which the rare spirits who have entered into life watch from their high thrones the progress of their life-work in the world, but in that more potent sense in which the ideals of one great leader become the ruling motives of succeeding hosts. Thomas Campbell lives to-day, and out of the dust and confusion that have too often obscured his prophetic vision and exalted purpose in the days since he was here, there emerges with ever greater radiance to the discerning eye the figure of the real explorer into the untrodden regions of Christian unity, the real discoverer of the way back to the land of heart's desire, the true interpreter of the Saviour's prayer and the apostle's plea.

Thomas Campbell and the Principles He Promulgated

Pres. Clinton Lockhart, Waco, Tex.

Luna Park, Saturday Morning, October 16.

A free people may become the heirs of unlimited fortunes. Slaves inherit nothing. An intelligent people will appreciate and enjoy an inheritance which the foolish, despising, will quickly cast away. Philanthropic people will share their possessions with their fellow-men to the end that all may be blest. Disciples of Christ, free, intelligent and philanthropic, have never failed gratefully to appreciate and liberally to dispense the patrimony which has been left them by Thomas Campbell.

Since the appreciation of this heritage has steadily advanced through a whole century, and a widely distributed people esteem themselves wealthy in its possession, it is eminently fitting that we should take at least a conservative inventory of its values.

C. LOCKHART.

1. One of the most valuable parts of this estate is Mr. Campbell's *personal experience with the partisan spirit of his time.* Being a man of fraternal disposition, it was to him a matter of grief that Christian people, and especially those of his own order, should engage in religious wrangles, and, by refusing Christian fellowship one to another, produce divisions and multiply sects.

After his arrival in America he found along the Allegheny River Presbyterians of several parties scattered like sheep without a shepherd, and suggested to them a common participation in the Lord's Supper, but for this "informality" he was tried before his presbytery and censured. He appealed to the synod, but the synod, though overruling some irregularity of the presbytery, only repeated the censure. He meekly bore it, but soon discovered that his fellow-ministers were more than ever pursuing him with envy and suspicion. "He became fully satisfied that nothing but their want of power prevented them from carrying out their persecution to the utmost limit, and he was led, more and more, toward the conclusion that bigotry, corruption and tyranny were qualities inherent in all clerical organizations." Well did the Saviour denounce "scribes and Pharisees, hypocrites."

All this came on, not because he had been untrue to any point of Christian faith, or even to the particular creed of his party, and least of all on account of any deflection in moral character, but because of liberal sentiments toward members of other churches and a readiness to unite with them on the simple gospel of Christ as contained in the Scriptures. Nevertheless, so constant and so insistent was this hostility against him that he was compelled to withdraw from the synod and sever his connection with the Seceder Church. By the sad experience of some soul, the people must learn the necessity of throwing off that silent ministerial despotism by which the whole church was deprived of its sacred liberties. Grief and suffering can teach lessons which joy and prosperity can not inculcate. One of these is the lesson of atonement for hidden sins.

2. Another item in our estate is *the invaluable truth that sectism is sin.* Mr. Campbell learned this from Scripture as well as from real life. On this he could not be mistaken. Did not the Saviour pray for union among his followers, and this, too, that the world might believe? Did not Paul, to the Galatian church (Gal. 5: 19-21), set forth strife, jealousy, wraths, factions, divisions and parties along with drunkenness, fornication and idolatry as works of the flesh? And did not he say that those who practice such things can not inherit the kingdom of God? How, then, could sectarianism be a virtue?

Mr. Campbell urged that there was no occasion for this sin to find a place in the American churches, since nearly all the customs, political questions and other bars of fellowship by which the divisions arose, had their origin across the Atlantic, and could find no fitness to conditions on Western soil.

3. A third and very important part of this legacy is the discovery that *in opinions Christians are and ought to be free from ecclesiastical domination.* The greatest discovery of modern times is the human mind. The power of independent thought, and especially that of the well-trained intellect, is at present one of the richest assets of the world's fortune.

But why should there be liberty of religious opinion? Of course, there is room for scientific discovery, for philosophical insight, for political and historical research, because these are open and legitimate fields of inquiry; but religion, especially the Christian religion, is fixed, is divine, a matter of revelation. How can there rationally be any variety in its teaching or new results of research? We must not forget that the enemy can not be restrained from putting Christianity to the severest test; and the Christian, compelled to enlist in its defense, is forced to pursue his antagonist even upon the most hallowed ground.

But is it not the duty of the church to be loyal to God and to its convictions? The church is composed of individuals, and it is the duty of each individual to be loyal, and the duty of the church to allow each individual the freedom of his convictions. But when the church for generations has, by common consent, agreed upon a statement of faith, is not dissent by one man or a few disloyalty to the church? The same principle was once urged by the state: if the state formulates a doctrine, is it not disloyalty for the church to dissent? Of what value is it that the mind be free from the state, if it must at last be enslaved to the church? But it is asked, What right have the few to assert their opinions against those of the many? They have the right of discovery, the right which the world accords to Copernicus, who, in 1543, announced that the earth and other planets revolve around the sun, though the many, with the Bible in hand, advocated a contrary opinion; the right of Columbus, who, in the face of popular derision and royal rebuff, persisted in holding to the globular form of the earth; and the right of Galileo, who, in 1616, was condemned by theologians and warned by the pope for holding to the rotation of the earth and the stability of the sun, and who was regarded only as a stubborn heretic for seeming to reject the Bible, which spoke of "the ends of the earth" and its "four corners." It is the right that Isaiah and Jesus and Paul exercised, and has been accorded, though with great reluctance, by theologians, to scientists. This right has laid the foundations of our present civilization, and has paved the pathway of the world's best progress.

H. W. COLE.

4. But our legacy is enriched by another asset of great value. Mr. Campbell was among the first to insist upon *a careful definition of the limits of the faith essential to salvation and to fellowship.* It is notable that one hundred years ago no two denominations proposed the same doctrines as constituting the true and essential faith. There

was no distinction between the faith that saves and opinions that temporarily satisfy a religious party. At the same time, discussion, dissension and denunciation were more ardent and bitter over some variation in Christian thought than over the fundamental issues between Christianity and heathenism!

Under such conditions religious toleration, though adopted and cherished by the state, was disowned and spurned by the church! The church occupied the unenviable position of having decried persecution by the state, and reserved it for itself!

It was the inestimable work of Mr. Campbell to distinguish the one article of faith required for Christian fellowship under the apostolic ministry, that *Jesus of Nazareth is the Son of the living God.* This was the fundamental thesis of the early evangelism, the distinguishing tenet of the first disciples, and the very essence of Christian teaching. It put the believer in an attitude to learn. Honest conviction, when erroneous, was corrected by kindly argumentation, and denunciation was reserved for evil men, gainsayers and factionists. "He that believeth hath eternal life."

5. Another feature of this wonderful legacy is *the rediscovery of the apostolic terms of fellowship.* The early Christians set forth two conditions of admission to their confidence and association—faith in Jesus as the Messiah and implicit obedience to his commands; but during the Middle Ages they were concealed by the dissensions of Protestants over theological trifles, and upon them disputed dogmas and denominational customs were superimposed.

Mr. Campbell brushed aside all this medieval and modern rubbish, and laid bare the original foundations of fellowship. He made clear the fact that a recognition of the true terms of fellowship will bring to the church fraternity, peace and progress.

6. One part of this rich legacy still awaits appraisement—*a proposed basis of Christian union.* Mr. Campbell reasoned that if exclusion from fellowship can be based only on unbelief in the Messiahship of Jesus or disobedience to his commands, then the great majority of Christians may be united upon simple faith and obedience. Let the Scriptures alone mark the common pathway of personal and congregational conduct; and beyond these apostolic advices, uniformity, further than common consent will secure and Christian love will prompt, will be unnecessary.

Mr. Campbell was the first of modern men to discover that the essentials of Christian fellowship are already matters of common acceptance with the majority of Protestant Christians.

It may be that our conservative spirit will long delay complete union, but the plea is no less prophetic and precious. Many of the ideals of Hebrew seers, though they stood by the very fountains of inspiration, are yet but partially realized. So it may take generations of experience and thought to reach Christian unity and liberty; but the final ideal, clear, inspiring and inviting, is more precious than the jewels of mountains and seas.

The Old World and the Centennial Celebration in the New

Leslie W. Morgan, London, England

Carnegie Hall, Saturday Morning, October 16.

The desire for Christian union was conceived in the breast of Thomas Campbell before he left Ireland. It was in the New World that it was given birth. Moreover, it was to the capricious waters to the north of Ireland that the consecration of Alexander Campbell to the Christian ministry was due. He and his mother had set sail for America in the early autumn of 1808. A storm arose and the little vessel was soon driven before the wind onto the rocks off the coast of Scotland. In the midst of their peril the youth of twenty vowed that if the Lord would grant them escape he would devote his life to the Christian ministry. To what purpose he was saved, we are here to testify to-day. It was too late in the season for them to set sail again that year, and hence opportunity was offered for him to enter Glasgow University, to begin the preparation for the ministry to which he had consecrated himself. It was here that he came into contact with such men, and read such books, as prepared his mind for the hearty acceptance of the principles laid down in the "Declaration and Address," the proof-sheets of which he read upon his arrival in America in August of the following year.

These men, and the sentiments which they held, must enter into any record that is made up of the contribution of the Old World to the New.

Nor did the leaven which produced these men fail to work in other quarters as well. There was celebrated on Whit-Monday, May 31 of this year, at our church in the Cathedral City of Chester, the one hundredth anniversary of the church of Christ, Coxlane, North Wales. Hence, to-day is not the first Centennial celebration. Coxlane is before Brush Run!

And who knows but that if the Old World had not given up her sons, Thomas and Alexander Campbell, to the New World, this celebration might have been held to-day in London instead of Pittsburg?

The first quarter of the last century saw the organization of churches in Bristol, London, Shrewsbury, Wrexham, and in a few places farther north, but the churches for the most part remained ignorant of each other, and of the greater movement in America, until the year 1833. It was in this year that Peyton C. Wyeth, a young American art student, entered a little Baptist chapel near Finsbury Pavement, London, on a certain Sunday morning. He knew Alexander Campbell and accepted his teachings, and in conversation with one of the officers of the church after the service, he told him of the Campbells and of the movement in America. This officer was Wm. Jones, himself a religious author of some note in his day. He was attracted by what Mr. Wyeth told him and a correspondence sprang up between himself and Alexander Campbell. Soon after this Mr. Jones started the British *Millennial Harbinger*, with the hope of bringing the Scottish Baptist churches in England into line with the new movement. But he soon grew faint-hearted for fear of creating dissension among his brethren.

However, certain churches which stood for New Testament Christianity got into touch with each other, and in 1842 the first general meeting was held at Edinburgh, when there were said to be forty-two churches and thirteen hundred members. The next meeting was held in the autumn of 1847, at Chester, when the chair was taken by Alexander Campbell, who had come over in the spring of the same year, in answer to the earnest solicitation of the British brethren. It was then reported that there were eighty churches and twenty-three hundred members, but two years later, while there were said to be ninety-two churches, the membership was given as only 1029. Evidently the methods of computation in vogue in other times and places were in popular favor—guessing at half and multiplying by two.

For the next twenty or thirty years the figures were sometimes up and sometimes down, but the hearts of the brethren were strong.

In 1845 the late Timothy Coop, of Wigan and Southport, came into the work, and in the middle 70's became the storm-center around which great changes were wrought in the work in Great Britain.

Mr. Coop had visited America and had caught the spirit of progress and of an intensified evangelism. H. S. Earl had already evangelized in England in 1861-64, and had demonstrated the possibilities of such work.

Upon Mr. Coop's second visit to America he appeared before the board of the newly formed Foreign Christian Missionary Society, and offered to give the society $5,000 for every $10,000 they would devote to the evangelization of England. The proposition was accepted. H. S. Earl had already returned to Eng land and had begun work at Southampton. M. D. Todd and W. T. Moore soon followed at Chester and Southport. The more conservative of the British brethren did not take kindly to what in that day was the new evangelism.

The principles which were emphasized were the same, but some of the applications were different. Dissensions arose, and in 1880 a division took place and the churches of the American type formed themselves into a missionary organization called the Christian Association.

This, of all times and places, is not the time or place to say anything that would widen the breach or increase the difficulties of the situation, for this celebration is not that of a faction or of a party, but of our whole people. Indeed, it is a pleasure to testify to the faithfulness and devotion and the measure of success that has attended the efforts of our brethren of the older churches.

But it is not in an old and conservative country that we can look for the best interpretation and application of such a plea as ours. Its very simplicity constitutes both its strength and its danger. The religious history of Britain is full of attempts to return to New Testament Christianity; but they mostly have gone or are going the way of all the earth. Their literalism soon goes to seed and their legalism soon crowds out all that is vital and spiritual, and they become the prey of dissension and division.

It is not so in a new country. The very vigor of a young country's growth cracks the shell of an undue formalism and breaks the bonds of an overstrained legalism. There are growing pains, to be sure; but, after all, they are only growing pains.

The organization of 1880 can not boast of great numerical success. There are now but twenty churches, with only just over two thousand members. The older churches have done better numerically, with their period of fluctuating membership largely past when we had only begun, and they now have about 190 churches, with a total membership of thirteen or fourteen thousand.

It is no wonder that the workers in England often grow discouraged, as the work is viewed from certain angles, and especially in its details. Some one has said that the reason so many people are pessimists is that they lose sight of generals in the deluge of adverse particulars.

Let us look at the situation. First, within. We have no college, and, in the very nature of the case, can not maintain one. But our young men have gone to our American colleges by the score—more than sixty missionaries and preachers having been given to the general work. It is a drain upon our resources, for they seldom return, but our churches are happy to live to serve.

Looking without, we see, on the one hand, the Established Church, firmly entrenched behind the law of the land, and surrounded with vested interests, regarding with arrogance all the Free churches. And, on the other hand, we see the Free churches themselves sailing so near in to the haven of New Testament Christianity as to have taken much of the wind out of our sails. Or, to change the figure, they have verily stolen the thunder of our fathers.

Let us compare our position with that of the Free churches.

A point of emphasis with us has been our hatred of ecclesiasticism. But, however skilled we may have shown ourselves, we can give the Free churches of England no instruction in the use of invective as applied to this matter. We would have indeed to show ourselves men of valor if we hoped to distinguish ourselves on this battlefield.

We have stood for the right of any truly Christian man to preach the gospel. The descendants of Oliver Cromwell will not soon forget that his blood was made to boil within him as he saw a man horsewhipped in the streets of London because he claimed the right to preach the gospel without a license, or that Cromwell declared that he would live to see the day when this intolerance would be put down in England. Nor will the descendants of Bunyan forget the main principle for which he languished in Bedford gaol. The Baptist and Congregational churches of England and Wales have three times the number of lay preachers that they have regular ones, and the local preachers of the Wesleyan Church outnumber their regular ministers by four or five to one.

Do we oppose binding creeds, man-made and oppressive? Who are the two thousand clergymen who went out from the Church of England because they would not sign the articles of conformity? They are the men who have flamed the way for every Free church of to-day, and that for which they stood has not been forgotten.

Do we stand for Christian union? The Free churches have stood for no special theory of Christian union, but for that very reason, perhaps, some of them have been all the more ready to unite. All are federated, and for the present the most of them are satisfied not to go beyond it; but it can not last —union is in the air.

In this situation, what shall we do—withdraw because the field is too nearly ripe, or remain because the harvest is so nearly ready to gather?

Evidently it is no place for negation. Of all places in the world, England is the place for constructive tactics. This demands strong men. Almost any one can tear down; only skilled workmen can wisely build.

Our negations and our protests that have won us victories in other places have been taken from our lips and given to the world with a force and power scarcely possessed by a Campbell or a Stone; but we have a message—we have the divine creed, and there can be no other; we have the name, and many admit it; we have the ordinances, that must at least be held up by the united church as the ideal for the individual; we have the principles which will give liberty to the individual and unity to the church; we have not only the passion for union which enables us to preach it with power, but we have the divine basis for union, which alone can make its consummation desirable; we of all people ought to be able to show the free churches the real logic of their position, for they preach better than they know.

With these positive truths to be emphasized, we would be recreant to our duty if we shunned the task.

What would a Campbell do? The answer may be found in what was done in 1812; they joined hands with the one denomination in that day that was willing to take the proffered hand, and then from that vantage-ground proceeded to sow the seed of New Testament Christianity beside all waters.

We may never be able to build up a great organization in England that we can call "ours," but there is no better field for showing that we are not a denomination, and that to build up one is the furthest from our desire and aim. Indeed, the situation is a powerful challenge to the sincerity of our claim!

Must we either become a denomination, or else abandon every field where the sentiment in favor of Christian union is such that we can not make it our exclusive hobby, especially in its negative phases? No, certainly not; but it may be necessary to lose sight of ourselves sometimes, that Christ may be glorified.

It is a significant fact that we are comparatively weak, or not represented at all, in almost every field where Christian union has been most to the fore—in Scotland, where, in 1902, two great denominations united at a tremendous sacrifice of worldly goods; in South Africa, where a most sane and Scriptural basis of union has been adopted by the Presbyterian, Baptist, Congregational and Methodist churches; in Canada, where a courtship has been going on for the past six years between the Congregational, Methodist and Presbyterian bodies, and where the bans have practically been announced; in England, where three branches of the great Methodist host have become one, and where the Free Church Council presents such a solid front that some have almost mistaken it for union already accomplished.

The stampede for Christian union is on, and if we are as wise and tactful as a cowboy, yea, if we are not recreant to our duty, we will ride before the advancing host and seek to direct the stampede.

In a word, now, let me suggest a policy and say what we have done, and are doing, to carry it out. From the first we have supplied preachers and missionaries, from a country of preachers and from a land steeped in missionary zeal. These have gone forth in numbers quite out of proportion to what is usual, considering our numbers. We have organized a few churches, but this is not our supreme aim. From the first we have circulated literature; the *Christian Commonwealth* for a score of years went into the homes of thousands, breathing the spirit of Christian union; literature in the form of tracts, leaflets, gospel posters and hand-bills is being circulated more largely than ever before; eighteen months ago advertisements were inserted in six of the leading weeklies of London, asking for correspondence with those who were interested in Christian union. Replies were received from every part of the kingdom, and some hundreds of letters have been exchanged. Four preachers have come into our work as a result, and others would do so if there were openings; distributors of literature have also been obtained in other places. Recently two churches have come over to our position, and recently negotiations were under way with a small group of churches with the same object in view.

A church of a thousand members would be of value to us, as an example of what the proclamation of the simple gospel can do, but of infinitely more value to the cause of Christ in general, and to Christian union in particular, would be a thousand individuals in a thousand different communities, lovingly, yet earnestly, advocating the cause of Christian union on New Testament lines. There are probably these and more, we may never know the number, but we will pray and work for their increase. The glory may never be ours, but the joy of no sincere Christian will be the less because of that fact.

This, then, is our task and our labor of love. The time is ripe; the day is at hand; the end is almost in sight; if we would be in at the finish—at the "kill"—at the killing of sectarianism—let us not lose sight of the green fields of England.

The Southern Continent and the Restoration Plea There

Thos. Hagger, Adelaide, South Australia

Duquesne Garden, Saturday Morning, October 16.

Great Britain is the mother of nations. Two of her finest daughters are the United States of America and Australia—one on either side of the beautiful Pacific Ocean, the western shore of the one and the eastern shore of the other being laved by its blue waters.

We who live in Australia love the "Union Jack of Old England;" we love also that flag, star-embellished, indicative of the Australian Commonwealth; we love also the Stars and Stripes of your great republic. And we love all these because the British, the American and the Australian people are really one. We are bound together by the ties of a common origin; we speak the same language; we stand for the same high degree of civilization; we are characterized with the same desire for world-wide justice; we have before us the same great ideals. "We are not divided; all one body we." May our unity become more and more apparent! May we ever join hands to promote righteousness, and maintain the peace of the world; and surely a union of the English-speaking people could insist upon and maintain world-wide peace.

Will you permit me, on this auspicious occasion, to tell you a little of your sister across the Pacific, and of the great Restoration plea in that land?

I. Australia. The continent of the Southern Seas, which I have the honor to represent to-day, has a coast line of ten thousand miles, and three hundred square miles of area to every mile of coast line. It is thirty-three times as large as Great Britain, eleven times as large as Germany, four-fifths of the size of the whole of Europe, more than two-thirds of the size of the United States of America. The largest island in all the world, but an island-continent is Australia—a country of no insignificant dimensions. At present there is a population of only 4,296,000, but one does not need prophetic foresight in order to see the time when that population will be multiplied by five and by ten, and still the cry being raised for more.

Australia has some of the finest agricultural lands in all the world. Mineral wealth is there in rich profusion; mining output grew from £8,611,000 in 1871 to £24,193,000 in 1905. Australia has 15,741 miles of railways, and another thousand in course of construction; she has 48,073 miles of telegraph lines; the value of her imports last year was £99,000,000, and of her exports, £121,000,000.

Sydney is the oldest city in this land; it was founded in 1788. Nearly forty years later Melbourne started its prosperous career. Both of these cities have over one-half million population—Sydney leading by about thirty thousand. In Sydney there are 193 miles of electric street-car lines. One can ride as far as two miles on these for one penny (two cents). Last year these cars kept 5,047 men in constant employ, carried 172,000,000 passengers, earned £1,012,000, and 42,000,000 units of electricity were generated to run them.

II. The Restoration Plea in Australia. The commencement of the cause we love in the great Southland is due to the efforts of faithful, sturdy brethren from the British Islands, who on going there at once set up the Lord's table, unfurled the standard of truth, and often amid discouragements carried on the work, laboring for a number of years without the aid of supported preachers. But while we owe the beginning of the work to the old brethren of Great Britain, we owe much in the matter of fostering care and aggressive evangelism to brethren from America. From your land have come to us such men as Earl, Surber, Gore, Geeslin, Carr, Haley, Maston, Houchins and Morro, all of whom did splendid work. Older brethren are never tired of telling of the crowds that flocked to hear Bro. Earl in St. George's Hall, Melbourne, and of the great stir his visit to Adelaide created; nor of the extension of the work to Melbourne suburbs and to the capital of Tasmania through O. A. Carr; nor of the silvery and moving oratory of J. J. Haley. And we younger Disciples know personally of the great blessing to the cause that the work of the Christlike Gore, the heroic Maston, and the educationally inspiring Morro has been.

From the British churches we have inherited a sturdy loyalty to the New Testament order of things; from the American brethren an intense yearning for the unity of God's people, coupled with a spirit of earnest evangelism.

As the child of both, the cause in Australia would stretch out its hands to both Great Britain and America, and say, "Let us be one in our efforts to restore New Testament Christianity, in order to Christian unity, in order to the evangelization of the whole earth."

Exclusive of the 3,800 in the dominion of New Zealand, there are now 19,000 Disciples in Australia, who support some ninety preachers. The number of the Disciples has doubled in the last fifteen years. In Adelaide, where the cause goes back to the later forties, there are ten churches and three missions with 3,400 members; in Sydney, where the work began in 1851, there are fourteen churches with 2,837 members; in Melbourne, where a start was made in 1853, there are thirty-five churches and 4,900 members.

Hitherto we have largely depended upon your institutions of learning to train our young men for the great work of gospel proclamation, and many after a course of study in your land have come back and have done splendid work; for all that you have done for us in this matter we thank you. Others came to these shores for an education, with the result that you have retained them and we have lost their services. I need not mention the attraction. Perhaps the service that these men are rendering to the cause in America will partly repay you for all you have done for Australia, but we are anxious that the repayments shall now cease, and so in Melbourne we have established an Australasian College of the Bible, in which there are at present over thirty young men studying to fit themselves for the work of preachers. This is an institution that has had a splendid start, is worthy of the great cause with which we are identified, and in the future will become great.

Through the efforts of the beloved and lamented A. B. Maston, we have a publishing-house, from which is issued our one church paper—the *Australian Christian.* This house sends out, I believe, more tracts and at a cheaper rate than any other similar institution in connection with the brotherhood. It is viewed, not as a private business concern, but as the property of the churches.

We are doing a fairly extensive foreign missionary work. The New Zealand churches are doing splendidly in the region of Bulawayo, South Africa, where three white missionaries are supported. The Australian churches support as living links, through the Foreign Christian Missionary Society of America, Mr. and Mrs. P. A. Davey in Japan, Rosa L. Tonkin in China, and Mary Thompson in India. But, in addition to supporting these, we have established two stations—one at Baramati, in the Bombay Presidency, in India, where three white missionaries are at work and to which place two or three others will shortly be sent; the other on Pentecost Island, in the New Hebrides, where we have two white missionaries and about twelve native helpers, and where some three hundred souls have been baptized into Christ during the past year. This work is done, not through a society, as with you, but by a committee appointed annually by representatives cf all the churches in conference assembled. From this imperfect statement of our missionary operations in "the regions beyond" you will see that your brethren beneath the Southern Cross are not idle and indifferent, but are pushing the work and helping to hasten the time when all shall know our King. And our missionary offerings and the missionary spirit are growing every year, and will now, I think, not suffer in comparison with that found in our American churches.

And now, brethren, what more shall I say? Through me, to-day, nineteen thousand of those of "like precious faith" beyond the sea cordially greet you; tell you of their interest in and prayer for the great work you are doing; bid you "go forward" to do greater and more heroic things than you have yet done; wish you God's richest blessing and abundant success in all your efforts for him.

"Before the Father's throne
 We pour our ardent prayers;
Our fears, our hopes, our aims are one,
 Our comforts and our cares."

Heroes of the Faith in the West

Grant K. Lewis, Los Angeles, Cal.

East Liberty Presbyterian Church, Saturday Morning, October 16.

Some three decades ago, in an old Pennsylvania town, was celebrated the centennial of human liberty and of American independence. On that occasion much was said, and rightly, of Washington, Adams and Jefferson, and of the Boston tea party, the Declaration of Independence, Old Liberty Bell, and the stirring scenes of Revolutionary times; but vain would have been the lives of our Revolutionary heroes had they not been linked in successive sequence to the Websters, Clays and Calhouns, and to the Lincolns, Grants and Lees who afterward contributed to the nation's enlargement, prosperity and unification.

So we are met to-day, in another one of Pennsylvania's thriving cities, to commemorate another liberty centennial. Our orators have much to say, and rightly, of Thomas and Alexander Campbell, of Walter Scott and Barton Stone, and of the "Declaration and Address," the Christian Association of Washington, and the old Brush Run and Cane Ridge Churches. But these pioneer fathers and their deeds of faith and valor have their significance, not merely in the principles advocated, but also in relation of their lives to others following.

These first fathers labored and others entered into their labors. They laid foundations and others builded thereon, each taking heed how he builded. It is given me to-day to have you pause and pay tribute, not to the founders, but to the builders, of this great brotherhood. So multitudinous are the makers of this mighty movement, that these Centennial Convention platforms catalogue them in sections. Other voices are at this moment speaking golden words of worthy praise for these heroes of our faith, who have so valiantly wrought in the East and South lands. It is for us to do reverence to the "pathfinders" of our faith in their "winning of the West" to this plea for the restoration of New Testament, apostolic Christianity.

Time fails me to even read the catalogue of their names, and such as are hereinafter mentioned are nowhere exhaustive, and everywhere and always representative.

Thus by faith Samuel Rogers became the first preacher in the Christian faith in Missouri; and heirs with him of the same work and promise are Thomas Allen, Jacob Creath, G. W. Longan, Alexander Proctor, T. P. Haley, J. H. Garrison, and others who remain with us to-day, though many are fallen asleep.

By faith, Jonas Hartzell forsook Ohio, not fearing the wrath of the storm king nor the dangers and privations of pioneer life, and with N. A. McConnell, John Rigdon, D. N. Haggard, G. T. Carpenter, D. R. Lucas, Francis M. Drake, and others, laid broad and deep the foundations of the kingdom of God in Iowa.

By faith, Pardee Butler became a sojourner in the land of "Bleeding Kansas," dwelling in dugouts along with John O'Kane, John Boggs and John Bauserman, who through faith subdued slavery, wrought righteousness and prohibition, escaping the edge of the sword. These, with others, were tortured, not accepting deliverance, that they might obtain the victory of the gospel and establish an unsectarian, undenominational New Testament church of Christ in the free and virgin soil of the great plains of the West.

By faith, D. R. Dungan entered the land of promise, teaching school and preaching the gospel in Nebraska in territorial times. By faith, he became a missionary under the American Christian Missionary Society in 1865, and with others, like R. C. Darrow and C. P. Evans, traveled horseback, swam streams, endured drouths, withstood grasshopper plagues and braved blizzards, that they might know the joy of leavening a mighty commonwealth with the faith of the gospel and the plea for Christian union; and, following these, there passes in splendid review a glorious group led by the high-minded, modest chancellor who graces this session as its presiding officer, Wm. P. Aylesworth. The sacrifices of these men, offered in faith, made secure forever an educated, consecrated and trained ministry for the churches north and west of the great Father of Waters.

And what shall I more say, for time fails me to tell of Bertie Stover, Martin Streator, John Hay, Baird Craig, Leonard Thompson, Ben Tyler, and others, in the mountain States; of B. F. Clay, W. H. Bagby, O. F. McHargue and Galen Wood, and their kind, in large and lonely Utah, Idaho and Montana; and of W. F. Cowden, J. F. Ghormley, E. C. Sanderson, R. E. Dunlap, Morton L, Rose, J. A. L. Romig, and kindred souls, in the Pacific and Canadian Northwest; and of Frederic Grimm, W. H. Salyer, A. B. Carpenter and W. E. Spicer in the Southwestern lands of sun, sand, silence; or far away on California's golden strand, lapped by the sunset sea, of Thompson and McCorkle, of Robert Graham, T. D. Garvin, J. H. McCullough, Eugene Ware, Robert McHatton, W. H. Martin, Dr. Kendrick, B. F. Coulter, J. P. Ralstin, H. E. Ward, Oscar Sweeney, and hundreds such, who through faith subdued kingdoms of sin, wrought righteousness and plead earnestly for loyalty and liberty and love in the gospel of Jesus Christ?

G. K. LEWIS.

The history of the triumphal march of our great King across the centuries and the continents furnishes no greater heroes and heroines than the devoted missionaries on the firing-line of the great West. We have prayed and counseled with them at their modest hearthstones, and we know. We do ourselves and this great brotherhood honor as we pay tribute to their loyalty and heroism. Brethren, the patient, persistent, prayerful life of the home missionaries as well as the blood of the foreign martyrs is the seed of the church. Blessed are these who have wrought!

Heroes of the Faith in the North

John E. Pounds, Hiram, O.

Luna Park, Saturday Morning, October 16.

I am simply to call the roll of some of the pioneers who labored in the Northern States. Others are to speak of the Campbells, Stone, Scott and Errett, giving voice to the honor in which we all hold them. And yet, when I mention the character and work of the men who looked to Alexander Campbell for leadership, I am unavoidably paying the highest tribute to the sage of Bethany. For in the final analysis of earthly judgment a man is measured by his disciples. One's splendid body may impress the passer-by, his mind may command recognition from his contemporaries, his winsome personality may take hold upon his fellows, but he lives on in his children. Alexander, Cæsar, Napoleon were world conquerors, but in all the conquered world no true son of any one of them was found to keep what had been gained. Socrates left a son of his mind in Plato; Plato in Aristotle; but Aristotle died childless! I need not remind you of Him who gave the world a Peter, a John, a Paul.

JOHN E. POUNDS.

That our pioneers, whose torches were lighted at Bethany, were good men and strong is again proven by *their* disciples. It is much to say of an evangelist that his converts are many, but how much is added when it is said that they are permanent, especially when there is no local church to which they can be added, and no undershepherd to care for them. Such conditions try one's work as by fire. A little company from the woods is gathered in a hospitable log cabin, or perchance a neighbor's barn. A stranger in humble and travel-stained dress, and with homely speech, tells them the way of salvation. He makes the Book so plain that it is new, so simple that it wins their hearts. But with the sunrise the stranger—now a friend—departs to return in a year, in five years, perhaps never. But, instead of being scattered, the little group of disciples are true. And to-day, on that same spot, stands a great church.

No one who ever saw a real woodsman can withhold admiration for the tall frame, the supple shoulders and the graceful action with which he swings his ax so deeply into the sturdy tree. His dress is simple, but suited to his task, and so in good taste. So these pioneers were suited to their work and equipped for it. Nor can the young preachers of our time achieve their success by imitating the outward form of their speech and manners, any more than the nerveless youth can swing the ax strongly by dressing in deerskin garments!

Each was so strongly individualized that he can be classed with no other one. They were trained in no school of homiletics, hence no two had the same method of preaching. They studied no books of human theology, hence they had to really make their own sermons. And the ruggedness and individuality developed in them by these things was one great source of their power. But it makes classification of them impossible. How, for instance, could Dr. Richardson, scholar and author, be in any way compared with the unlettered Harrison Jones, who made the rudest woodsmen laugh—the laugh always ending in a sob? Or how class the learned President Pendleton, who was, to all who knew him, the model Christian gentleman, with the fighters on the frontier, who wielded sharp but unpolished swords, with strong but untrained hand?

The Reformation had its birthplace near here. Pennsylvania has many noted places, some of which will be finally forgotten. But there shall abide these three—the Old Liberty Hall, Gettysburg and Brush Run. And the greatest of these is Brush Run! The pioneers of this section—the Erretts, the Churches, the Forwards, the Blacks, the Vogels, the Kings, the Darsies—are the pioneers of us all. And from here N. G. Mitchell, Silas E. Shepherd and others carried the new story across the mountains eastward, and left their monument in the churches there.

For a time, in the beginning, the center of the movement was the Mahoning Association of northeastern Ohio. And the center of the Mahoning Association was Adamson Bently. I am paying a double debt of gratitude in mentioning his name, because he baptized my mother. She is still living, having been a disciple seventy-two years.

Associated with Bently were the Haydens, William and Sutton, who preached and taught and sang—and did it all to the glory of God. Of the others in that circle, Wesley Lamphear was perhaps most inspired upon occasion, Dr. Belding traveled farthest upon evangelistic tours, and A. B. Green was the master sermon-builder. There was another whose sun went down while it was yet day, John Henry, whom every one referred to as the "Walking Bible." Southern Ohio shared largely with Kentucky the work of its pioneers, as did Indiana and Illinois. Others are to speak of these, who were companions in service with D. S. Burnett, James Challen and those of like apostolic spirit.

The most widely known of Indiana's distinguished pioneers was probably Benjamin Franklin—author, debater, preacher. At making sermons he had what may be fairly called a touch of genius. So strongly did they take hold upon our people that they have become a real part of our thinking. And we, of this third generation, are preaching his sermons to-day—even those who, like myself, have never read them.

Henry R. Pritchard was called the Lincoln of the Disciples, because he resembled the best-beloved American in stature, in face, in the ability to say things and in his simple-hearted humanity. Pritchard was the only one of the pioneers that I have ever known personally. But when I knew him I felt I had touched a mighty past. Such logic, married to such love as his, will found an enduring Christian family anywhere. No wonder great things were done, since he was only one of several.

These had great fellowship, for they labored side by side with such men as the sturdy John J. Thompson; the eloquent John O'Kane; Love J. Jameson, whose spirit was as sweet as the poems he set to music and the voice with which he sang them into our hearts; Dr. Ryland T. Brown, who was as fearless in temperance work as in preaching the gospel; the scholarly and witty S. K. Hoshour, and the mighty O. A. Burgess, whose voice was heard in all the States and never heard in vain.

The first real movement forward in Illinois was under the leadership of Barton W. Stone. Himself aflame, he lighted fires in many places, and they still burn with growing brightness. From Kentucky also came John W. Tyler; Wm. M. Brown, the first president of Eureka College; Hughes Bowles, who established many churches, at least one of which was known as the "Mother of Churches;" James A. Lindsey, and others. The record of all these is written in the great churches of the central part of the State. Associated with them were such godly men as John T. Jones, D. P. Henderson, Henry A. Palmer, M. R. Trimble, John W. Carl, Dr. W. Walton, W. W. Happy, Josephus Hewitt, Harrison W. Osborne, Andrew J. Kane, Bushrod W. Henry, and others of like zeal and ministry.

Nowhere is the plea better loved or more ably defended than in Canada, the goodly land that lies just north of the line that is invisible—at least, in this Convention. Such godly men as

James Black, Dugald Sinclair, James Kilgour, Alexander Anderson, Edmund Shepherd, Charles J. Lister, Hugh McDiarmid and Mr. and Mrs. Knowles first taught the principles of this Reformation to these loyal people, and so taught it that it will never be forgotten.

Nor can we forbear to mention to-day the sacred names of Dr. Barclay and G. T. Wharton, our pioneers in the foreign field, and that of Robert Moffett, to whom, more than to any other, our home missionary work owes its life and success.

I have mentioned a score of names, not that these were more brilliant, more devoted or more useful than a score of scores that I have not named, but because they happened to come to me, and because they were in some sense types of the rest. Had I followed my heart I would have dwelt most upon the humbler ones, who were never known except by the people in their own counties and heaven. The faithful elder preachers, who were made by the Word, lived for the Word, and whose earthly glory and reward is that that Word is still faithfully preached in the places they loved, and begged of God for the Christ.

In an earthly army, the time of roll-call, after the battle, is the saddest hour of all. The silence that follows the name of a comrade has a cry that pierces the heart like an arrow. But the battle of this army of pioneers is over, and the roll has been called in the presence of their great Captain; and our cup of joy is running over to know that every one has answered "Here."

Heroes of the Faith in the South

Philip Y. Pendleton, Nashville, Tenn.

Sixth United Presbyterian Church, Saturday Morning, October 16.

God showed forth his lovingkindness to the Gentiles in that he gave them Paul as their apostle, and he made known his abounding grace unto our Southland by causing Thomas and Alexander Campbell to take up their abode in Virginia, and Barton Warren Stone and Walter Scott to dwell within the confines of Kentucky.

Surely, then, as to Dixie much has been given, from it also will much be required. It is with no boastful spirit, therefore, that we come to add our long list of glorious names to the roll of honor, for, large as is our contribution to the army of heroes, it is perhaps less than the Lord of the battlefield requires.

P. Y. PENDLETON.

If the fabled sowing of dragons' teeth brought the swift reaping of a harvest of warriors, surely the seed germs of these four lives, noblest among the noble and mightiest among the mighty, should have brought forth in the South no small gleanings in the gathered fruitage of the sons of God.

Here, then, rose up our educators, those first drillmasters of that trained army of Zion whose regiments poured forth their annual stream from Transylvania and Franklin, from Bacon and Bethany, and the sisters of Falls School and the dear old girls of Pleasant Hill.

Here, then, upon the Southern tablet would we carve in letters deep and imperishable as our love such names as Shannon and Fanning, Milligan and Graham, Richardson and Pendleton, who by faith ran colleges without money, taught students without apparatus, and made polished scholars without libraries. And next below them would we inscribe the old guard which still holds the field. Loos, whose gray hairs are a diadem more honored than a king's, whose clarion voice is still a silver trumpet in the sanctuary summoning worshipers to Jehovah's praise, whose face is as the high priest's benediction. And next to him is McGarvey, the Tachmonite chief of the captains of Israel, whose sword is Goliath's, and there is none like it, and whose fingers, though trained to war, yet move upon the heartstrings of our highest aspirations, with the divine touch of David melting our hearts to joyful tears. And Grubbs, who through faith attained not only unto the thirty, but also unto the three, and sat in the gate in equal honor with his brethren. Honor, honor, honor to them, eternal honor to their name.

And what shall we say more of the armies which they have sent forth, soldiers of the Southern cross bearing that sacred symbol to all points of the compass, and encompassing the earth with imperial conquests? Verily, the influence of our Dixie land reaches from yesterday spang round till to-morrow, and from the newly greased pole of the North to the neglected and rusty axle of the South.

But even so, the time will fail us to tell of the laborers in the lands of hemp and bluegrass, timber and tidewater, cotton and orange blossom. Maryland, with her Webb and Jacobs and Henshall, whose constant prayer was that he might be more capable of the work. There old Carman rose among the first men of the East to take his stand upon the Bible alone, and suffer affliction with the people of God. There Launcelot Bell, like Saul of Tarsus, proclaimed the faith which once he destroyed.

Virginia, with Goss and Coleman and the Ainslies and Henleys and Shelburnes. There Duval and Richards and Atkinson, for their faith, in their Lord's absence, were beaten by their fellow-servants. There Lewis and Craig and Childs were for their faith imprisoned in the common jail. There R. B. Fife first felt the sting of poverty when he found how much he wished to give to the kingdom. There Chester Bullard preached one year without a proselyte and almost without a penny, and yet sustained that faith which brought its mighty work in after seasons. There Higgason and Bagby and Anderson, and a score of others, caused men and angels to rejoice anew while they lifted the light of Jehovah's countenance upon the people.

The Carolinas and Georgia gave a sparser, but no less precious, harvest. There Jos. D. Erwin raised the Macedonian cry, and Clark and Leggett and Dun led the vanguard to answer it. There J. M. Barnes preached the gospel in neighborhoods where the sects not only excluded the so-called Campbellites, but even excommunicated the meeting-houses once contaminated by their preaching and presence. There Nathan Smith and Hook and Moore and Green consecrated their persons and their lives, their talents and their property.

Alabama, Mississippi and Louisiana did their share. There Butler, lifting his sonorous voice, preached down the songs of contending choirs, and made a silence for the seeds of thought. There Dr. Spain and Hagen won laurels on hard-fought fields. There labored John Hootin, who did not know his alphabet, but by faith overcame the limitations of his ignorance and counted his converts by the hundreds each season. There was found Baxter, who forsook the pen of the poet for the pulpit of the saint.

Tennessee, where Philip S. Fall, of Nashville, matched Adamson Bentley in Ohio in being among the first of the first to stand alone at the dawn of things and espouse with fearless firmness the cause of restoration. Here was Peyton Smith, who never knew before what it was to be so abused for his faith, and never knew what it was to be so happy. Here was John Mulkey, who had faith unbounded in the success of that same gospel which succeeded eighteen hundred years ago. Here was J. McCall, who swung the sword of the Spirit according to the apostolic rule, and John R. Howard, who from the storms and tempests of the world sought refuge in the ark of the new covenant, guided and steered by the helm of faith, according to the compass of the word of God. Here were a host of kindred spirits who were old in the service and by faith crossed the Jordan with heaven in full view and the glory celestial reflected in their faces.

And Kentucky! It was here that the women caused Alexander Campbell to remark that the females of the South were generally in advance of the brethren in all the Christian virtues; hear him: "Oh that we had in every State in the Union ten thousand sisters such as Sister Runyan, of Bath; Sister Payne, of Mt. Sterling, and Sister Reed, of Washington; then would the word of the Lord run and be glorified." And he might well have added Emily Tubman, Mary Bullard and Nancy Smith—Nancy Smith, who cried unto the Lord in her troubles and he answered her out of his holy hill and sent his angels to reap her wheat and saved her little ones from hunger. Here were John A. Gano, the Apollos of the West; the Hendricks, mighty in the word of truth; R. C. Ricketts, whose preaching excelled the ministrations of the angel at Bethesda, for it kept the healing waters of baptism constantly troubled; Aylette Rains, who left theories for facts and whose powers waxed stronger as he wore older. Here, like him, the trinity of Rogerses bore the heat and burden of many a laborious day and showed in their deeply furrowed cheeks the scars of many a well-fought fight. Here L. L. Pinkerton, the benevolent, the humane, the indefatigable, became the pioneer of our benevolences and father of our first orphanage. Here, at Louisville, B. F. Hall held a meeting with fifty-six converts and received the princely guerdon and royal remuneration of ten dollars. Here Wm. Morton did so much work that he could never find time to report it. Here T. M. Allen emulated Him who, though he was rich, for our sakes he became poor, that we through his poverty might be made rich. Here G. W. Elley, when excluded from the houses, made the stile his pulpit and the churchyard his overflowing auditorium. Here was John Roberts, whose vital breath inspired the tottering octogenarians to obey the truth. Here John T. Johnson descended from forum and legislative hall that he might ascend to the ministry of the Word, and his triumphs are a glorious page of our Southland history and his rewards are enjoyed in the heavens. Here was the John Smith, the superb, the inimitable, the immortal, the Randolph of the Restoration, who baptized the sinners and capsized the Baptists and rode for his life in regions where they denied him a cup of cold water or a crust of bread. Here were the Creaths—Jacob, Jr., the faithful, the pure, the devoted, the able, the efficient, the overpowering, and Jacob, Sr., the thunders of whose Jove-like voice woke the echoes of northern Kentucky for more than half a century, and with resistless sway compelled that silence in the soul wherein the still small voice of God is heard propitiating the heart with the overpowering eloquence of almighty love.

But the half has never yet been told, and time fails us to tell of scores whose names are recorded in that book of life, the honor roll of God. If you wonder that we have not mentioned them, we reply that it is from lack of time, not from lack of love or knowledge.

These were no heroes of speculation or doubt, of rationalism or destructive criticism; they were, and are, and will forever be, the mighty heroes of the faith once for all delivered to the saints. Not heroes of men, but heroes of God. By faith they read the Bible and took from thence the matchless truths of God the Spirit.

By faith they drew near unto Jesus, and took their commission from him as Lord of lords and King of kings and God the Son.

By faith they entered into the treasure-house of God the Father almighty, the King eternal, immortal, invisible, and drew thence their supplies of power which have turned the world upside down, and reversed the course of history in its channel, causing the flood of the river of humanity to flow upstream toward the gateway celestial and the throne of God.

To God be the glory, to them be remembrance, to us be the inheritance.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God. . . . Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe."

Alexander Campbell, Barton W. Stone and Walter Scott

Champ Clark, Bowling Green, Mo.

Sixth United Presbyterian Church, Saturday Morning, October 16.

A revolution, religious or political, quickens every energy of a people. Revolutions are produced by great men; and every revolution produces at least one generation of great men.

CHAMP CLARK.

Our religious movement, the Centennial of which we are met to celebrate under the most cheerful environment and under wondrously favorable auspices—sometimes denominated "the Reformation" and sometimes "the Restoration"—was, in all its essential features, a revolution. It may be stated, without exaggeration or bad taste, that as reasoners, Bible expounders and pulpit orators Alexander Campbell and the men who gathered about him have had no superiors in all the hoary registers of time. Verily, "there were giants in those days"—I do not underestimate even in the slightest degree the capacity or the achievements of their successors. As Admiral Winfield Scott Schley said of the great naval victory of Santiago, "There's glory enough for all." To-day our pulpit is ably manned, our periodicals ably edited, our literature ably written, our colleges and universities ably conducted; but in religion, as in politics, the pioneers hold the coign of vantage and reap the larger rewards in both results and reputation. Should this puissant republic exist till the great judgment-day—and we all fervently pray almighty God that it will—no statesmen can so thoroughly plough their ideas into our institutions as did Thomas Jefferson and Alexander Hamilton. They set the compass and fixed the chart by which the ship of state has been sailing ever since, and by which it will sail always, sometimes according to the peculiar ideas of the one, sometimes according to the peculiar ideas of the other. So far as securing fame and moulding the opinions of their countrymen were concerned, they had the inestimable advantage of being first in the field. From the antipodal standpoints of our politics, they exhausted the subject. The rest of us have applied and ramified their theories—merely that and nothing more.

So in our case. Alexander Campbell, Barton W. Stone, Walter Scott, John T. Johnson and their contemporaries were first in the field and set the compass and fixed the chart by which our ship has sailed and by which it will sail till Gabriel's trumpet summons the quick and the dead to the judgment-bar of God. Their names live for ever more; their works do follow. If the spirits of just men made perfect on high take cognizance of the affairs of this world—as I have no doubt they do—the souls of these masterful pioneers must be filled with amazement and delight as they contemplate the results of the first hundred years of the movement which they started. Men may come and men may go, but the revolution which those great men inaugurated increases in momentum as the years steal into the centuries, and the influence of their master minds is still strong upon us. From the smallest and obscurest beginnings under the impulse given by those noble men we have become a constantly augmenting power in the land, numbering at the close of our first century a million and a half communicants, with our full quota of men and women prominent in every laudable field of human endeavor. One of our members sat in the White House, others have sat upon the bench of the Supreme Court, in the Cabinet, in gubernatorial chairs and in the House and Senate. Others have represented our country abroad, and one, my well-beloved friend, Dr. Frederick D. Power, has been the chaplain of the House of Representatives. We are to the fore everywhere. In this blessed year of grace, 1909, we are so strong and doing so well that we might without violating the proprieties have attuned our voices to the thrilling air, "The Campbells are coming."

Revolution is contagious. In the early days of the last century there was widespread religious unrest, especially in Kentucky, Tennessee, Ohio, West Virginia and southwestern Pennsylvania, resulting in two church organizations, our folks and the Cumberland Presbyterian Church, which latter, after a century of good works, has recently formed a reunion with the parent Presbyterian Church. The truth is that while our people and the Cumberlands differed on certain points of doctrine, they were animated largely by the same impulse. They both wrought mightily in the Master's cause.

I have never been afraid or ashamed to stand up and be counted with the crowd to which I belong, religious or political; and I rejoice that my father and mother were among the pioneers who did their part in our movement which has grown and spread like the mustard-tree of Scripture. In their day we were "the sect everywhere spoken against." We were few in numbers, poor in purse, and everybody threw stones at us. Now, *gloria in excelsis!* we are numerous, we are rich, we are powerful, and we are therefore respectable.

I am not blaming people for what they did to our pioneers in that early day, for it was only human nature, and human nature has not changed one jot or tittle since Adam walked with Eve amid the glories of paradise; but I do exult in the fact that we celebrate our first Centennial under circumstances of such felicity and prosperity.

It is a fact worthy of the profound consideration of philosophers that almost simultaneously, at points widely separated, Campbell, Stone and Scott, who had never seen or heard of each other, began the crusade for the same idea. That they so speedily got together and formed a noble brotherhood must be accounted as remarkable, when we remember that that was before the days of steam, electricity and flying-machines as means of communication. That they subordinated their personal ambitions, if any they had, to the love of humanity and the service of God, must be ranked as among the fundamental facts of our history.

Of this distinguished trio, I know more of Alexander Campbell—"Bishop Campbell," as the college boys loved to call him—because I graduated at Bethany, or "was graduated from Bethany," as Senator Henry Cabot Lodge, of Massachusetts, "the scholar in politics," would say, and consequently am most enamored of his fame. Bethany was the well-beloved child of his mature years, and it will be an everlasting disgrace to the entire brotherhood if we permit 1909 to join the years before the flood without amply endowing Bethany, the parent of all our schools, colleges and universities. Bethany, like Zion of old, is beautiful for situation, and has sent forth into the world a magnificent corps of men and deserves to be put on an enduring basis.

I have still another reason for loving his name, and that is because his son, Col. Alexander Campbell, bore it. He was one of the best friends I have ever been blessed with, and made me president of Marshall College, West Virginia, when I was only twenty-three. He was one of the noblest and most generous men that ever lived. God bless him in his grave to-day! He was one of the finest conversationalists I ever heard; full of reminiscences of his famous father, of whom he was intensely proud and of whom he delighted to talk. The latchstring of Colonel Campbell's spacious home was always out for the Bethany boys, and its hospitality, administered by him and his amiable wife and family, did much to cure the homesickness and heartsickness of many a lonesome student.

Still another reason why I love the name of Alexander Campbell is that when I was at Bethany the president of the college was his son-in-law, the witty, the learned, the wise, the handsome, the philosophical, the high-souled William K. Pendleton. A more graceful or gracious personage, a more skillful instructor, a more cheerful Christian gentleman, I never met. Of all the men and boys who sat at his feet to learn wisdom, there is not one who does not count President Pendleton among the chosen of the earth, and who does not carry his name engraved upon his heart. He has slept the sleep of the just for, lo! these many years, but his influence has rested upon me as a benediction all my life.

It seems to me that Barton W. Stone and Walter Scott sustained towards Alexander Campbell somewhat the same relation which Ney and Murat sustained toward Napoleon. In many respects their talents were varied, but they supplemented each other, and they wrought together as a harmonious whole and reaped an abundant harvest.

As evangelists, Stone and Scott deserve the first place. Campbell was not only great as a preacher, but in other ways as well.

I have seen it frequently stated that he always refused to accept compensation for preaching, which is true, but I have never seen it stated that he left what was then and in his neighborhood considered a large fortune, which is equally true, and which demonstrates that if he could do that in the little time which he could snatch from preaching, teaching, writing and traveling, he would have been one of the most successful business men of that era had he devoted his talents and energies entirely to the acquisition of wealth.

As to his noble endowments of mind and body, there is a cloud of witnesses, of whom I have time to quote only two or three.

As he walked the streets of London, a man who did not know him said: "There goes a man with brains enough to govern Europe."

President Pendleton said: "His ideas flowed on a perpetual stream—majestic for its stately volume, and grand for the width and sweeping magnificence of its current. With a voice that thrilled with the magnetism of great thoughts, and a person imposing and majestic as his mind was vigorous and commanding, no one could hear and see him, and fail to discover that he was in the presence of one on whom nature had set the seal of transcendent greatness."

Jeremiah S. Black, who was once Chief Justice of Pennsylvania as well as Attorney-General of the United States and Secretary of State, said: "As a great preacher, he will be remembered with unqualified admiration by all who had the good fortune to hear him in the prime of his life. The interest which he excited in a large congregation can hardly be explained. The first sentence of his discourse 'drew audience still as death,' and every word was heard with rapt attention to the close. It did not appear to be eloquence; it was not the enticing words of man's wisdom; the arts of the orator seemed to be inconsistent with the simplicity of his character. It was logic, explanation and argument so clear that everybody followed without an effort, and all felt that it was raising them to the level of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution. The clinching fact was always in its proper place, and the fine poetic illustration was ever at hand to shed its light over the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power."

President Madison said: "It was my pleasure to hear him very often as a preacher of the gospel, and I regard him as the ablest and most original expounder of the Scriptures I have ever heard."

George D. Prentice, the most brilliant of all editors, said: "Alexander Campbell is unquestionably one of the most extraordinary men of our time. Putting wholly out of view his tenets, with which of course we have nothing to do, he claims, by virtue of his intrinsic qualities, as manifested in his achievements, a place among the foremost spirits of our age. His energy, self-reliance and self-fidelity, if we may use the expression, are of the stamp that belongs only to the world's first leaders in thought and action. His personal excellence is certainly without a stain or shadow. His intellect, it is scarcely too much to say, is among the clearest, richest, profoundest ever vouchsafed to man. Indeed, it seems to us that in the faculty of abstract thinking—in, so to say, the sphere of pure thought—he has few, if any, living rivals. Every cultured person of the slightest metaphysical turn who has heard Alexander Campbell in the pulpit or in the social circle, must have been especially impressed by the wonderful facility with which his faculties move in the highest planes of thought. Ultimate facts stand forth as boldly in his consciousness as sensations do in that of most other men. He grasps and handles the highest, subtlest, most comprehensive principles as if they were the liveliest impressions of the senses. No poet's soul is more crowded with imagery than his with the ripest forms of thought. Surely the life of a man thus excellent and gifted is a part of the common treasury of society. In his essential character he belongs to no sect or party."

Robert Graham, president of Kentucky University, one of nature's noblemen, said: "I can hardly express my admiration for him in every walk and employment of life. In the social circle he was by far the finest talker I ever heard; in the lecture-room, the most instructive; and in the pulpit I am sure he had few equals and no superior, according to my standard. He charmed all alike, the old and the young, the educated and the uneducated. Indeed, no one could listen to him and not confess him to be one of the greatest men of the age."

Moses E. Lard, one of his pupils and one of the most eloquent of mortals, said: "Physically, not one man in a thousand was so well endowed. Nature was in a fertile mood when she molded his large and sinewy body. Material was abundant and bestowed with no grudging hand. There was not a pound of flesh too much, nor a pound too little. As to the resources of his mind, no word but opulent will describe him. Here he was pre-eminently great in the true sense of the word. His head was faultless, the finest I ever saw."

Referring to Mr. Campbell, Gen. Robert E. Lee quoted the words of Dr. Symonds spoken about Milton: "He was a man in whom were illustriously combined all the qualities that could adorn or elevate the nature to which it belonged; knowledge the most various and extended, virtue that never loitered in her career nor deviated in her course. A man who, if he had been delegated as a representative of his species to one of the many superior worlds, would have suggested a grand idea of the human race."

Similar evidences from distinguished men and women might be quoted *ad libitum*, but these must suffice. He was frequently styled the "Prince of Preachers," and to him are applicable Dryden's well-known lines describing a preacher:

"With eloquence innate his tongue was armed;
Though harsh the precept, yet the preacher
charmed;
For, letting down the golden chair from high,
He drew his audience upward to the sky.
He bore his great commission in his look,
And sweetly tempered awe, and softened all
he spoke."

Alexander Campbell, Barton W. Stone and Walter Scott

W. H. Pinkerton, Ghent, Ky.

Luna Park, Saturday Morning, October 16.

We are not here to glory in men or the achievements of men, but to worship the God of our fathers, who raised up such men as Alexander Campbell, Barton Warren Stone and Walter Scott, wrought out in their lives his marvelous designs and spake, and still speaks, through them to the children of men.

We are to consider Alexander Campbell, Barton W. Stone and Walter Scott as demonstrations of the power of God to raise up men; to unify them in his own Spirit; set at liberty their enslaved powers, and to proclaim through them the wonderful word of reconciliation and liberty.

Alexander Campbell was a man of loftiness of human nature, whose head was lifted into the heavens blue; sunlit with the clearness of perception, though like a mountain lifting high his head had, as the mountain, a broad and deep foundation in the wisdom of human thought and circumstance.

Barton W. Stone was a man of large and sensitive intuitional nature, who felt rather than saw; made people feel rather than see; he led, possessed and controlled by the power of a loving heart and holy living, rather than by the domination of a gigantic intellectual conception and understanding.

Walter Scott was a man utterly indifferent to the material interests of this world, craving only the gifts of God to mind and heart and spirit. No man has ever risen to such heights of eloquence, or uttered such burning, passionate words of appreciation as Walter Scott, when speaking before the multitudes concerning the spiritual gifts of God to men.

Alexander Campbell had a rare conception of the majesty, power and authority of government. These impressions gave coloring to his philosophic conceptions of our holy religion, determining in his mind and teaching the scope of meaning to be given to those matchless words—mediation, intercession and atonement. They stand out boldly in all his utterances, touching the cause and effect of our Lord's advent, life, death, resurrection and glorification in the moral and spiritual universe.

Barton W. Stone could see little else in all of God's dealings with men but influences from the Father's heart, which breaks on Calvary, wooing his disobedient, sinful children to home and holy living. To say that God loved us on condition that we should love him would destroy the very idea of the gospel. "We love him because he first loved us."

Pre-eminence is given by Walter Scott to the Holy Scriptures as a revelation of God's will and purposes. His reverence for the Bible amounts to the adoration of worship, and the fact of revelation a most stupendous fact, second only to the incarnation and glorification of Jesus. Hear his apostrophe on the Bible: "O Book of God! Thou sacred temple! Thou holy place! Thou golden incense altar! Thou heavenly showbread! Thou cherubim-embroidered veil! Thou mercy-seat of beaten gold! Thou Shekinah in which the divinity is enshrined! Thou ark of the covenant! Thou new creation! Thou tree of life, whose sacred leaves heal the nations! Thou river of life whose waters cleanse and refreshen the world! Thou new Jerusalem, resplendent with gems and gold! Thou paradise of God, wherein walks the second Adam! Thou throne of God and the Lamb! Thou peace-promising bow, encircling that throne unsullied and unfallen! Image of God and his Son who sit thereon! What a futurity of dignity, kingly majesty and eternal glory is hidden in thee! Thou art my comfort in the house of my pilgrimage! Let the kings and counselors of the earth, and princes who have got gold and silver, build for themselves sepulchres in solitary places; but mine, oh, be it mine to die in the Lord! Then earth to earth, and dust to dust, but the great mausoleum, the word of God, be the shrine of my soul!"

W. H. PINKERTON.

Alexander Campbell saw in the Bible the majestic system of God's government; Walter Scott, the marvelous progressive revelation of God's will and thought to men; and Barton W. Stone, the loving, patient, breaking heart of God.

Yet these men, notwithstanding their range of scholarship and inequality of understanding, their variation in human nature, their differences in intellectual conceptions and theological utterances, were one in fellowship and one in spirit, because they were one in Christ Jesus our Lord. *They were one in the truth*, and were advocates of that unity in which they were having experience, and of which they were a living demonstration. To them Jesus Christ was the embodiment and expression, the power and personality of the truth; and they were one in him despite all imperfections in human understanding, or variations in theoretic belief. They believed that partyism was worldliness in the church, division a sin against God and a crime against humanity.

They received as acceptable fact the accredited authorship of "the sacred writings," and the historical part of the Bible was to them, not so much a divine domination in human visions of God, as his presence, power and guidance revealed through the narrations of eventful actions and experiences of men. Hence Mr. Campbell proclaimed starlight, moonlight and sunlight dispensations of God revealed in the history of the Bible. Their constant search was, not for dates and authors, but for the teachings of dawning truth, until in mid-day splendor it burst upon the earth in the person of the Son of God.

We are not surprised, therefore, to hear Alexander Campbell declare: "The grandeur, sublimity and beauty of the foundation of hope, and of ecclesiastical or social union, established by the Author and Founder of Christianity, consists in this: That the belief of one fact, and upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact, and submission to one institution, expressive of it, is all that is required of heaven to admission into the church. A Christian, not as defined by Dr. Johnson, nor any creed-maker, but by one taught of heaven, is one who believes this one fact, and has submitted to one institution, and whose deportment accords with the morality and virtue taught by the great Prophet. The one fact is that Jesus the Nazarene is the Messiah. The one institution is baptism into the name of the Father and of the Son and of the Holy Spirit."

The truth, personality and spirit of Jesus being the dominating influence in their hearts, their thoughts, sympathies and aspirations were as boundless as the habitation of the stars; their utterances as spontaneous, as unrestrained and as varied as the blooming of the flowers; and yet their unity was as secure and harmonious as the system of planets controlled by the unifying energies of the sun.

They were freed from the laws, forms and ceremonies of legalism, inspired or uninspired; freed from the rules, regulations and traditions of ecclesiastical origin and making; freed from scholastic dogma and precedent. To them the New Testament was not a book of law, or laws, but the revelation of God's Son. Salvation was not a legal process, but a fruitage in life, resultant from a spiritual personal influence; the ordinances and commandments thereof, upon the divine side, were the seekings of Christ for personal influence and control, and upon man's part were to be expressions of surrender and submission, affection and loyalty, adoration and worship of the person of the Christ. The law of the spirit of life in Christ, when operating in men, made them free from all forms of legalism—according to their thinking.

The church of Jesus Christ was, to them, the grouping of obedient believers throughout the world about the person of the Christ, who alone had authority, and who gave to each and every disciple equality and liberty. To them, local organization was for the purposes of the edification of the believers of the community, the disciplining of their lives according to the teaching of Christ, the worship of God, and the utilizing of all means and energies, to the end that the community might be Christianized. State, national and worldwide organization was the concentration of all powers and energies to the great commission. They were members of Christ's church, not by virtue of organization, but by virtue of their personal relationship to Jesus, the Head of his whole body, and members with the saints everywhere who were in like manner related to the Christ. "What is *the church?*" asks A. Campbell in 1832. "The congregation of saints on earth and in heaven," is his answer to his own question.

They saw all things in the glow of His personality who is the embodiment and expression of truth. Possibly no other man has ever lived who affords such an elaborate illustration of the possibility, value and glory of the liberty we have in the Christ as Alexander Campbell.

They were ready to exclaim with the apostle, "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know." This rendered their minds sensitive to every suggestion of truth from whatever source it came. No wonder that in the teaching and preaching of these men New Testament seed thoughts yielded an abundant harvest in utterance; that old truths assumed new forms; that minimized expression flowered into manifold forms of truth and beauty as the wild rose has flowered into the many-petaled, gorgeous bloom of the American Beauty; that multitudes hung upon their words as a new revelation from God; that newness of life was quickened in the dead, decaying, dismembered body of Christ—the church—and that as a result to-day exalted manhood in every pulpit is seeking the same liberty and pleading for the same unity in the same embodiment and expression of truth. May these be as true to their message!

Alexander Campbell, Barton W. Stone and Walter Scott

J. W. McGarvey, Lexington, Ky.

Carnegie Hall, Saturday Morning, October 16.

When we hear that Walter Scott, while a young man, made the journey twice between Philadelphia and Pittsburg on foot, we instinctively wonder why he did not take a train on the Pennsylvania Railroad; for has not this great highway been there always? And when we are reminded that some of us can remember when that road was built, we wonder why he did not take the stagecoach. But, then, we remember that the old coach, though it could make a lively show along a smooth stretch of road, or as it dashed into town heralded by the music of the driver's horn, often moved at a snail's gallop when climbing the rocky slopes of the Allegheny Mountains. The tires of its wheels, and the shoes of its horses, giving out, often caused vexatious delays at the wayside blacksmith shops, and sometimes the driver and passengers had all they could do to lift its wheels out of the deep mud holes. In that day a lively man with a staff in his right hand to walk with, and another in his left, laid across his shoulder to suspend a package containing all his movable possessions, could snap his finger at the slow coach, and cry out, "I will tell them that you are coming." When we remember all this, we wonder no longer that the young Scotchman chose to make the journey on foot.

Such is not our first word respecting Barton W. Stone. He is introduced to us as a young Presbyterian preacher in the wilds of Kentucky, engaged, strange to say, in a great camp meeting, and drawing to him, like John in the wilderness of Judea, as great a multitude as Pittsburg held at that time. They came in all kinds of vehicles, bringing with them supplies of food for man and beast; and there, twenty thousand strong, they devoutly trembled at the word of God, sometimes making the forest ring with their shouts of deliverance and sometimes melting heaven with their cries for mercy. Who of us has known a Presbyterian preacher thus engaged? Our learned brethren of that church in the present day look back with pity on such scenes, as though they belonged to the Dark Ages.

J. W. McGARVEY.

Our first introduction to Alexander Campbell is scarcely more suggestive of his future work and eminence. He appears in the hills of western Pennsylvania as a young Irish immigrant, son of the Irish schoolmaster who had organized among the farmers there a small society with the Utopian purpose of bringing about union among the hostile religious sects of the day. He soon becomes a member of this society, and soon afterward, like many immigrants to America, he loves an American girl, marries her, and goes to ploughing corn on his father-in-law's farm.

How strange the providence by which these three men, under circumstances so different and so unpropitious, were selected to become the chief leaders of a great world-wide religious reformation! And this in the midst of the most enlightened age that this old world has ever known! And yet, how like the ways of Him who in the beginning "chose the weak things of the world that he might bring to naught the things that were strong." No wonder that the world exclaimed again with Philip of old, "Can any good thing come out of Nazareth?"

Barton W. Stone was the first of these three men to move in the direction in which all of their forces finally united. Strange to say, it was while he was listening with an aching heart to the unavailing prayers and moans of convicted sinners at the mourner's bench, that the true answer to their imploring cries suddenly came to him, and, rising to his feet, he cried out at the top of his voice, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit." But his words were like a voice in an unknown tongue. No one moved. He had spoken as the oracles of God speak, and though years passed away before he fully understood what he had said, this was a gleam of light which led him on to the coming day. He soon fell into disfavor with the presbytery to which he was subject, withdrew from it and organized another; but, in the advancing light, he learned that the word of God was not only, as his creed declared, the all-sufficient rule of faith and practice, but the only rule; so, with grim determination and ill-concealed humor, he and his fellow-presbyters wrote the last will and testament of the Springfield Presbytery, and gave it a decent burial. Thenceforward, they permitted no name to be called upon them but the name "Christian."

In like manner, our young Irish immigrant, who so readily enlisted in the union enterprise of his father, reflected but little on its splendid motto, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent," till he exclaimed, "Well, father, if we are to be governed by this rule, we must give up infant baptism." Not one in the society had yet seen this inevitable consequence, but their eyes were being opened to see things which lay in their path unseen before, and now this venerable practice, which had held sway among European believers for more than a thousand years, was laid aside, and with it affusion as a substitute for baptism.

Walter Scott was the last of the three of whom I speak to enter the field in which they all achieved distinction. He had lived in Pittsburg but a short time, when the wave of religious excitement set in motion by the elder Campbell arrested his attention, and, like the Bereans of old, he immediately set to work searching the Scriptures to see if these things were so. His prepossessions inherited from his forefathers were dissipated by the plain teaching of the Scriptures like morning mist before the rising sun; and his whole soul was fired with zeal for the propagation of the old truth thus newly discovered. He soon became the most eminent and successful evangelist of that early period. He had the boldness to seize upon every newly discovered practice of the primitive church, and to immediately restore it to its original place. As a consequence, he was the first to receive penitent sinners to baptism on the primitive confession, "I believe that Jesus is the Christ, the Son of the living God." For many years he continued his work with untiring zeal, and with such forgetfulness of self that it became a common saying with him in his later years, "Brother, I am as poor as a church mouse."

It was my privilege to hear Walter Scott only once. I rode a considerable distance for the purpose; and when I returned to my own congregation the next Lord's Day, I told the brethren that, as they had not heard him, and probably never would, I would try to repeat to them his sermon. This I did to the best of my ability. It was the first and only time that I have ever deliberately preached another man's sermon. I was too young and innocent then to steal another man's thunder without giving him full credit for it. Since then I have heard many sermons which I would have been glad to repeat if I could, but I felt that they would be like Saul's armor on the shoulders of David.

Glancing back, now, over the story thus briefly recited, we find that these three men were moved by one and the same supreme, controlling rule of thought and action. It was the rule so tersely and admirably expressed by Thomas Campbell: "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." It was this that led Walter Scott, when he was informed of Thomas Campbell's teaching, to devote himself night and day to the study, not of the volumes in which his spiritual forefathers had expounded and defended the ancestral creed, but to the Scriptures alone, determined to follow them whithersoever they might lead. It was this that led Alexander Campbell, after accepting it from his father, to insist on the abandonment of infant baptism, and then to go on abandoning other traditions, one by one, until he was freed from them all. It was this that led Barton W. Stone, before he had heard of either of the Campbells, and before he realized fully what he said, to proclaim to sinners moaning and weeping in the dark, the Scriptural way of peace and pardon. It was this supreme devotion to the word of God that developed a movement having at first only the union of believers in view, into one having in view the complete restoration of primitive Christianity in its faith, its ordinances and its life, with union as a necessary result. For it was soon seen that the union for which Christ prayed, and upon which the apostles insisted, could be brought about only in this way. This, then, became, and has continued to be, the leading thought and purpose of the brotherhood, being the only practicable way of bringing about the union of God's people. It has made what we call our Reformation the mightiest instrument for the furtherance of Chrisitan unity thus far known to history; for thousands and tens of thousands of earnest men and women, enraptured by this plea, have come together from every sect and party to unite in living and laboring according to primitive teaching. But for this the census reports of our great country could never have counted a million and a half of its citizens who desire to be known as Christians only. Not only so, but the leaven of this heaven-born doctrine is now working in the mass of all religious bodies, and God alone, who overules all the movements of men, can foresee the sublime results that are yet to follow. With Samuel of old, we can confidently exclaim:

"Here we raise our Ebenezer,
Hither by thy help we've come;
And we hope by thy good pleasure
Safely to arrive at home."

We speak of these great men as if they were now dead, and had ceased their labors forever. We are prone to forget that Jesus said, "He that liveth and believeth in me shall never die." Can we believe that God brought into being such men, to work so mightily in this world for a few days, and commanded them to sit down and be silent forever more? The Irish poet who sang,

"The harp that once through Tara's hall
The soul of music spread,
Now hangs as mute on Tara's wall
As if that soul were dead,"

was mourning over the present silence of that harp, and crying out for a revival of its music; and shall God, whose saints have been delighted by strains far sweeter than those of Tara's harp, or even those of David's harp, permit those harps to remain unstrung forever? When Thomas and Alexander Campbell, and Walter Scott and Barton Stone were admitted into the company of the spirits of just men made perfect, did they not find there millions who were far inferior to themselves in the knowledge of God, and even in knowledge of the Bible? And why reverse the order of things on earth by inhibiting those who had much from imparting to those who had little? To the true preacher, there is no enjoyment more like heaven than to stand before a listening audience and pour out into attentive ears the treasures of wisdom and knowledge stored up for such occasions. And shall God deprive his most learned and eloquent servants of that high privilege where congregations never weary of hearing and Sabbaths never end? I can not believe it. I am sure that I shall yet hear many sermons from Walter Scott, and repeat them without missing a word. I shall yet sit again at the feet of Alexander Campbell, and hear from him sublimer things than I ever heard at Bethany. When John saw the golden city come down from the new heavens on the new earth, an angel took him up on a high mountain to behold the city and to see it measured. It measured fifteen hundred miles square and fiften hundred miles high. How high must have been the mountain from which John looked down upon it all? I think that when I shall hear the divine eloquence of the mighty preachers who have gone before us, I shall be lifted on a mountain of delight higher than that. And when, in addition to this, we shall hear all the sweet daughters of song, who have melted our hearts in the church below, unite, in infinitely sweeter strains, to sing that song which the angels can not sing, I feel as if it will swell our hearts to bursting. What is man, that Thou art mindful of him? Oh, can it be true that

"Nearest the throne, and first in song,
  Man shall his allelujahs raise,
While wondering angels round him throng,
  And swell the chorus of his praise"?

Alexander Campbell, Barton W. Stone and Walter Scott

A. C. Smither, Los Angeles, Cal.

Duquesne Garden, Saturday Morning, October 16.

A. C. SMITHER.

To every earnest and thoughtful student of the divine purpose in human history, the study of men's providential preparation and equipment for their special tasks is most fascinating; for the same God that appointed the nations to "their season and the bounds of their habitations" (Acts 17: 26), marks out for men their spheres and habitations in life.

Not the least fascinating of the lives of the mighty men who have been raised up by God, and assigned to their great tasks, is the life, character and work of Alexander Campbell. Luther, Calvin, Wesley and their compeers had wrought mightily for God. The sixteenth, seventeenth and eighteenth centuries had made tremendous strides in the onward progress of truth. The white light of the dawning day of new truth had illuminated many a noble soul, even as the tallest peaks in a mountain range are first mantled in the glory of the new day. These men had rendered yeoman service to the church, but their work was fragmentary, imperfect, incomplete, unfinished.

A man of mighty mould must arise. His character must be unimpeachable. His theology must possess the white light of the throne. His call must be "Back to Jesus!" His voice must be loud and commanding. He must unchain the Bible again. He must enthrone the Christ. He must repair the breaches in the walls of the city of our God. Nehemiah-like, he must rebuild the fallen walls in the presence of the jeers and hisses of critics and enemies.

Such a man was born in the home of a humble minister in Antrim County, Ireland, Sept. 12, 1788. He was reared far from the smoke of the battlefield which was to be the scene of his tremendous labors, and was without the limitations of prejudice, which rearing in our heath might have given him. Added to these gifts, Providence favored him with financial independence by reason of his matrimonial affiliations. Beside these things was the contribution his father had made to the great movement in which he was to play the second part to his own son. The great fundamental doctrines of the Disciples of Christ were enunciated in this declaration of religious independence, known as the "Declaration and Address," by Thomas Campbell. Let us not forget the services of David in the greater wisdom, glory and force of the younger Solomon.

The one appalling awful fact that confronted the vision of this young man, who, amid the dangerous waves and breakers of a storm at sea, had surrendered his life to the ministry of our Lord, was the broken, disunited, marred, divided church of Christ. Sects struggled for supremacy. The people were taught the wildest vagaries of men. The mourner's bench and swooning were the common ways of getting religion.

And yet, all was not dark. The first faint streaks of a better day were painting with roseate fingers the eastern horizon. Thomas Campbell's "Declaration and Address" was just coming from the press as Alexander Campbell, in 1809, arrived in Washington, Pa. He was now a young man of twenty and one years of age, in a new world with its matchless opportunities challenging his widest powers and highest ambition The purpose of this Reformation, as defined by Thomas Campbell in his now famous "Declaration and Address," was "the restoration of pure, primitive, apostolic Christianity, in letter and spirit, in principle and practice."

Alexander Campbell quickly caught the vision of his father, and his great soul was captured by that magnificent truth. He saw the one church, supreme, omnipotent, magnificent. Its head was none other than the Son of the living God. Its power was the Holy Spirit. Its creed was faith in Jesus Christ. Its purpose was the salvation of the race. Its field was the world. Its conquest was to be of all humanity, in all ages and countries. To get this ideal before the men of his generation was his supreme task in life.

It was never the purpose of the fathers to establish a new denomination. Their purpose was rather to call all the divided forces of Christendom back to the leadership and authority of our Lord and Christ. Their purpose was pre-eminently Christian, their spirit was superbly catholic.

By virtue of their religious position, the appeal of the Disciples was twofold: On the one hand, they have a message for divided Christendom, and an appeal for union upon the basis fixed by the inspired interpreters of Christianity, to the end that all men may believe that Jesus Christ was sent of God; on the other hand, they have an appeal to the unconverted world for surrender and obedience to Jesus Christ and his church, and an entrance into high and holy fellowship with him in all the high and holy purposes of his heavenly calling.

As Mr. Campbell brought his gigantic intellect to bear upon the perplexing problems of his day, he swept backward through the conflicting and discordant notes of the church, whether Protestant or Catholic; backward to an authority that was older than the Bible, however important and authoritative those immortal documents may be. Mr. Campbell and his compeers, consciously or unconsciously, enthroned the Christ again. About this truth of his divine Sonship and supreme authority, all other truths revolve as the planets about the sun, reflecting his glory, subject to his will, obedient to his high and holy requirements. Upon this great truth the church was founded. Here it stands defying the gates of death and growing with marvelous rapidity within the widening process of the sun. This truth must be confessed by penitent lips if they would come to Christ. In this magic name, men are baptized into the Christ and his body. By this holy personage, men have access through the gates of prayer to the listening and bending ear of our God. It was to the elucidation, illumination and defense of this Christ that Mr. Campbell gave his mighty powers.

What great truths Mr. Campbell opened up to the world as he came to the elucidation of this great truth of the Christian system! How illuminating was his mind in teaching with reference to the Scriptures! His claim that the teachings of Jesus as recorded in the Scriptures were alone authoritative, was revolutionary in the age in which he lived. With the churches then existing, the creeds were authoritative. This doctrine of the all-sufficiency of the Scriptures sounds the keynote for the destruction of sectarianism and offers the only basis upon which the divided followers of Christ can possibly unite.

How illuminating his teaching as to the proper divisions of the Word! For many generations, and, for that matter, to-day, to many Biblical interpreters, the words of Moses are as authoritative as those of Jesus, and the words of Isaiah as meaningful as those of Paul. How helpful his distinction of dispensations is to the true student of the Word. The patriarchal, the starlight dispensation performed its function and passed away. The Jewish dispensation, with its flaming altars, every one a promise and prophecy of the great sacrifice; its ordinances and laws, every one a type and symbol of their spiritual fulfillment in Christ—surely this moonlight age has accomplished its work as a schoolmaster to point men to the Lamb of God that takes away the sins of the world. The three great streams of light in the Old Testament—history, law and prophecy—converge upon one center, the cross of Christ. The New Testament in its history, gospel and prophecy diverge from the same center, and the Christ is the pivotal character of all the ages—the center of all history.

Who has so well defined the person, the character and work of the Holy Spirit? The fathers have brought clearness out of confusion and order out of disorder, and to-day our teaching at this point is perhaps as distinctive as anywhere in the whole realm of truth.

Where can be found such clearness with reference to the church of Christ, its origin, ordinances, doctrines, life, as on the pages given to the world by this great restorer of the things of apostolic Christianity? To the accomplishment of his task, he brought his great soul, his gigantic intellect, all his great powers. For the achievement of such a work, he labored along several distinct lines of service, and was remarkably successful in the various spheres of his great activity.

As a preacher he ranked among the leaders of his generation. Vast throngs ever waited upon his ministry. Legislatures and Congresses sat spellbound under his magic appeals and pitiless logic. Few men in history have equaled him as a pulpiteer.

He was a pioneer in education among us. In order to further qualify young men for the ministry of the Word, he established Bethany College.

Mr. Campbell early recognized that the pen is mightier than the sword, and that the printing-press was the apocalyptic angel that should proclaim to his and subsequent generations his great message.

This doughty defender of the truth early entered the field of debate. Many were the scars given and received in combat with exponents and defenders of sectarianism, Catholicism and infidelity. These mighty Goliaths awed our Israel by their threats and pretended strength. From tending his flocks at Bethany, by the Buffalo, came this young David, clad in divine armor, with pebbles of faith in his slingshot of truth, and felled to the ground those enemies of our Zion and those sons of the modern Philistines.

Personally, Mr. Campbell was a most delightful and congenial companion, known and loved by an ever-widening circle of friends and acquaintances. Religiously, he was one of the finest types of a Christian man.

Mr. Campbell's life was tremendously influential upon the generation in which he lived, and his influence has since grown in ever-widening circles. He was largely the founder of the one great American church. The great denominations of our country had their origin on foreign soil. The Disciples alone had their beginning in our land of liberty and freedom, and share largely in the spirit of our national life. This body of Christians to-day numbers one and a half million adherents, and is one of the most influential and active communions in our country. Its influence for good reaches in ever-widening circles. When the divided forces of Christendom shall eventually return to the field and ground of Christian union as set forth in the Scriptures, they will find that Mr. Campbell and his followers have been camping in that identical spot for more than a century, pleading and imploring that they all be one.

Under the burning sun of the equator, in the broad Atlantic, the Gulf Stream is born. It follows the pathway of the westering sun. Diverted from its onward course by the American continent, it turns northward along our eastern shore, and after sweeping eastward for hundreds and thousands of miles, this noiseless stream is borne through the bosom of the heaving Atlantic and laves the western shores of Europe, and redeems that land from the icy embrace of Boreas, and turns, what otherwise would be a bleak and desolate coast, into realms of plenty, homes of fertility and the abiding-places of some of the world's finest types of civilization. Under the touch and inspiration of the genius of Alexander Campbell, a Gulf Stream of religious influence has been generated, and, sweeping toward the setting sun, moves through the century with ever deepening and widening power, till its great warmth and divine life will press upon the coasts of far-off civilizations and centuries, and turn what, under the blighting frost of infidelity and the baneful influences of sectarianism, would be the home of despair and hopelessness, into fertile fields and growing liberties and blessings, wakening into life, gladness and immortality, generations yet unborn.

Alexander Campbell, Barton W. Stone and Walter Scott

Allan B. Philputt, Indianapolis, Ind.

East Liberty Presbyterian Church, Saturday Morning, October 16.

The greatest discovery of the nineteenth century was Jesus Christ as the head and center of authority for his church. The Reformation of the sixteenth century had not released the human mind from the shackles of creeds, though it had gloriously established the right of private interpretation of Scripture. Lutheranism, Calvinism and Wesleyanism were splendid advance movements in the march of Christian progress. Time can not dim their luster, nor history ignore their imperishable benefits to mankind. But they did not go far enough, nor did they follow up consistently the logic of those high principles which gave such weight to their original contention. Reforms are difficult to maintain as against the habits and customs of a thousand years.

The visible beginnings of our cause were here among these hills in the first quarter of the last century. We were the first, as we are the only religious body that has come to great numbers and permanency, that sprang from American soil, permeated with the free American spirit, unhampered by Old World traditions, baptized—and that by immersion, thank God—in the liberty of the stars and stripes, and ready to follow the drum-beat of progress around the world.

The "Declaration and Address" of Thomas Campbell, from which we date the beginning of our Restoration movement, was a clarion call to Christian union. It was pacific and hortatory in tone and disavowed any purpose of forming a new sect.

A. B. PHILPUTT.

We began as a Christian union movement. Then was the time and those the circumstances, apparently, under which to carry the question to successful issue—for denominational impedimenta were at a minimum—but things do not come about quite that way.

Now, great vested interests and huge denominational schemes make the question more complex. That there should ever be again one universal church compactly fitted together, with its hierarchy and forms everywhere acknowledged, is not the claim of any sane man. Union is not uniformity. The free spirit of man will not thus limit itself in these spacious centuries. The kingdom must be a large place. Jesus left it so. We may find the center of his thought, but never its circumference. Liberty and union must dwell together. Freedom of thought must go along with sanctification of life. The greatest thing in the world is not freedom of thought, but that we make life serve its noblest ends. If tyranny has slain its thousands, freedom has slain its tens of thousands. When we speak of liberty, we do not mean unrestrained liberty; when we speak of union, we do not mean hand-made ecclesiastical carpentry. Both terms are limited by the clause "in the truth." There must be a norm, a standard, a final court of appeal, if we are to get anywhere. For practical purposes, the Bible was deemed by our fathers an all-sufficient rule of faith and conduct. It may be said that the Bible is not a perfect standard, because it is not a perfect book; that even our most conservative scholars admit interpolation and accommodation in some of its blessed pages, while from the onset of rationalism the very ground has seemed at times to shake under its vast foundations. But let us not fear. Even the North Star is not quite fixed, yet the mariner is not troubled. The earth sometimes rocks with local disaster, but the waters flow again in wonted peace over the scene of upheaval. The Bible is an anvil which has worn out many a hammer. The day of its passing is not yet.

The source of authority in the United States lies with the people, but we are governed by a written Constitution. The New Testament is the written constitution of the church of Jesus Christ, only it is not subject to amendment. It may not be perfect, but it is enough, and all men do it reverence. It is a guide for erring feet, the inspiration of what is best and holiest in life, and the one star of hope as we approach the echoless shores of death.

The Bible may have been written by mortal men, but it deals with immortal truth that sprang not from the pens that wrote, but from the mind of God himself. The Bible as the all-sufficient rule of faith and practice for the church has not yet been impeached.

The central sun of the spiritual universe is Jesus Christ. The Bible is only a book, but it is the revelation to us of his life—the record of his deeds among men, the compendium of his sayings, who spake as never man spake. Human doctrines and opinions we may receive or reject, but one clear word of Jesus Christ we may not reject. We are not free of authority. We are not capable of using such freedom. We are not gods, but mortal, fallible men, in need of guidance and help. Let God speak, let Christ reveal the Father to us and show us his will, let life be rooted in the divine nature and girded with the divine love. We start with the authority of Jesus Christ. "In the terms of his consciousness must the coming theology be interpreted," says Fairbairn. If there is no authority in him, there is no authority anywhere, and every man is a law unto himself.

Our Saviour validated all the light that went before him, for the Old Scriptures find their sanction in him. What he approved was binding; what he repealed was ended. Moses and Elijah, the law and the prophets, yield their crowns to him. Our religion must start somewhere and somehow. It can not be spun out of the brain of man, and then claim universal and eternal allegiance. What man has made, man can remake or annul. What Christ has revealed, man may not annul. This was the doctrine of the fathers. This was the position of Alexander Campbell, Barton W. Stone and Walter Scott. They made Christ central, and anticipated by fifty years the battle-cry of modern religious thought: "Back to Christ!"

The Scriptures were the revealed word of God, they said; but all Scriptures are not of equal importance to us. The Bible was a tangled skein until they found the clue. The clue was Christ. He was the great Head of the church, not Moses, not the prophets, not John the Baptist. Once right on this point, all Scripture falls into its proper relation and place. In this sense the Bible was with them the book of authority. They anticipated the modern literary and historical methods of Biblical study. Not that they used its present-day terminology, or would have sanctioned all its results; but, in the distinctions between the law and the gospel, the patriarchal, Jewish and Christian dispensations, in the questions they raised about a given Scripture as to the age in which it was written, the persons to whom and the conditions under which it was addressed, you have the beginnings of literary Biblical criticism. These men made a reinvestigation of Scripture and brought to it all the light they could from every quarter.

They reveled in new knowledge, in new points of view, in fresh and reasonable exegesis. They loved ideas, and did not back like a crawfish when a new one made its appearance. This was "liberty in the truth"—liberty to think, liberty to err, it may be, if only they were striving for the truth. In all this free attitude of mind they felt no alarm. Why? Because they believed the Bible to be the revealed word of God. They were not tearing the Book to pieces; they were finding out its real import and teaching. Any one who claims free inquiry in this sense and from this point of view, let us bid him Godspeed; for one who climbs up some other way to break down the walls of faith and destroy the vine of his planting, we have no comfortable word of fellowship.

The church must recognize the divinity of Christ, the authority of the Scriptures, the plan of salvation, the hope of the life everlasting, and, over all, God, the loving God, yearning, expectant, standing at the portals of every heart, not even willing, much less decreeing, that any should perish, but that all should come to a knowledge of the truth. This way of salvation was a very plain way, they said. Believe in the Lord Jesus Christ, repent of your sins, and, as a seal and outward testimony of this change of heart, put on Christ in the divinely commanded institution of Christian baptism. The promise of the Holy Spirit, contingent upon a willing surrender of the life to God, would be fulfilled according to the Word, and evidence itself in correct living. This seems a very simple, a very beautiful and a very practical basis of union. It left men free to think on speculative subjects as they pleased. This was liberty and union in the truth.

Our fathers advocated Christian union upon a basis that would not necessitate the compromise of men's convictions, but one that required a new study of the word of God and a revision of many common and erroneous notions respecting matters of faith. Their simple plan was to refer every question to the Bible —or, rather, to the New Testament. What was therein enjoined upon believers by express command or approved precedent should be binding—all else was referred to the law of expediency or the realm of private opinion.

This plan has, at this very hour, the unique distinction that, when clearly uttered in any great religious assembly, apart from any suspicious circumstance of its being the plea of a somewhat despised sect, it is greeted with applause.

The Christian Church stands for loyalty to Jesus Christ and for liberty in Christ. A large intellectual and spiritual freedom is vouchsafed to us by the terms of our plea. If any man among us complains that he has not enough, let him reach out and take more — there is plenty of it. But let him know also that freedom brings responsibility, and that the old test must be still applied: "By their fruits ye shall know them." Our crying need just now is not more liberty. "The soul of liberty," says some one, "is the love of law." Others may not bind us, but we must bind ourselves. The great ages of the church have not been those in which men ran here and there, saying, "Behold, I am free," but, rather, when they said, "We are bound; we have been bought with a price; we can not take counsel with flesh and blood; we are not our own." Then it was that the earth was shaken, and only the

LEROY ST. JOHN.

things that were ever eternal remained.

Our need to-day is not liberty, not freedom to think and speak—we have that; our need is the spirit of sacrifice, humility, obedience, veneration—these make the man of power and the age of power. Until history can be rewritten, I can never be a Papist, but I greatly admire some results secured by the Catholic Church. We dare not reject authority, for authority inspires obedience, fear, veneration. We dare not deny to men the right to think, for this is man's divinest privilege. We must keep both principles. If it be said that they are contradictory, so is all civilization and progress. If you call it a paradox, life is full of paradoxes. Contradictions and paradoxes are the most harmless things in the world if you do not stir them up.

What we all need is the spirit of the Master, a passion for righteousness, and an abiding faith in our cause.

Upon the three names embraced in my subject, however, and the list could be much extended, it is a pleasure to dwell. They were stars of the first magnitude. Alexander Campbell was the peer of any man of his age in intellect, in character and in prophetic vision. He was a man of genius. Carefully trained in his youth in the home of a pious father, a Scotch Presbyterian minister, he enjoyed unusual advantages for that time in education. He had a brief sojourn at a Scotch university, but all this does not account for the prodigious learning, clear insight and marvelous powers of generalization which he evinces in the years of his maturity. There was a mountain coolness about his head. Integrity and fairness were qualities of his nature. In the heat of discussion he never sacrificed his dignity nor sought for personal triumphs. He was a lover of truth, a great servant of God, and brother to the humblest of his fellowmen.

He and his father did not at first contemplate the formation of a separate religious body. They tried the method of reformation from within. But no people are so hated and set upon as those who try to reform a time-honored system from within. Whales have a way of casting out their Jonahs. The little company of reformers sought fellowship with the Baptists, but this did not last long. Reluctantly, they were compelled to maintain a separate fellowship. They regretted this necessity at first, but found rich joy and recompense in the new light, and in the freedom from ecclesiastical restraints which they had thrown off. The consciousness of a purpose to do the will of Christ, and none other, cheered their lonely way.

They stood upon the impregnable rock of Holy Scripture. What was expressly commanded or sanctioned by approved precedent in the word of God was binding upon men; in all things else there was freedom. This was liberty and union in the truth. Alexander Campbell became the masterful leader in this movement. He was preacher, educator, the founder of Bethany College, editor, debater, traveler, lecturer and agriculturist. He was one of the most distinguished Americans of his time, and won encomiums from eminent statesmen, editors and theologians for his genius as a thinker and writer, for his eloquence as a speaker and his wisdom as a leader.

Long before Alexander Campbell loomed large upon the horizon of our movement, Barton W. Stone, of Kentucky, had come to a similar religious position. This godly man was born in 1772, sixteen years before Alexander Campbell, in Maryland.

His youth was spent amid the thrilling scenes of the Revolution. When seven years of age he was taken by his mother to Virginia. From his home he heard the guns of General Green and Lord Cornwallis at Guilford Courthouse. He became an excellent classical scholar and chose the law as his profession. Instead of becoming a barrister, however, a favoring Providence led him into the ministry. He was a very serious man and his mind soon became entangled in the labyrinth of Calvinism. He read the word of God daily and meditated upon it. The light of truth gradually broke in upon his troubled mind, and he found peace in submitting every question to the arbitrament of Holy Writ.

In 1801 he visited James McGready, a noted revivalist operating in southern Kentucky. Impressed by what he saw, he threw himself into the ministry with a holy zeal. In the course of his evangelistic work he saw the hindrances of creeds and felt the beauty and power of the sacred Scriptures in his appeal to sinners.

Stone broke away from the Confession of Faith, and in 1804, under his lead, was organized the first church in America with the Bible as its only rule of faith and practice, at old Cane Ridge in Kentucky. This, be it remembered, was five years before Thomas Campbell issued his "Declaration and Address." It was in 1824 that Stone and Alexander Campbell first met. Upon a comparison of views and much deliberation, they finally concluded that their differences were more imaginary than real. They joined hands and hearts, and in time their followers coalesced, formal union between congregations beginning about 1833. Not all of Stone's followers came in, however, and a small body still persists distinct from the general Restoration movement.

Stone was the older man and reached the restoration ground first, but he generously yielded the palm to Campbell as being the greater leader. Campbell held his conclusions with the grasp and tenacity of a logician. Stone inclined to them as an evangelist.

He was an impressionist rather than a man of system worked out in sharp detail. More lovable and holier in life, he would yet have been less puissant than Campbell as the founder of a movement. Had they never come together, his following would have dwindled, for he would have left no great body of doctrine or interpretation of Scripture truth upon which his followers could feed, no great dynamic arguments so essential to the success of a propaganda. He was in a way comparable to the apostle John, who enveloped himself in a delightful spiritual atmosphere, but whose writings would have seemed a trifle flat apart from the charm of his great personality; while Campbell was comparable to Paul, whose words were battles and whose aggressive spirit grappled with every question in the domain of theology.

Thus these two independent streams of reform influence flowed together, each supplementing the other and both significant of the desire of the age for liberty and union in the truth.

One more name remains of this trinity of men, whose renown sheds luster upon their age and upon our glorious cause—that of Walter Scott. This very city was for long his home, and in these regions his great work was done. There may be some in this Convention that have childish recollections of his eloquence. Born and educated in Scotland, a graduate of Edinburgh University, he was the best equipped, so far as scholarly attainments were concerned, of any of the three. He reached New York in 1818, in the twenty-second year of his age. He came to Pittsburg in 1819. He was at first a teacher of the classical tongues. Like most Scotchmen, he had a penchant for theology. It was in 1822 that he first met Alexander Campbell, and it was here in Pittsburg.

They were kindred spirits and held many views in common. The friendship begun at that first meeting was severed only by death. Robert Richardson, in his "Memoirs," describes the two men as complementary to each other. Campbell, fearless, self-reliant and firm; Scott, timid, diffident and yielding—a strange character to give a Scotchman. Campbell, calm, steady and prudent; Scott, excitable, variable, precipitate. The one like the North Star, ever in position unaffected by terrestrial influences; the other like the magnetic needle, often disturbed and trembling on its center, yet ever returning or seeking to return to its true direction. Walter Scott shared something of the literary power of his distinguished kinsman across the sea, the great Sir Walter.

He wrote for the *Christian Baptist* under the name of "Philip." His pen was trenchant and his tongue, at its best, the most eloquent of all who plead for the principles of Restoration.

In 1827, at New Lisbon, O., he replied to sinners inquiring, "What must I do to be saved?" in the language of Peter on the day of Pentecost, "Repent, and be baptized in the name of Jesus Christ for the remission of sins." He was the first man since the apostolic age to so reply to this question.

Walter Scott was a royal man, a

beautiful soul, a prince of evangelists, a delightful personality. He yearned for that which under God and partly through the leading of Campbell he found, "liberty and union in the truth." His volume on "The Messiahship of Jesus" is deemed a profound and scholarly treatise. His contribution to the success of the cause, especially in the Western Reserve, was very great, and when he died in 1861, at Mayslick, Ky., the place of his last residence, Alexander Campbell paid him a beautiful tribute.

"Next to my father," he said, "he was my most cordial fellow-laborer. His whole heart was in the work. I knew him well. I knew him long. I loved him much. By the eye of faith, I see him in Abraham's bosom."

These were men of great stature. Plutarch's men they were, untiring, unselfish, unworldly. There are none like them now. Their generation is gone. What a noble heritage they have left us. They were scholars according to the standards of their time; they were searchers after and lovers of the truth. Truth is God's daughter, and they who follow her shall find her and dwell with her in peace.

They were men of reverence. Liberty is a boon and a necessity to such men. Not flippant they, to delight in tearing down where they could not build better than before. They believed in God and that the chief end of man was to glorify God and enjoy him forever.

They prayed that they might be led into all truth, a prayer we need still to send up to the throne of light and wisdom, for partialness is the bane of our time. They were great shepherds of the people, not shepherd dogs barking at their heels.

Men of dignity, poise and culture, who believed God and went out not knowing whither they went, and there has been vouchsafed to them the Abrahamic promise, that their children shall be as the sands of the sea which can not be numbered for multitude.

Isaac Errett's Contribution to Our Movement

J. M. Van Horn, Toronto, Canada

Sixth United Presbyterian Church, Saturday Afternoon, October 16.

The crowning glory of the nineteenth century was in the achievements of its humanists and in the rise of a new order of reformation.

The time was when power controlled politics, when rank could bribe scholarship, and when wealth monopolized genius. But the epoch of which I speak witnessed the rise of men who, with the highest interests of humanity in their hearts, were free to work out reforms which in earlier periods could have been reached only through a Gethsemane and a cross. And hence, along with those who have pleaded the cause of the poor, the orphaned and the enslaved; side by side with Victor Hugo and Dickens, with Kingsley and Shaftesbury, with Lowell and Whittier, and all the great humanists of the age, do we place those who stood for great religious reforms, and who pleaded for redemption from the tyranny of creeds and the bondage of sectarianism.

Those who have carefully read the books and published lectures of Isaac Errett, who followed for years the course of his thought and feeling as expressed in his editorial utterances, or who passed under the full spell of his eloquent and luminous speech and have witnessed the far-reaching influence he exerted, will understand why his name is so prominent in our history and his memory so precious to all our people.

The first period of our movement was a period of war. Most of the preachers were fighters. Their inspiring model and leader, Alexander Campbell, was himself a great debater. But, controversy is not conducive to great spirituality. The fierce contention of that day had its reflex influence upon many of the advocates of our movement. It seduced them into the occupancy of a position, and the manifestation of a spirit, unscriptural and sectarian. It drew their attention from the "essential and vitalizing truths of Christianity, and fixed it upon its mere accidents." Later on, this spirit developed unholy strife within, and men fought as if they thought Christ had died to prevent the organization of missionary societies; that the cross was the only hope of the cause as against instrumental music; that the organ was the great beast of revelation that was certain to lead to awful apostasy; and in their effort to get away from Babylon they ran far beyond Jerusalem. The whistling soloist of a New York church, a few months ago, startled the religious world into nervous apprehension. But these heroic guardians of the purity of public worship and sanctity of the primitive order had precedence over the New York whistler by nearly half a century; for they, to avoid the use of the instrument, had permitted the whistling of tunes to guide the spiritual tones of devout worshipers in the sanctuary. Reference to this fact is made in a *Standard* editorial of Apr. 30, 1870.

Matters of opinion and prejudice they made tests of fellowship, and felt called of God to detect unsoundness and to anathematize and expel all heretics.

All this had a most blighting influence on our cause and tended to a narrowness, bigotry and selfishness that threatened with all the ills of sectarianism. But the mighty Errett, standing above the partisan plain, with the masterful genius of a great reformer, wrought transformation, guided the thoughts of his brethren to higher things, and rallied them to the standard that makes men forget their quarrels and think only of Him who died to save us all. One of his contemporaries, not long ago, said, "When I think of him in this holy work, I can but associate him with the great apostle to the Gentiles rescuing the cause of truth and of Christ from the ruinous influence of Judaizing teachers, and blind and bigoted legalizers."

His relation to Alexander Campbell seems to me like that of Samuel to Moses. Campbell, like Moses, delivered men from a fearful bondage, from a tyranny that was blighting their souls and blasting every hope; but, like Moses, he could not prevent them after his death from relapsing into a condition of demoralization and distraction. (Our enemies prophesied that with the death of Campbell our movement would disappear.) And, as Samuel was needed to unite and restore the scattered and demoralized tribes of Israel, by a revival of their religious faith and the reawakening of their reverence for holy things, so Isaac Errett, the Samuel of our movement, finding the people divided among themselves, growing sectarian and harsh, by inspiring a new faith and a new hope, lifted their minds and hearts from that which was accidental and incidental to that which was vital and eternal. He shifted the emphasis from that which was legal to that which was spiritual, from the mere letter of the law to the living, loving Lord, and awakened a brotherhood to new life and power. He advocated going on to perfection.

Alexander Campbell spent most of his time in his later years insisting upon the "ancient order of things." It was in the very nature of things that it should be so. The church of Christ is the organization of the religion of Christ. Her ordinances are the administration of the gospel of Christ, and as churches were multiplying, organization and administration were pressing needs; and the question of the ancient order as to the officiary of the church, the place of the Lord's Supper, the design and memorial significance of baptism, and other questions of like character, occupied the attention of the ministry. But Isaac Errett, in the beginning of his leadership, went back to the "Declaration and Address" of 1809, and developed its fundamental idea—that of Christian unity on the apostolic basis of "one Lord, one faith and one baptism."

J. M. VAN HORN.

With this plea for union there was no offer of compromise on anything to which the Lord has bound us. Well aware of the popular clamor for liberality and charity in order to union, he said: "Be as liberal as you please with what is your own, but be careful how you attempt to give away what is not yours, but God's. There is nothing that is merely human which we ought not to surrender, if need be, for the sake of union, but we can not yield God's command, or the truth of the gospel, for these are *divine*." He pointed to failures, by such compromise, which have become historic, and insisted on the catholicity of every truth essential to unity. He appealed to his brethren to "declare the whole counsel of God," if they would be "free from the blood of all men," and to stand by every jot and tittle of the gospel "though the heavens fall."

But with all this, the great plea, as he presented it, was so free from sectarian bias and denominational preju- Christian brother- dice, and was so imbued with the spirit of Christ and hood, that it won the hearts of all lovers of Christian union and went ringing round this world of ours until most universal. He, it has become al- felt, as we all feel, that the world can not be won for God until the work of Christian union is accomplished. And, inscribed upon his banner, unfurled in the great paper he founded and established, the *Christian Standard*, waving over every pulpit he occupied, and far-flung in every controversy of his day, were the words of his Master: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17: 21).

T. A. ABBOTT.

He, more than any other man, was the champion of our missionary societies and educational enterprises. Though some effort had been made in this direction before his advent to power, still some strong opposition had been raised against the formation of societies and associations within the church from which the brotherhood has not even yet entirely recovered. Some one has said: "It was Isaac Errett, more than any other, who led us to break up our camp life and really occupy the land." He saw and pointed out that organized forces were necessary to permanency, solidity, unity and the conquest of the whole world. What other earthly interests are doing more to unify and solidify our movement than our missionary organizations, to which all other organized interests must be auxiliary? Besides, this was a revival of the spirit of 1809.

The Restoration movement was born in a missionary environment. The first ministers were sent of God and went like the apostles to proclaim the gospel wherever they could get a hearing. Alexander Campbell said: "The church is, and of right ought to be, a great missionary society. Her parish is the whole earth, from sea to sea and from the river to the last domicile of man." And with the mantle of the immortal Campbell on his shoulders, Errett would have been untrue to his leadership if he had not led the way to organized effort for the spread of the gospel.

He advocated the forward movement of the consecrated sisters who formed, in 1874, the Christian Woman's Board of Missions. But for his counsel and advocacy, it might have been delayed half a century. He, more than any other, led the following year to the organization of the Foreign Christian Missionary Society. He inspired the movements which to-day are the glory of our brotherhood.

If, a million and a quarter strong, we were without colleges and missions among the benighted of the earth, our numbers would be our shame. These institutions are our pride and our glory. They were planted, however, not without prejudice on the part of those who sought to bind us by a narrow literalism. Errett advocated liberty under Christ. That wherever Christ has not bound us, we are free.

Though a great preacher, it was as a writer that he exerted his widest influence in this direction, and the weekly periodical he gave us was the mightiest instrument of his power. Through his paper he reached so large a constituency that his lofty ideals of liberty under Christ, that liberty that calls for the freedom of every righteous power, and his plea for co-operative effort, quickened into new life and activity tens of thousands, and the whole brotherhood now look with pride on our organized agencies for which he so nobly and self-sacrificingly contended.

Finally, Isaac Errett was himself a great contribution to our movement. He was great in what he did, but greater still in what he was. He had an impressive and imposing physique, a massive and powerful frame. He literally wore it out in the service of our cause. He had a great mind, possessing the insight of genius, which Carlyle calls "co-operation with the real tendency of the world;" this he put under tribute to our movement.

With the optimism of a great reformer, he had the ability to inspire others to believe in his cause, and in him as its noblest exponent. He laid this upon the altar of his church. Emerson has said, "A true soul will turn and draw to itself the best side of every other soul that will let itself be true." Errett's soul was true, and became a center around which revolved the very best of the thousands who knew him.

A many-sided man, he touched life at every point. He had the insight of a seer, the heart of a philanthropist, the courage of a crusader, the constructive ability of a statesman, the enthusiasm of a reformer, the zeal of a missionary, the pen of a journalist, the tongue of an orator, the consecration of a martyr, and the integrity of a saint. And yet no power that was his, no endowment that he possessed, was withheld for himself. And as he put himself into all he did for the making of the movement whose institutions will outlive us all, the great forces of his being will continue to live and move until the last triumph of the truth has been won, and the last soul has been redeemed and begun to sing hallelujah to our God.

Isaac Errett's Contribution to Our Movement

J. B. Briney, Louisville, Ky.

Luna Park, Saturday Afternoon, October 16.

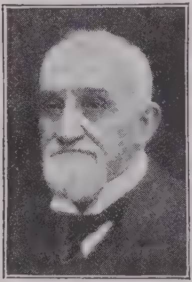
Speaking in general terms, it may be said of Isaac Errett that he contributed to this movement the energies of a great mind, the love of a great heart, and the service of a great life. But, in particular, Mr. Errett's contribution to the movement consisted of two essential items: Firstly, he gave his energies to the task of maintaining the integrity of the plea itself. Secondly, he labored faithfully and persistently to hold the movement to its original purpose.

The first great strain that came upon the movement, by which its cohesive power was tested, resulted from the Civil War. In that sanguinary struggle, Mr. Errett had decided views and strong sympathies, and on proper occasions gave expression to them in no uncertain way. But, in the language of his biographer, "with him the war ended at Appomattox, and ever afterward he contributed his powerful influence, and not in vain, to the revival of fraternal feelings, and the restoration and the maintenance of sweet and harmonious relations. It is hardly necessary to say that these Christian efforts were cordially reciprocated by his Southern brethren, who, whatever their sins, and whatever their wrongs, are a generous, noble and magnanimous people." During the stormy days of "Reconstruction," when partisan zeal outran judgment, and other religious communions were dividing and relations among our own brethren were very much strained, Isaac Errett brought to bear the powers of both mind and heart in manly and Christian endeavor to keep the unity of the Spirit in the bonds of peace.

The next danger arose over the communion question. Some influential brethren took the position that only immersed people should be allowed to sit with us at the Lord's table. Other disciples, led by Mr. Errett, maintained that, as the Lord's Supper is for the Lord's people, and we are inadequate to determine who they are with infallibility, it must be left to the decision of every individual, he assuming all responsibility in the premises. After considerable discussion, the brethren quite generally settled down in the conviction that we are not at liberty to either invite to, or debar from, the Lord's Supper.

But I wish to speak particularly of Mr Errett's influence and efficiency in holding our movement strictly to its original design. No man in the movement understood its spirit and genius better than Isaac Errett, and in his efforts to hold it rigidly to its original purpose, he had to contend against a too severe conservatism in one direction, and a dangerous radicalism in another. This again required the exercise of cool judgment, keen discrimination and broad intelligence, and naturally brought Mr. Errett to the front again.

The first battle that had to be fought on this plane had reference to the use of instrumental music in Christian worship, and the employment of missionary societies in promotion of the gospel of the Son of God. It was thought by some brethren of influence that the use of such instrumentalities was in contravention of the "ancient order of things," and subversive of the authority of Christ. Fortunately, his opponents were divided among themselves.



J. B. BRINEY.

Mr. Errett, followed by others, took the position that this is a matter that belongs to the incidentals, not to the essence, of worship, and was therefore to be dealt with from the standpoint of expediency, and that great forbearance and patience should be exercised by all parties, trusting to time, education and a better understanding to solve the question. While contending that a congregation of Christ's free people has the right to use instruments, Mr. Errett, for the sake of peace and harmony, advised against their use so long as those who favored their use could make this sacrifice of their liberty without admitting the right of others to demand this at their hands on the ground that it belongs to the faith of the gospel, and is to be regarded as a test of fellowship.

The following is his answer to a correspondent relative to the admission of the "pious unimmersed": "The Doctor finds a difficulty and a gross inconsistency in this: That while we profess that the creed of the Reformation is that 'Jesus is the Christ, the Son of God,' we, nevertheless, refuse to receive even the sincerest and the most excellent who believe this, unless they are immersed. He concludes that 'the real, efficacious creed of the Reformation will be found to consist of two propositions: (1) Immersion only is baptism; (2) no one can be received into a church of Christ without immersion.'

"There is here the very common fallacy of using a word in one sense in the premises, and in quite another in the conclusion. When it is said that the creed of the Reformation is that Jesus is the Christ, the Son of God, the word is used simply and solely to denote what is *believed.* It has no reference to *practice* or *a rule of action*, but is *confined* strictly to a matter of *faith.* It was never said nor meant that *nothing but faith is required*, but that nothing *as respects faith* and the object of faith is required but this. Baptism is not a *truth* to be *believed*, but a *commandment* to be *obeyed.* When persons are invited to come on this basis of faith, it is always with the understanding that they are to walk in the commandments of the Lord Jesus. To say, therefore, that we are inconsistent with this creed in requiring those who accept it to walk in the commandments of the Lord Jesus, is wide of the mark. And to represent immersion as our real creed is to change the meaning of the word *creed*, and involves an evident sophistry."

Mr. Errett had the charge of intolerance against our plea to combat. This allegation he met and refuted, as follows:

"It is growing into fashion now with the most modern advocates of Christian union, to charge us with intolerance and exclusiveness. As a piece of controversial tactics, this may be considered somewhat adroit. For fifty years, while these men were devotees of sect, and found ample range for their Christian charity within the range of one denomination, and sometimes a sect of insignificant proportions, the Disciples were plying the charge of intolerance against sect advocates with great power and pungency. If now they can steal our thunder and turn the tables against us, it will be, to say the least, a skillful maneuver. It is quite possible, however, that this charge may be a trick of controversy, rather than a matter of fact. Come to think of it, we remember that it is the stale old charge that was urged against us long ago, by the sects to which these modern advocates were then giving their strength. We were then charged with intolerance because we would not admit that the sects, *as such*, were churches of Christ, and because we called on all believers to come out of Babylon and return to Jerusalem. Now, since these gentlemen yield the point then in controversy, and join us in denouncing the sect principle as unscriptural, mischievous and sinful, they condemn us as intolerant because we will not swing with them to another extreme, and abandon divine appointments, as well as human inventions—the word of God, as well as the traditions of men."

Pretty soon another danger confronted the movement, and that was an effort to substitute for the real union which the Disciples had in view, a pseudo-union that would not disturb the existing conditions of Christendom. This feint in the direction of union consisted in union revivals, in which the Disciples were invited and urged to participate, but with the implied understanding that they were to maintain silence in regard to their peculiar "tenets," while others were left at liberty to exploit their unscriptural notions and practices. This new danger Mr. Errett met as follows:

"And when *union* is talked of, about the first step towards it is a union of forces in a revival in which all are to join in praying for the descent of the Holy Ghost—for the baptism of sinners with the Holy Ghost and with fire—for a baptism of power by which sinners may be made to know that their sins are forgiven—for an immediate revelation from heaven of Christ's power to save; and sinners are encouraged to arise and tell how God has spoken peace to their souls in answer to prayer. There is to be nothing *denominational* in these meetings; yet this idea of conversion and pardon is insisted on just as if everybody accepted it as God's method of conversion. If any one were to arise and tell agonizing sinners that God is entirely willing to forgive them—that they can not by all their struggles make him more willing—that his grace is ever accessible—that they have but to *accept* it, believing in Christ Jesus, turning away from their sins, and being buried with Jesus by baptism into death, relying on his blood-sealed promise that 'he that believeth and is baptized shall be saved'—were any one, we say, to speak out thus in such a union meeting, or go to anxious sinners at the altar and say to them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit,' he would be instantly cried down as uttering *sectarian* doctrine and disturbing the peace of the union meeting. It is sectarian and denominational to tell sinners just what Jesus Christ and his apostles told them, but it is not at all sectarian or denominational to insist on a doctrine of the Spirit's work, and on a process of conversion, which is utterly destitute of support by any teaching or practice in the New Testament since the day that our Lord authorized the gospel to be preached in all the world to every creature."

Mr. Errett contributed his great influence to the holding of the plea to these moorings. He clearly perceived that any compromise here would thwart the purposes of the movement and plunge it into bewildering confusion, and end it in conspicuous failure; and with might and main, with tongue and pen, he labored to hold it to the open sea upon which it first set sail, and we are largely indebted to him for the gratifying fact that the ship did not founder upon the reefs of unscriptural practices and human dogmas. It was contended in his day that the boundaries of the movement should be so extended as to admit and hold sprinkled, or poured, believers, on the idea that the plea would move more rapidly. Addressing himself to this feature of the case, Mr. Errett said:

"Finally, the 'Union' intimates that we are hindering our plea by what it deems our uncharitable exclusiveness. Even if this were so, we can not help it. We are responsible for the way we deal with God's truth, but we are not responsible for the results of faithfulness to our convictions. But we wish to say with all emphasis that we have the best of reasons for believing that the 'Union' is mistaken. At the beginning of the plea of the Campbells for union, it was unembarrassed by any of this so-called exclusiveness. They were Presbyterians. They sought the union of professed Christians without regard to immersion, and without the rejection of infant baptism. *Their effort was a signal failure.* The dear, pious people, who were so eulogized for superior spiritual worth, and pronounced to be so 'loyal in heart and purpose,' turned a deaf ear to the plea for union. They were so sect-bound and creed-bound that they would have none of it. But after the champions of this movement were led to surrender infant membership and affusion, and planted themselves on the ground we now occupy, their plea began at once to assert great power, and within fifty years has met with a success that has hardly a parallel in the history of religious movements. We have no reason, even on the ground of expediency, to change our ground. We therefore say to our brethren, in view of every consideration of truth, consistency, charity and expediency, *stand firm;* 'diminish not a word.' As the grounds of difference are narrowed, there will be strong efforts, under the plea of charity, to bring about a surrender of gospel teaching concerning baptism. Pedobaptists are bent on forcing this issue. In vain we tell them that they can easily, without a surrender of conscience, agree to that which they and we alike accept as valid baptism. This is scouted by them. They are bent on classifying baptism with things indifferent.

"We will yield to the prejudices and preferences of any and all, and sacrifice all cherished habits, tastes and expediencies. But in regard to the faith and practice revealed in the New Testament, we must be sternly uncompromising. If the battle must come on this question of baptism, there we shall stand on apostolic ground, and repeat, day and night, without ceasing, 'One Lord, one faith, one baptism.'"

Isaac Errett's Contribution to Our Movement

Jessie Brown Pounds, Hiram, O.

Carnegie Hall, Saturday Afternoon, October 16.

The contribution of Isaac Errett to our movement was the contribution of himself. From the time when, as a child of thirteen, in this city of historic memories, he confessed Christ and went forward to seek baptism in the waters of the Allegheny, his life belonged to the movement for the restoration of apostolic Christianity.

To him, the gift of his life to Christ did not mean that his own will was passive under the will of the Lord. His own will was vibrant with life, instinct with choice.

To speak more specifically of his gift to our movement, he contributed *a sympathetic imagination.* He knew how to put himself in other people's places, to think their thoughts, to feel what they felt without having experienced it.

So far as their relation to human progress is concerned, all men and women can be divided into four classes: Those who have the constructive imagination, those who have the sympathetic imagination, those who have neither, and those who have both. The persons of constructive imagination are those who do the thinking of the world. Those who have the sympathetic imagination are the personal leaders of the world. Those who have neither live near the ground and follow the round of life as it is laid down for them by others. Those who have both are the master geniuses, the epoch-makers whose story is the story of the race.

It is easy to place Alexander Campbell as a man of constructive mind. He was by no means lacking in the gift of sympathetic insight, but it was not through this gift that he deserves to be called great. Isaac Errett was as distinctively a man of sympathetic mind—not, on the other hand, that he was entirely lacking in the constructive gift, but it is not because of this that he holds his high place among us. The one dealt primarily with truth as truth, the other with truth in its relation to individual human need.

Isaac Errett came into prominence at a time when a basis for the union of God's people had been formulated and given to the world. The need was not for construction, but for interpretation. Misinterpretation abounded. Little men were giving a petty meaning to a great and dignified plea. The motto, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent," had been uplifted, but often the Scriptures, bound by narrow and selfish interpretation, were not allowed to speak in the beauty and catholicity of their spirit, and often the silence of the Scriptures was made the occasion of fruitless and contentious human speech.

He was able to see the plea of the Disciples in its entirety, in its spirit as well as in its form, in its relation to human experience and human problems as well as in its relation to the revelation of God.

He lived close to the hearts of the people. It was no hardship for him to love or to make himself beloved. Of noble face and bearing, with a smile that charmed, a voice that enthralled, and a handclasp that received you instantly into high fellowship, you dared to feel, on your first meeting with him, that he wanted you, that he needed you, and that he gave himself to you. The most ignorant man or woman in the world was interesting to him. The humblest of those who trusted in him were dear to his heart. I have heard him say, and more than once, "I have felt for years that I am so encompassed by the love and prayers of my brethren that I *can not* fall. In the midst of all my weakness and temptation I feel that I dare not shake the faith of these dear ones who have given me their trust."

He saw humanity as it is seen not by its critics, but only by its lovers. He could laugh and pity, all in a breath. Once he was speaking of a preacher who differed from him, and whose interpretation of our plea seemed to many of us essentially narrow and provincial. "Oh," said Bro. Errett, "I have never really blamed him. He grew up in a community where the only light used was a tallow dip, and where it was quite the correct thing to snuff the candle with one's fingers and wipe one's fingers on his shirtsleeve. I suppose it isn't strange that he thinks snuffers unscriptural." Loving much, he dared to laugh.

MRS. POUNDS.

To such a nature as his the revelation of God could never present itself merely as a theology. The gospel of Christ was to him the means for the world's renewal, divine power applied at the point of human necessity. I remember one day when the labors of the editorial office had been particularly exacting, he started for lunch and was stopped by a young girl from the printing-office, who asked a question concerning the teaching of the Disciples on the subject of pardon. He talked to her for the better part of an hour, and came back quite forgetful of lunch, but with his eyes aglow. "People are hungry for the gospel," he said. "It is what they need and they will accept it. Why can we not see that the fields are white for the harvest on every hand?" Never have I seen such divine enthusiam on any other face. Never have I seen so nearly reincarnated the spirit of the master Teacher at the supreme moment when he, too, forgot hunger and weariness to break the bread and pour the draught of eternal life. In all his ministry, whether public or private, he interpreted the revelation of God in its relation to human need.

Similarly, too, he interpreted the gospel in its relation to the practical problems of the church and of society. His application of it was not to a scheme of things, but to things and people as they are—to a world full of men and women of varying trainings and temperaments and prejudices, but all equally in need of a divine Helper. His sympathetic imagination enabled him to put himself into every situation. He could see the Disciples of Christ not merely from the viewpoint of a partisan adherent, he could see them from the viewpoint of the Methodist or the Presbyterian or the Roman Catholic or the agnostic. This made him an ideal controversialist—he never failed to see the other side, and he never made his own side ridiculous through prejudice and partisanship. I remember that once, when he was engaged in a newspaper debate with a Roman Catholic journal, I was surprised to find that my old Irish Catholic landlady had read all the articles on both sides. "And what did you think of them?" I asked. "Oh," she confessed with naive frankness, "it's sure plain that your Mr. Errett had the best of our man. And so polite about it, too!"

H. M. BELL.

In the same way, he was able to see inconsistencies among his own people as well as elsewhere. He pleaded for higher education, because he saw that leadership in the religious world, such as that to which our plea calls, could never be held by a people without scholars. He saw that scholarship has always led the world and that it always will. It may be said, in passing, that while Mr. Errett was not a school-trained man, he had none of the provincialism and mental arrogance which are often attributed to the self-educated. The humility and the charity of knowledge were his, and he ardently longed to see their spirit reproduced and incarnated in all of our preachers and leaders.

In the same way, he saw that a people who claimed, and who must of necessity claim, leadership in the religious world, would be a reproach to their own plea if they should fail in missionary enterprise. Why claim to have a better hold than others upon the means for the world's salvation if the means remain unused and the world unsaved? Hence a large part of his life was given to our missionary interests—first in connection with our general and State work, then as inspirer of our women's work and as founder and president of the Foreign Society, and always as the promoter, by means of tongue and pen, of them all. The Foreign Society was indeed the object of his special care and solicitude, and his love for it was like the love of a father for the Benjamin of his old age.

He contributed also *a spirit of moderation.* He came into prominence at a time when extremists and radicals were claiming right of way. More than any other man, he helped to hold the Disciples true to that reasonable spirit which had characterized their leaders in the beginning.

Isaac Errett was a man of heroic courage. He embodied Garfield's definition of a brave man—one who dares to look the devil in the face and tell him he *is* a devil. He feared nothing but that he should fail to do his duty. Poverty, opposition, death itself, did not count with him. But he early learned that courage is never so heroic as when under the control of the judgment and the will. A prominent public man of his time said of him: "Never have I seen such courage as his, tempered by such prudence as his." It is not easy to acquire such self-control as this, and to use it often means the hardest path of all. There is always a cheer for the extremist on either side. By his own party, at least, he is hailed as a hero. But few lift a cheer for him who, resisting the movings of passion and prejudice, compels himself to keep to the middle of the road. And yet, to die in a frenzy of zeal may be less difficult than to live day by day in the soberminded love and service of truth.

This courage, tempered by moderation, was one of Isaac Errett's glorious gifts to our religious movement. He was never afraid to speak, but his voice was for union and not for disruption. It was lifted to urge the good of all against the personal feelings of the few. All through his public career, and especially through his editorial career, he stood as the representative of progress. But it was progress of that kind which conserves itself because of its sober appeal to the judgment. Many reformers have left their work to be done over again by others because their results were not thus conserved. Ultra-conservatism and ultra-radicalism are the two robbers that beset the path of progress, and truth is often crucified between the two. His quarter century of leadership was so iminently safe and sane that the course of our great brotherhood was always onward.

The times in which Mr. Errett lived were not easy. There were great questions at the front concerning which good men and women differed, and often a man's foes were those of his own household of faith. He lived in the stormy days of the antislavery agitation, and some of his earliest utterances to attract general attention dealt with this question. The war came on, with its tragedies and horrors. Some of the large religious bodies were divided by the questions at issue and remain divided to this day. But the Disciples of Christ remained and remain united. That this is true, is due to men of the spirit of Isaac Errett.

The questions at issue within the churches were met in the same spirit. Not only did his sympathetic imagination enable him to see these questions clearly; his poise and judgment enabled him so to deal with them that the result was union and not discord. The organ controversy has passed, but the tornado might have easily torn a great people to pieces in passing. The opposition to missionary societies is over, but it might have easily caused a division whose evils we should still be lamenting. We should never forget our debt to Isaac Errett for the spirit in which these dangers were met and overcome.

Finally, *Isaac Errett led the Disciples of Christ to a closer walk with God.* The pioneers of the first group were men of deep personal piety. They had been at the burning bush ere they entered upon their errand of deliverance. Some of those who followed were of like spirit. But there were others to whom the intellectual side of our plea made a peculiar appeal, and who were less touched by its spiritual significance. Isaac Errett saw God. He did not merely argue about a basis of Theism, he put his hand into the hand of his Father. A day in his presence was better than a thousand volumes on Immanence. He walked and talked with God in the garden at the cool of the day. His prayers were leanings upon God's arm. Never have I known elsewhere such an exquisite blending of reverence and loving familiarity. Heaven was not to him a remote possibility, to be considered only when the chances of the present life are gone—it was a real home, and he talked of it with sweet, every-day, matter-of-course speech. "I shall have to wait until we get to heaven to have our visit out," he would say to his friends. "What a good time that will be, won't it? When we get over yonder let's sit down and talk this all over. Don't you long for the time?" In one of his last letters he wrote: "I've decided that I'll have to wait until we both get home, to see you and the rest of the dear ones I never see here any more. Of late, I find myself repeating daily those words of Wesley's:

" 'While here, to do His will be mine,
And His to fix my time of rest.'

So I go on, just living by the day."

His life was terribly toilsome. Though extremely frail in his youth, he enabled himself, by constant care and simple living, to do the work of three or four men. Had he husbanded his strength for its own sake, rather than to expend it upon others, he might have lived to extreme old age. But he spent the gold of life with a lavish hand, and it was gone ere he reached threescore and ten.

Perhaps it is irreverent, but, beyond this removal of earthly burdens and limitations, I can not think of him as greatly altered. I hope his spiritual body will at least bear a resemblance to the splendid tabernacle which he wore when among men. I hope he will have, when we see him again, the same smile as of old, the same joy in friendship, the same "saving sense of mirth." For to our weak sight, untrained to the vision of immortal possibilities, there seemed little need of change.

Scarce had he need to cast his pride or slough the dross of earth.
E'en as he trod that day to God, so walked he from his birth,
In simpleness and gentleness and honor and clean mirth.

So cup to lip in fellowship they gave him welcome high,
And made him place at the banquet-board, the strong men ranged thereby,
Who had done his work and held his peace and had no fear to die.

Beyond the loom of the last lone star through outer darkness hurled,
Further than rebel comet dared or hiving star-swarm swirled,
Sits he with such as praise their God for that they served his world.

Isaac Errett's Contribution to Our Movement

Frederick A. Henry, Cleveland, O

Duquesne Garden, Saturday Afternoon, October 16.

Isaac Errett's grandfather, William Errett, was a British army officer in the south of Ireland, and there his son Henry Errett, father of Isaac, was born, May 13, 1788, in the seaport of Arklow, County Wicklow, near that "sweet vale of Avoca" of which More sings in "The Meeting of the Waters."

F. A. HENRY.

However pleasing the prospect, the times were troublous. While at home temporarily from Dublin University, Henry Errett witnessed the foul assassination of his father by a masked party of wearers of the green. His mother, Sarah Redmond, a woman of family and fortune, was permanently crazed by the shock, and after vain efforts to restore her reason, Henry placed her in a retreat and emigrated to New York.

Here he was employed by the real-estate firm of R. and A. Stewart, in which he was about to become a partner at the time of his early death, Feb. 17, 1825. Here, too, he married Sophia Kemmish, June 12, 1811, having in the previous November united with the little church to which her family belonged.

Isaac Errett was the fifth of seven children—all sons but the youngest, all of decided ability, and two, at least, destined to become men of distinction.

Born in New York, Jan. 2, 1820, Isaac was barely five years old at his father's death. His mother, finding it hard to support so large a family and especially to control so many growing boys, married, two years later, a pious, parsimonious stonemason, named Souter.

In 1832, they all, with many others from the New York Church, removed to Pittsburg. In the spring of the year after they came West, Isaac and his next older brother, Russell, were both baptized by Elder Robert McLaren, in the Allegheny River.

At sixteen Isaac was bound to a Mr. A. A. Anderson, of Pittsburg, in whose office he attained to great expertness as a compositor. At twenty-one he became the editor of a weekly paper—the Pittsburg *Intelligencer*—which Anderson had been printing and now purchased. Meanwhile, however, young Errett had bought his release from Anderson and had worked for him as a journeyman. He also taught school for a year in Robertson Township, near Pittsburg, and the next year a better school at a salary of five hundred dollars.

Last, but not least, was the active part he took in the public services of the Pittsburg church, which was then without a regular preacher. "On the 21st of April, 1839," he says, "I delivered my first regular discourse." On the 18th of June, 1840, he was ordained an evangelist, in the newly organized Smithfield Street Church, to which, in October following, he began regularly to minister, resigning his school for that purpose.

His delicacy of constitution was now somewhat outgrown; his shabby apparel was cast aside; his habits of life were well and wisely formed; his education was solidly founded; his spiritual anchorage was secure.

In October, 1841, an event occurred whereof, long afterwards, he says: "On the eighteenth of this month I was united in marriage with Harriet Reeder, daughter of James and Hannah—a native of England, but reared in this country. I have not been disappointed. Peace and happiness have attended us thus far in our married life."

Three years of poorly paid, but richly rewarded, ministry in Pittsburg were followed by his call to the church at New Lisbon, O. Their young preacher was promised five hundred dollars for his first year, only half of which was paid, and the other half again promised for half his time the next year. The third year he was obliged to depend upon evangelistic meetings for the support of his growing family.

He had ministered to the New Lisbon Church for five years, when he removed his family—wife and four children—to North Bloomfield, March 28, 1849, in acceptance of a pleasing call. The church being small, he agreed to give half his time to the large Warren Church.

As illustrative of the times, we may glance at the great yearly meetings held that year in North Bloomfield, and note the Erretts' small house lodging sixty persons at one and the same time!

In 1851, the Western Reserve Eclectic Institute, now Hiram College, was founded a few miles to the westward, numbering Isaac Errett in its first Board of Trustees.

At Warren, Feb. 9, 1851, Mr. Errett preached a sermon on "Civil Government," in which he denounced the Fugitive Slave Law. The next March the Erretts moved to Warren, where Judge King made them the gift of a house, conditioned on a certain duration of their stay.

The Ohio State Convention this year was organized in affiliation with the American Christian Missionary Society. At the next annual meeting Mr. Errett was elected corresponding secretary.

By 1855, his reputation, transcending denominational and sectional bounds, brought him an invitation to address a convention of the American Bible Union in New York City. Meanwhile, his pastorate in Warren was increasingly influential. The place was emphatically a seat of culture. Among those, from outside the membership of his church, who were drawn to his sermons "by qualities in them and in him which were very attractive," was a young lawyer, Jacob D. Cox, who later became a major-general of volunteers and Governor of Ohio. Writing after Mr. Errett's death of those "brilliant days of his younger manhood," he dilates upon "his great influence and the steady ripening of his character as long as he lived."

Garfield, then principal at Hiram, writing him May 3, 1859, of his troubles, said: "While I stay here, the school shall never be given up to an overheated and brainless faction. I know you can sympathize with me."

In May, 1860, Professor Pendleton, son-in-law of Mr. Campbell, and acting for both, induced Mr. Errett to undertake the task of obtaining an increased endowment for Bethany College, and, this done, to become a co-editor of the *Millennial Harbinger*, published in Bethany. His editorial work which followed was a pronounced success, in the sense that it was helpful to the churches, while it also advertised and aided his own firm grasp and felicitous restatement of first principles.

There came to his home in Muir, to offer him a theological chair at Hiram, a committee composed of Mr. Garfield, Dr. Robinson and Harmon Austin, followed later by J. H. Jones. But, Bethany and the *Harbinger* still claiming him, all these overtures were rejected.

In 1862, Mr. Errett's son James enlisted in the army; but his own application to the Governor of Michigan for a commission was overruled, because the quota of officers from that part of the State was full.

The church in Detroit, a call from which he had refused some years before, was at this time dominated by certain Scotch brethren as opinionated as they were pious. Two of its more progressive members, Messrs. Hawley and Campbell, now persuaded Mr. Errett to take the pastorate of a new church in that city, in a meeting-house which they purchased from the Congregationalists.

The new church was dedicated in 1863, and attracted such attention that, at the instance of a Detroit paper, Mr. Errett published therein a formal statement of the faith and practice of the Disciples, in numbered paragraphs.

In 1865, a committee from Hiram, composed of the same men who had visited him four years before, succeeded this time in obtaining his acceptance of the headship of a Bible department, which he conducted as a summer school, for three years, from 1866 to 1868, in the midst of which the old Western Reserve Eclectic Institute became Hiram College. This salutary project for the improvement of the Christian ministry was financed by the four Phillips brothers, of New Castle, Pa., whose intelligent pioneering in the oil fields had been exceptionally successful.

The publication idea crystalized in the founding of the *Christian Standard.* A dozen prominent Disciples, including Messrs. Errett, Robinson, Pendleton, Garfield and Ford, met with three of the Phillips brothers, at Thomas W. Phillips' elegant and hospitable home, Dec. 22, 1865, and formally resolved upon the organization of a joint stock company to conduct a religious weekly newspaper. It was voted to start the enterprise in Cleveland.

H. B. BROWN.

The Christian Publishing Association was accordingly chartered Jan. 2, 1866, and at the first board meeting, February 14, Dr. Streator was elected President; W. J. Ford, Secretary, and Dr. Robinson, Treasurer of the corporation, and Mr. Errett was chosen editor and manager of the *Christian Standard*, in which it was arranged that the *Christian Record*, of Indianapolis, edited by Elijah Goodwin, should be merged.

Again, succeeded in his Michigan pulpits by Alanson Wilcox, Mr. Errett, with his daughter Jennie as secretary, came to Cleveland, leaving the rest of the family temporarily on the Muir farm. The *Standard* first appeared Apr. 7, 1866, from the Cleveland *Herald's* press, in touch with which, at 99 Bank Street, the *Standard's* office was located.

"There had been for years," as Mr. Errett long afterwards recalls, "a growing desire among the Disciples for a weekly religious paper of broader range, more generous spirit and a higher order of literary skill and taste than any that had yet appeared under their patronage." Such, indeed, with Errett and Hinsdale molding its contents, the *Standard*, from the very outset, undoubtedly was.

Mr. Campbell's influence, already somewhat weakened in the Abolitionist strongholds, was now further abated by the infirmities of age. Never were his sound judgment and masterful personality more sorely needed by the church than in the hour of his death, March 4, 1866.

It was thus in the nick of time that, one month afterwards, the *Christian Standard* was started as the radical organ of innovators and modernists. It was, for example, reproached erelong by its cotemporaries, and exultingly proclaimed by its editor, as "the only weekly among us that advocates missionary societies," with organizations distinct from those of the congregations.

The *Standard* proved, however, with all its excellence, to be disappointingly slow in becoming self-sustaining. After two years it was transferred by the discouraged stockholders of the association to Mr. Errett, on condition that he assume the debts and continue the publication. His family had meanwhile moved to Cleveland, and, save for his anxiety about the fate of the paper, their life there was most happy.

But some shift was now inevitable; and, accepting the tendered presidency of Alliance College, he removed his family, rather against their judgment, to the seat, some forty miles south of Cleveland, of that alluring, but altogether visionary, educational enterprise; and some months afterward the *Standard* office was also transferred to the same place. The paper's financial condition, which had never been entirely satisfactory, was now again declining, owing to the divided allegiance of its editor whereby his own indispensable energies were in part diverted to the college, while distrust of the *Standard's* impartiality was aroused among the friends of other colleges.

A timely offer from the publishing-house of R. W. Carroll & Co., of Cincinnati, to take over the paper and to retain Mr. Errett upon salary as its editor, was therefore gladly accepted, especially as suspicions were gaining currency that the resources of Alliance College were not such as the promoter had represented them to be.

In the last number of the *Standard* issued from Alliance, July 24, 1869, the editor, announcing the transfer, said: "After mature deliberation and extensive consultation with leading brethren, we have concluded to decline offers of our institutions of learning at Alliance, Bethany and Lexington, and give our time and strength to the *Standard.*

So now, in his fiftieth year, frequent changes of residence culminate in the permanent planting of his home in Cincinnati. This move was abundantly justified by the results. The *Standard* steadily grew and prospered; many strong men were from time to time attracted to its service, and henceforth the life of the paper and that of its editor-in-chief are inseparably related.

It is therefore at this epoch that he sounds, in its due season, a keynote in the *Standard*, which it were well to keep forever at the head of its foremost column, in his very words, italicized as he italicized them: "And any attempt to *compel uniformity in thinking or in practice, where the apostles have left us free, is virtual apostasy.*"

In 1874, largely through his encouragement, the Christian Woman's Board of Missions was organized; and in the following year he was chiefly instrumental in forming the Foreign Christian Missionary Society, the presidency of which he occupied till his death. This was constructive work of the first order, the far-reaching value of which no mere mention can justly appraise.

In 1876 appeared his correspondence, or discussion, with "Herbert" on the Christian evidences, and also his inspiring "Letters to a Young Christian," which were afterwards republished in a small volume still widely read.

In 1880 appeared his "Evenings with the Bible." This splendid undertaking, a summary of and commentary upon the entire Scriptures, was published in three volumes, and he rightly regarded it as his greatest literary work. This year is signalized also by the Garfield Presidential campaign, and by the mysterious death, by shooting, of his noble and talented son, Henry Errett, an art student in Paris. Near the close of the year, in the shadow of this melancholy event, Mr. Errett parted with his stock in the Standard Publishing Company, which seven years before had succeeded to the ownership of the paper; and, though he continued as its editor, his son Russell now purchased the control that he has ever since retained.

Mr. Errett's view of inspiration, as disclosed in a lecture, differs not at all from that of Alexander Campbell. "By general consent," he declares, "and on any hypothesis, even the most rationalistic, the Bible, as a whole, must be regarded as a book of inspiration." He moreover affirms it to be "a trustworthy communication of the will of God, in all that pertains to salvation, righteousness and holiness." But he boldly avers that "any assertion of infallibility as belonging to the inspired Scriptures, must be subject to the limitations growing out of the imperfections of human language, and the uncertainties and perils ever attendant upon materials placed in human custody, and subject, more or less, to the control of ignorance, credulity, prejudice or superstition."

In 1884 Mr. Errett was chosen a member of the International Sunday-school Lesson Committee, and continued to serve as such until his death. In April, 1885, he preached two of the university sermons at Cornell. The extent and variety of his activities in these years are prodigious. But by 1886 he encounters, in failing health, the premonition of his final call, which a trip abroad and through the Holy Land the next year fails to dispel. His travel letters are, however, full of life and humor, as is also his account in the *Standard* of his last meeting with the three other surviving members of the Quintinkle in Cleveland in September of the same year.

He contributed powerfully to practical

church unity by encouragement of, and personal participation in, interdenominational work. He rescued the Christian Church, by his commanding editorial influence and his discreetly sympathetic personality, from narrow and schismatic perversions of the ideal of primitive Christianity restored. He preached with tongue and pen, and incessantly, persuasively, compellingly, the Christ and him crucified, the risen Lord and loving Saviour, living and reigning on the throne of heaven and in the hearts of men. He saw and caused the church to see, and to realize in splendid achievement, that its salvation consists wholly in organized, persistent and supreme effort to "go into all the world and preach the gospel to every creature," in obedience to the Saviour.

Isaac Errett's Contribution to Our Movement

Samuel Mitchell Jefferson, Lexington, Ky.

East Liberty Presbyterian Church, Saturday Night, October 16.

"As a man thinketh in his heart, so is he." And conversely, as a man is, so he thinketh in his heart. Nay, more; as a man *is*, so are his ideals, his aims, and his accomplishments. It is the good man who out of his good treasure brings forth good things. Character and conduct are essentially the same, and what a man is, determines the quality and quantity of what he does. Of the fundamental factors of human life — heredity, environment and personality — personality, at least in moral and spiritual matters, is by far the most powerful and the most important.

S. M. JEFFERSON.

In the light of these truths it is evident that Isaac Errett's contribution to our movement can be stated most succinctly and suggestively in terms of his personality. For, first of all, and most significantly, he gave *himself* to the movement—himself, in all the plenitude and power of his rich and rare personality.

In the entireness, excellence and harmony of all his qualities and powers, Isaac Errett was a man of extraordinary endowments and attainments. Physically, he was a great man. His height above the average, frame large and symmetrical, forehead high and broad, eyes deep and soulful, his mein majestic and mobile—his very person was imposing and impressive.

Mentally also he was a great man. His perception was clear and comprehensive, his imagination vivid and constructive, his thought deep and logically consistent, his will regal and resistless. In every situation, however complex, he discriminated, as if by intuition, truth from error, right from wrong, expediency from inexpediency. Speculative and practical problems which were difficult and distressing to many, he mastered with ease.

But the crowning greatness of Isaac Errett, and that which best fitted him for his great religious work, was his pure and all-pervading spirituality. He was a good man, full of faith and of the Holy Spirit. In his heart of hearts he enthroned Jesus Christ as Lord of all, and sought ever to be loyally and lovingly subject to him. Truly and reverently it may be said that Christ lived in him, and the life that he lived he lived by faith in the Son of God. Pure in heart, humble in spirit, conscientious in conduct, he was a man of the highest moral and spiritual integrity and power.

Such was the exalted and elevating greatness of the man. Possessing all these rich and abundant endowments and accomplishments, Isaac Errett gave himself in entire and ardent devotion to our movement, and for more than a quarter of a century, during all his mature manhood, with wonderful wisdom and consummate skill, he mightily aided in guiding the movement safely and successfully past every threatening danger and impending disaster. We can see now, and gratefully acknowledge, that God in his good providence raised him up for this purpose, and adequately fitted and furnished him for the great work; even as he himself humbly believed that he was called and sustained by God, found in this trust his inspiration and strength, and ascribed to God all the honor and glory.

Isaac Errett was a recognized representative and trusted interpreter of the Disciple movement. And still more; during twenty-five years of its most critical history, he was its leading advocate and its most powerful champion. No man ever had a better knowledge of our movement; no man ever excelled him in the clear and cogent presentation of our plea, nor surpassed him in the zeal and efficiency with which he devoted himself to its world-wide propagation. He was intimately acquainted with the originators and leaders of the movement. He fully understood and appreciated all their high aims and holy impulses. He was familiar with all the history and literature of the movement, its origin and its development, the evils which it sought to supplant, and the benefits which it hoped to accomplish. The famous "Declaration and Address" was as familiar to him as it was to its author; and all its great principles and purposes were intelligently and heartily adopted by him as his own. He saw clearly that the movement was designed and adapted to eradicate the sin of sectarianism with its manifold evils, and to restore the religion of the New Testament in all its divine purity and power. Accepting with the full consent of his understanding and of his heart these principles and purposes, with their necessary implications, and believing their realization to be essential to the highest moral and spiritual welfare of the world, he gave his life to their propagation and defense, as most sacred human interests, which must never, under any temptation, be disregarded, perverted, compromised or surrendered. It is in the clearness and firmness with which he grasped and held *the essential principles* of our plea, and in the consistency and concentration with which he limited his advocacy to these, that he accomplished his most characteristic and valuable service. He once solemnly said to me, "I will not fight for anything for which I am not willing to die; and the things for which I am willing to die are *few—very few*." From "that most unhappy of all practices, sanctioned by the plausible pretense of zeal for the truth—religious controversy among professors"—he was consistently free; but for the few fundamental things that are necessary for the redemption of the world through Christ, for the faith once for all delivered to the saints, he was willing both to fight and to die; nay, for these he was willing to *live* and *labor*, which is harder and more heroic than to die. These lofty principles of loyalty to Christ and liberty in Christ were the constant inspiration of his life and the explanation of all his conduct.

To speak now more in detail, but still with necessary brevity. His interpretation and application of the famous maxim, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," is a typical example of the spirit and manner in which he represented everything connected with our plea. He interpreted the maxim to mean loyalty to Christ in all that he requires of us, and freedom in Christ from all other and alien authority; and its application he consequently restricted to articles of faith and terms of communion. It did not mean that aids and agencies found in experience to be efficient and desirable, should not be adopted as necessary or wise human expedients, simply because they are not found on the page of express revelation; but that nothing of this nature should be imposed or required as a term of communion.

Isaac Errett regarded the sacred Scriptures as the inspired record and interpretation of God's progressive revelation of himself in word and deed, culminating in Christ as the divine Redeemer of men; and their chief design to make men wise unto salvation through faith which is in Christ Jesus. He recognized the Christianity of the New Testament as a religion for the race, a worship for the world, adapted for all lands and times, consistent with all real acceptance of Jesus as the Saviour of sinners; and saw clearly that in Christianity as thus truly universal, and as absolutely ethical and ethically absolute, there are and can be but few inflexible forms; that while the spirit must remain the same, it may and will develop, under the law of liberty, in living harmony with circumstances, times and places. This is not to discredit or disparage the Scriptures; it is to use them all in accordance with their real nature and design. To the Scriptures, properly interpreted and applied, he yielded reverent and joyful submission, as bringing to him a message from God, which is not only of the highest authority, but also of the highest wisdom. But it is this divine message and meaning, and not the mere written words, which he recognized as the word of God. And he therefore rejoiced in the growth of the science of Biblical criticism, and welcomed all of its really assured results, as he did also the results of learning and scholarship in all the allied sciences, as leading to a more enlightened study and interpretation of the word of God. His confidence in that Word, as embodied and expressed in the Scriptures, was so firm and well founded that he felt no fear that it might be shown to be in conflict with any real fact or truth wherever found.

T. E. CRAMBLET.

In the same wise and winning way he represented all the principles of our plea. He stated his understanding of the peculiar characteristics of this plea with admirable precision and brevity: "(1) It insists on faith in Jesus as the Messiah, the Son of God, as the only condition of admission to baptism and membership in the church. (2) It enjoins obedience to Jesus, the Head of the church, as the only condition of fellowship in the church. (3) It advocates the union of all believers on these two considerations: Faith in Jesus; obedience to Jesus—thus letting party means and organizations and creeds give place to a spiritual brotherhood which, possessed of whatever diversity of opinion or of practice outside the simple teaching of the New Testament, should be one in faith and character as the followers of the Lord Jesus Christ." "Clearly, then, the object was not to promulgate a new doctrine, nor to establish a new party, but to unite the followers of the Lord Jesus Christ on the word of God, in faith and obedience, leaving them the largest liberty, as to expedients, to adopt such measures as could be mutually agreed on for edification, and the completest freedom of opinion, provided no man sought to force his opinions on another."

The faith which is insisted on is faith in a person, not in a proposition, much less in a theory or in a system of doctrine. It is a personal committal to Jesus Christ as our personal Redeemer and Lord. All are to know him, though they may not know all the truth taught by him or about him; and to all who receive him, he gives the right to become children of God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Human creeds and confessions may be excellent, and serve a good purpose in their place, as compends of religious facts and truths; but they are at the best necessarily partial, local and temporary; and subscription to them should not be demanded or desired as a test of Christian character or a qualification for Christian work. With the supremacy of the word of God and the right of private judgment held sacred, there will always exist diversity of opinion and of practice; but not all diversity is either disunion or dissension.

The obedience to Jesus which is required respects not any particular act pre-eminently, but denotes, rather, willing submission to all the known will of the Lord; and this not according to a law of works, but of grace; not to earn a reward, but to receive the gift of God.

The union which is advocated is the union of all believers in Christ and for Christ. This is indeed Christian union. The unity of the members of the church is determined by their unity with Jesus Christ, the one Saviour and Lord of all. This is the oneness of all his followers for which the Master prayed: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me." Clearly, this oneness, which embraces all believers in Christ, of all peoples and tongues, and of all classes and conditions, does not imply unity of external organization; nor does it require, even where it permits, identity of knowledge, sameness of opinion, or uniformity of practice. Rather, the church in and through which this unity and union of all Christians, so earnestly desired and devoutly prayed for, is to be realized, is the church of Christ, the body of which he is the head, a spiritual brotherhood, a community and communion of saints in Christ. It is essentially oneness in faith, in affection and in effort for the redemption of the world.

"Surely it becomes the pleaders for union to rise above all narrow prejudices, and take in worthy conceptions of this mighty plea. It wants strong minds and big hearts and generous culture. Two things must be carefully guarded, and the desired result is certain. We must guard with uncompromising integrity the *essentials* of this plea; namely, faith in the Lord Jesus, and obedience to him in all things clearly taught in his Word. We must as carefully guard, and with an equally uncompromising faithfulness to principle, against all attempts to *coerce* unity either in regard to *inferential* truths or matters of expediency. That is to say, while insisting on loyalty to Jesus, we must allow every man to be loyal to himself in all things not expressly commanded or taught, and regard this liberty as his right and not as our gift. Let no false tests of fellowship be instituted, no unwritten creed be allowed to bring God's people into bondage."

Isaac Errett's attitude towards other religious bodies, especially the great Protestant parties of to-day, implied in what I have said, deserves a more explicit statement. While consistently refusing to recognize them, in their exclusive denominational organizations, as realizing the ideal of New Testament churches, he regarded their established congregations, in so far as they are constituted of obedient believers, as real, though imperfect, churches of Christ, in a fair if not in the full sense of that term. Justly discriminating what is essential to the *being* of a thing from what is essential to its *well-being* or perfection, he admitted the real existence of the former even where truth demanded the denial of the presence of the latter. He claimed that all religious parties should abandon whatever in their doctrine or practice is inimical to true Christian union, and where needful follow the way of the Lord more perfectly. But, in view of the Christian character and conduct of their members, he did not regard the great Protestant parties as antichristian or unchristian sects. Sects in a sense they are; but there is a fundamental difference between them and the sects reprobated in the New Testament. The word "sect," therefore, must be freed from much of its bad meaning, before it can justly be applied to them. He esteemed all sincere believers in Christ as brethren beloved in the Lord, and sought for mutual fellowship with them so far as this is possible without sacrificing the principles of the gospel. The *sectarian spirit*, with its divisive and disruptive practices—the spirit of bondage to party and of refusal to labor for the unity and union of God's divided and scattered people—whether found in the ranks of others or in our own, he denounced as sin and opposed with all his power. But he welcomed in Christian fraternity all who were giving diligence to keep the unity of the Spirit in the bond of peace: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. It was not from lack of love or of liberality, but in humble loyalty, that he contended for the one baptism of this seven-fold bond of peace. He would have the church faithful to her commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." He would give sinners Scriptural assurance of salvation in the words: "He that believeth and is baptized shall be saved." But he was too great both in head and heart to convert this affirmative into the proposition, "All the saved are baptized believers," or to infer from it that none but the baptized will be saved. Not his to limit God!

He often quoted with approval the words of Alexander Campbell: "Who is a Christian? I answer, Every one who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys him in all things according to his measure of knowledge of his will. A perfect man in Christ, or a perfect Christian, is one thing; a babe in Christ, a stripling in the faith, or an imperfect Christian, is another. The New Testament recognizes both the perfect man and the imperfect man in Christ." "I can not, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father and of the Son and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent as aliens from Christ and the well-grounded hope of heaven."

The ways and means by which Isaac Errett made his great contribution to our movement, were many. I have time merely to mention his effective pulpit and pastoral ministries, his powerful public lectures and addresses, and his widely read and persuasive published volumes. His most conspicuous and most constructive service was wrought in connection with our missionary societies, and through the columns of the *Christian Standard.* He was a lifelong advocate of world-wide missions. He realized that to preach the gospel to the whole creation is the mark and mission, the work and worth of the church. With the vision and vigor of a great statesman he sought to inspire and organize all our churches for earnest and united co-operation in the conversion of the world to Christ. He knew that Jesus himself prayed for the oneness of all his followers as the desired means of the world's conversion, and that this oneness surely includes the largest and most efficient co-operation for this glorious end. Isaac Errett was for three years the successful corresponding secretary of the American Christian Missionary Society. He was one of the first to advise and assist in the organization of the Christian Woman's Board of Missions. He was one of the founders of the Foreign Christian Missionary Society. He zealously supported these societies, and all other forms of organized and co-operative work among our churches, by voice and pen, by prayer and purse. He was president of the Foreign Society from its organization till his death, and did much by his wise counsel and his zealous labors to give it early and growing greatness. To free our churches from extreme and inert congregational independency, and unite them in the conquering power of their combined resources, both spiritual and material, was one of his most determined and hopeful endeavors; and probably no work of all his life gave him greater pleasure, or resulted in giving to our movement wiser direction, worthier impulse, or more gratifying success.

Of the *Christian Standard*, as founded and edited by Isaac Errett, and as the great channel through which for twenty-two years he poured the full tide of his powerful and purifying influence, I can not here and now speak as it deserves. He made and maintained the paper an admirable model of religious journalism: dignified and independent, fearless and forceful in defense of truth and righteousness, honest and honorable in all its utterances and dealings, free from partisan ambition, paltry prejudice and personal pique. The paper was devoted to the exposition and defense of the essential principles of the Christian religion and their practical application to the individual and social life of to-day. The chief feature of the paper was Mr. Errett's masterly editorials, full of sweetness and light, and leading the advance in ever larger and better service for Christ. He also secured the most intelligent, influential and representative writers in our brotherhood as contributors to its columns. In the discussion of important matters all sides were fairly represented. Even when pernicious errors were exposed and denounced, offensive personalities were avoided; and unless one had denied the faith or disgraced his Christian character, he was acknowledged and even defended as a brother. In short, the *Christian Standard* was in matter and manner, in word and spirit, in temper and tone, worthy of its name. As edited and conducted by Isaac Errett, the *Christian Standard* was grandly representative of all that is wisest and loveliest in our plea; and as such it won for our movement more intelligent understanding and worthier appreciation from the public press of other religious bodies than we had hitherto received. And its weekly visits into thousands of homes of our own people liberalized their views, sweetened their spirits, deepened their devotion, and multiplied their good works.

My time forbids further details. But I trust I have presented enough from the written record of his life and work, and from personal recollection of the intimate friendship with which he honored me, to *characterize* Isaac Errett's contribution to our movement. Permit me to sum it up now in a single sentence. Isaac Errett's contribution to our movement was the contribution of all his mighty powers and manifold labors to preserve and propagate this movement, in the purity and integrity of its original purpose and principles, as a movement towards the restoration and world-wide extension of the Christianity of Christ and his inspired apostles, in all its simplicity, spirituality, unity and catholicity. In another, but no less significant, sentence: He gave his life to spiritualize, unitize and universalize our movement, and to save it from being diverted or degraded by ignorance or design from its original and catholic purpose and principles into a literalistic and legalistic party as sectarian in spirit and practice as any sect we ever opposed.

Progress and Achievements of a Hundred Years

P. J. Rice, El Paso, Tex.

Sixth United Presbyterian Church, Saturday Afternoon, October 16.

The history of the Disciples of Christ is contemporaneous with a century of phenomenal progress and achievements. Socially, intellectually and religiously the world has been made over during the past one hundred years. Towns have become cities, and cities have grown to mammoth proportions. Natural forces have been discovered and harnessed to the tasks of humanity, working revolutions in the methods of commerce and industry. The greater part of the world's knowledge is less than a century old. All the sciences are new. Convictions regarding religious truth have undergone radical changes. A new feeling with reference to the mission and message of the church has arisen. The interest in dogma has yielded to the popular demand for instruction in righteousness. The ascetic tendency has given place to a profound interest in the problems of social life. Our fathers could scarcely have conceived a program of such practical activity as we know to be in full operation to-day. The beginning of the modern missionary movement dates but a little way back of the event whose centennial we are celebrating. The Sunday-school as a definite factor in church life is less than a century old. The Young Men's and Young Women's Christian Associations, the various organizations for social uplift, and the several young people's societies in the churches, are all expressions of the change which has taken place.

P. J. RICE.

The early years of the nineteenth century may be roughly characterized as a period when the spirit of liberty, equality and fraternity was in the throes of a deadly conflict with the spirit of dogmatism, ecclesiasticism and sectarianism. In the midst of this conflict, the movement of the Disciples had its beginning. On the one hand, it may be regarded as a child of the times, arising in response to the growing spirit of democracy and of an awakening interest in religion.

On the other hand, it may be said

that it arose out of a revulsion of feeling against prevailing conditions. The "Declaration and Address" furnishes abundant evidence that it was this latter sentiment that moved the heart of its author. In the section where he resided, after his immigration to the New World, the lines which separated the various religious bodies from each other were clearly drawn. Doctrinal shibboleths were in the ascendency, and loyalty to party standards was everywhere the basis of fellowship. The followers of Christ were strangely intolerant, and the spirit of dogmatism ran high. There was the constant clash of contending parties, each equally zealous for what it regarded as the final expression of the truth, and each determined to overthrow the heresies of all the others.

Against these "sad divisions," which occasioned "backbitings," "evil surmisings" and "angry contentions," the soul of the saintly Campbell felt called upon to enter earnest protest. He believed that such conditions prevented the exercise of the very functions which the church had been commissioned to perform, and felt that he must do all in his power to arouse the churches to a sense of the waste and the ruin of sectarianism.

The reformation which he inaugurated centers about three dominant ideals. It originated in a plea for the union of Christians; it proposed to attain union by the restoration of primitive Christianity, and it had for its ultimate object the evangelization of the world. It was, therefore, idealistic, practical and purposeful. It presented a great plea, a fascinating program and a glorious objective. In the three fields thus indicated, the Disciples have wrought with greater or less efficiency. A century is a cycle of sufficient duration to measure the effects of any movement, and it is therefore with a degree of interest that we inquire with reference to the progress and achievements of this movement. Standing so close to it, both in point of time and personal relation, it is difficult to estimate it justly. It is but natural that we should rejoice in the triumphs which indicate the divine pleasure in the service we have rendered. But we should be unworthy the heritage into which we have entered if, in the midst of our exultation, we should fail to exhibit a proper spirit of humility. If the world should detect in us any tendency to self-satisfaction or complacency, any disposition to blind our own eyes to the services others have rendered in the promotion of objects which are dear to us, it would be justified in refusing to regard us seriously. The best apologetic we can offer to the world is an honest attempt to relate this movement to the progress of the century, estimating it not for purposes of self-glorification, but in view of all the facts and forces which may properly come within the scope of our inquiry.

The Disciples have presented an earnest plea for the union of Christians. The "Declaration and Address" was a clarion call to the followers of Christ to bury their differences and unite for the conquest of the world in the name of Christ. The immediate response to this call was meager indeed. There appears to have been little desire for union and no readiness to minimize the importance of the doctrinal pronouncements which had grown up and become sacred with the years. Only a very few people could be found who were willing to champion this worthy cause, and most of these were personal friends of Thomas Campbell. Such was the temper of the church a century ago. How different it is to-day. Then nobody desired union, now everybody longs for its fuller realization; then division was defended as natural and necessary, now it is denounced as the "scandal of Christendom;" then it was thought to be advantageous, now it is decried as the greatest hindrance to the work of the church; then denominations held themselves aloof from each other—refusing to co-operate in any manner—now their people mingle freely and rejoice in the fellowship that is ever widening and deepening like the river as it flows toward the sea.

The forces that have produced this change of sentiment are many. New visions of the world and its almost limitless needs have arisen before us. The cry of the ignorant and the oppressed of every nation has been heard, and the conscience of the church has been aroused to a sense of the urgency and importance of her mission. In our efforts to discharge that mission we have been compelled to lay aside the petty peevishness of our party contentions. The people of the Orient, among whom we have been sending missionaries, have had little patience with our sectarian divisions. New generations have arisen, one after another, who have refused to be shut in by the narrow walls of prejudice that circumscribed their ancestors. Catching larger glimpses of truth, and beholding with clearer vision the eternal purposes of God, they have arisen to heights where the old artificial boundary lines are scarcely discernible. The changes that have taken place in theology have wrought havoc with all the creeds until they no longer serve as formidable barriers to union. Christians have been meeting each other on the fields of service, and feeling the warm beat of love and devotion to Christ which is common to all; a sense of mutual esteem and appreciation has arisen which doctrinal divergencies can not smother. However potent these silent forces may have been, they needed a voice to give them their highest efficiency, and this the Disciples have furnished.

The Disciples have also been ardent advocates of a return to primitive Christianity. This was the program by which they hoped to accomplish the union of Christians.

Alexander Campbell, who soon became the leader of the movement, having spent some time in the University of Glasgow, was familiar with the philosophy of John Locke and the so-called covenant theology. With these intellectual predilections he developed a system of doctrine which fitted admirably into the needs of this Western world. Over against the loose and fragmentary handling of the Word he placed the principles expanded in "The Sermon on the Law," with its clear distinction between the covenants, and consequent emphasis of the New Testament over the Old. Over against the mysticism of the times he placed the doctrine that "faith comes by hearing, and hearing by the word of God." The distinction between the covenants afforded an opportunity for the exaltation of Christ to a place of supremacy over all who had gone before him.

Having set themselves to restore the primitive church, the reformers immediately began to inquire into its nature and constitution. Gradually they were led to certain definite conclusions which have formed a considerable part of the Disciples' doctrinal propaganda throughout their history. They determined that the church should be known only by such names as did honor to her divine Head, and were sanctioned by New Testament usage; that the manner of its organization should conform to the pattern shown in the New Testament, which they conceived to be congregational in form, with evangelists, elders and deacons selected because of peculiar fitness to serve as ministers in these several capacities; that there were but two ordinances, baptism, administered according to apostolic precedent, and the Lord's Supper, standing as the perpetual memorial of the sufferings of the Messiah, to be observed on every first day of the week. Following the examples of conversion recorded in the Book of Acts, the reformers concluded that people become Christians and members of the body of Christ, which is the church, by believing in Jesus Christ, repenting of their sins, openly confessing their faith and submitting to the ordinance of baptism. Thus the principle of restoration, becoming operative in the hands of our fathers, gave added authority to the Scriptures, especially of the New Testament, increased glory and prestige to the name of Christ, re-established the apostolic church according to methods of interpretation which they employed and developed a clearly defined doctrine of salvation.

V. E. RIDENOUR.

There is a position which insists upon belief in doctrines as the essence and test of Christian life. It is forever framing convictions into creeds and seeking to impose them upon the minds of men. "It is," says Phillips Brooks, "always sacrificing stability to progress or progress to stability." This is essentially the position of sectarianism. The position of the Disciples as expressed in the phrase, "In faith unity, in opinion liberty, in all things charity," is its direct opposite.

The achievements of the Disciples in the fields of evangelism and missionary service have been notable. From the very beginning they have manifested an aggressive spirit. The Christian Association of Washington announced as its "soul purpose" the promotion of "simple evangelical Christianity." It agreed to administer such funds as might be committed to its keeping for the support of ministers who should be "sent forth to preach at considerable distance." The message of the evangelists who went forth as exponents of the plea was simple, positive and direct. They preached a gospel consisting of definite facts, commands and promises, and it made a powerful appeal to the common people, who accepted it with eagerness and in turn became its defenders and advocates. Many of the early preachers, like the minute-men of Revolutionary fame, left the plow in the field to respond to the call of conscience and duty. They became preachers of surprising power and effectiveness. Every service was a mission in which the simple gospel was presented, and the people were urged to accept it. It is not surprising, therefore, that the movement has grown with great rapidity.

For a long time, the Disciples were distinctly a rural people spending a greater part of their energy in sparsely settled communities and in the smaller towns. Although we are celebrating the Centennial of the movement, we have very few city churches whose history covers more than a half century. Indeed, many of the cities wherein we now have strong churches were, at the time the churches were established, little more than rural communities. The fact that we are represented in them is not due to any settled policy on our part to evangelize them, but is incidental to the rapid growth of the urban populations. We did not go to the cities, but the cities grew up around us. During the past few decades, however, there has been a growing disposition to recognize the urgent religious needs of the cities, and their vast importance as centers of influence, and efforts have been made to evangelize in them.

From the beginning the Disciples have been interested in education. Numerous institutions of learning of various grades have been established and equipped. Provision has been made for the instruction of the young people assembled in our great universities. Schools have been established also in the South for the education of the negroes and the mountain whites in Kentucky and Tennessee. A literature of considerable proportions has been produced. Alexander Campbell made large use of the press, and since his death periodicals, almost without number, have sent forth an increasing volume of literature, some of it worthy, some of it worthless and some of it worse than worthless. Numerous books, mostly of an apologetic character, have been published, but only a few have circulated extensively outside the ranks of our own people. Hospitals, orphanages and homes for the aged tell of the philanthropic spirit of this people and their desire to be a blessing to the needy everywhere.

Not content with the conquest of the home field, the Disciples have been eager participants in the enterprise of world-wide missions. As early as 1849 a society was organized to engage the churches in missionary service, both at home and abroad. Not much was undertaken in foreign fields until about the beginning of the last quarter of the nineteenth century. The Christian Woman's Board of Missions was organized in 1874, and the Foreign Christian Missionary Society came into existence the following year. Since that time the Disciples have prosecuted vigorously the work of missions, both at home and abroad. Millions of dollars have been collected and disbursed for the evangelization of the darkened portions of the earth. Schools, hospitals and orphanages, as well as churches, have sprung up in the wake of our missionaries, who have penetrated the remotest regions of heathendom. They have borne their testimony for Christ in England, Scandinavia and Turkey, in India, China and Japan, in Australia, Africa and Tibet. They have followed the flag to the islands of the sea, they have gone into the cities of Mexico and South America with the evangel of life, and have sought to keep pace with the march of empire as it westward takes its way in our own land.

The Disciples have been participants also in all modern movements looking toward the promotion of learning, the enlistment of the young, the relief of human suffering and the reformation of society. As opportunity has been presented, and as we have had ability, we have co-operated in every enterprise that has had for its object the fuller realization of the kingdom of God in the life of the world. Our work has been largely among the common people. We do not number many names of those who have arisen to places of distinction in scholarship, in statesmanship, or in the marts of trade, but we have not wanted for great leaders, who, with high resolve and unfaltering courage, have served both the church and the State with credit to themselves, and honor to all with whom they have been connected. In every sphere of human activity, we are represented to-day by men and women of unquestioned character and recognized ability.

We turn from the first century of our history with a profound consciousness of the responsibilities which the progress and the achievements of the past have laid upon us. With Tennyson we doubt not "through the ages one increasing purpose runs." We understand that purpose to be God's, and believe that in proportion as we make it our own, we shall be able to bring to consummation this movement, so rich in fruits and so plentiful in buds of promise. "Because he is at my right hand I shall not be moved."

Progress and Achievements of a Hundred Years

Mrs. A. M. Haggard, Des Moines, Ia.

Luna Park, Saturday Afternoon, October 16.

The Christ-age was an age of great plans and purposes. The peasant of Nazareth not only foretold a day when every knee should bow and every tongue confess that he was King of a new kingdom, but also led his disciples to work and to pray for the coming of that kingdom. Such plans made by one who, while on earth, owned not a spot whereon to lay his head, who died with but a handful of followers among a despised people, were not the wild dreams of a fanatic, but the purpose of one of more than mortal power. Our age is an *age of vindication* for the man of Galilee, an *age of victory* for the kingdom he proclaimed. In none other have the plans of Christ seen such fulfillment—his purposes such realization. While all the earth has not yet bowed in allegiance, an army invincible is marching on to victory.

The nineteenth century opened with two hundred million soldiers of the cross, and closed with a force five hundred million strong. This is the century in which Voltaire, the Goliath of unbelief, had predicted the blotting out of the Christian name and faith. The taking of the world for Christ is no longer a far-away dream. The record of the past one hundred years points to a time not far distant for the fulfillment of the prayer and prophecy of our Lord. If the millennial victory should demand two more centuries, the last one hundred years is the *first* polished gem in the triple crown of the ages. "Within this century there has been more real progress," says a distinguished statesman, "than in the ten hundred years before." In the brief span of one

MRS. A. M. HAGGARD.

century what changes have been wrought in this old world of ours. Its distances have been measured, its vast regions explored, even to the spot above which our pole-star stands. The earth has been bound together by highways on sea and land, and men are able to travel to its ends with the swiftness of the winds; thoughts dart across continents with lightning speed, and the people of God are given free access to every land and clime.

With this marvelous century for our field of operation, what have we as a people done? In scanning the mountain-peaks of nineteenth-century achievements it may seem to some that we are lost in the shadows. To others, born in the days when we were a feeble folk, numbering one hundred thousand or less, our one and one-fourth million looms large. But what are we before the non-Christian world, which outnumbers us one thousand to one? What place as a people have we among the millions of the Christian world which we had planned to unite, and which still has hundreds of times our following? Are we not lost in mountain shadows? From whence came we, and whither do we go? What have we done?

We have outgrown our religious neighbors who were old when we were born. This is significant because growth is one of the measures of progress and achievement. "It is in comparison with other religious bodies," says a student of our church history, "that the growth of the Disciples argues success or its opposite." From 1850 to the present, five of the strongest leaders of American denominational Protestantism increased less than fivefold (4.832). In the same time we lacked but a hair's breadth (9.92) of a tenfold increase! We now number almost thirteen hundred thousand (1,295,423). It took our Methodist brethren of all kinds just one hundred and twenty years to do what we have done in one hundred. If growth in numbers, and ratios of increase, are approximate measures of achievement, we are unsurpassed.

"That a movement should secure a footing wherever the Anglo-Saxon tongue is spoken, establish great educational enterprises, great publishing interests, and gather in our country alone in one century over one million and a quarter of communicants, is a phenomenon without a parallel in history." The glory of this triumph is doubled when you consider that our Methodist brethren at the same stage of development were rent into nine sects, while we came through the war of the sixties whole, in spite of the Mason and Dixon line.

In 1776 our Congregationalist brethren led the van of American Protestantism. In 1800 they gave place to the Baptists, and in 1850 the Methodists took the lead. Just now we are running a race for this leadership that we may use it in the interests of Christ's kingdom. Already we have passed some competitors. Those in the forefront hear the pounding of our shoes and will soon feel the hot breath of a gallant runner. Ours is a winning pace. If the Methodist people of the United States in the last sixty years leaped from our present numbers to almost seven million (6,838,779), what are our possibilities in the near future with much more than double their rate of increase? When we and the millions of Baptists are once more united, what can stand against this tide of Christian union?

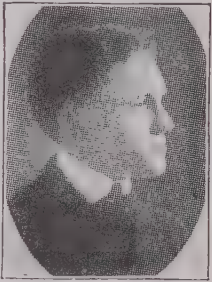
While making our own splendid growth, we did much to make possible the increase of American Protestantism. The opening of the century found skepticism powerfully entrenched in American life and thought. Shiploads of its literature were landed upon our shores. Few believers were found in our leading colleges. Thomas Paine died in 1809, and Robert Ingersoll, who expected to see more opera-houses built than churches, died in 1900. This skepticism is now practically dead. Its champions have no successors. On this field of battle none did more than the Disciples of Christ to win the day. When Robert Owen came like a boasting giant, stalking through the land, our religious neighbors were in dismay. Their man-made creeds and antiquated theologies counted toward defeat instead of victory. Realizing our advantage, they sent for our champions to beat back the tide of unbelief. They came saying, "You have but one book to defend; we need your help." No fair-minded student of the times will deny us the foremost place among those who won this splendid victory for American Christianity. In the pulpit and the press we distinguished ourselves. On the rostrum we reigned supreme. Alexander Campbell met Robert Owen; John Sweeney met Mr. Manford; O. A. Burgess smote the enemy hip and thigh; Judge Black measured swords with Colonel Ingersoll and exposed his sophistries; Mr. Jamieson found more than his match in our own D. R. Dungan. The books of God alone will show the debt of Protestantism to these splendid defenders of the faith.

Vitally linked with our growth was the evangelism rediscovered by Walter Scott in 1827, and first thoroughly tested in 1828. A profound student of our movement says we are "incurably evangelistic," and adds, "In accounting for the success of the Disciples of Christ, first consideration should be given to their evangelistic temper. In this they have been distinguished from all other religious peoples. Not that others have lacked it, but that they have not possessed it in the measure or form in which the Disciples had it. . . . They have put evangelism in the forefront of all their activities. The evangelistic conscience has grown deep-seated during the century." Our evangelism was radically different from that which was mightily stirring our country one hundred years ago. At point after point they show their lack of kinship, and difference in origin. Ours was born of the New Testament and is directly traceable to the day of Pentecost. It is rooted in Acts 2: 38. Our evangelism, while open to certain abuses, is not only one of our greatest achievements, but also one of the greatest in modern church history.

This evangelism has been far-reaching in its effects upon nineteenth-century Christianity.

We are entrenched in the heart of the United States. Four-fifths of our strength lies in the Mississippi Valley —lies within the boundaries of six States, between the Missouri River and Pittsburg. Our movement is American; all other types of Protestantism came originally from beyond the seas. This is very significant in the light of that well-worn maxim, "As goes America, so goes the world."

Loyalty to the Word has made it imperative for us to heed the marching orders of our Captain. To-day our mission stations, schools and hospitals found in "the uttermost parts of the earth" are the expression of our obedience to the last message of our King. We are spending more than twenty times as much annually upon the foreign fields as the whole Christian world spent one hundred years ago; and we have ten times as many mission workers. Our converts on these fields now number forty-five hundred every year. At the present rate of increase for Protestant missions we should have on foreign fields about three million converts in the next hundred years.


DeLOSS SMITH.

From our worthy leader we learned to defy difficulties. In 1875, at the unveiling of the Florentine marble bust of Alexander Campbell, Judge Black said, "Standing behind a steam-engine, even a weak man may make some progress in removing mountains, but he who rends and scatters them abroad with his naked hands belongs undoubtedly to the breed of Titans."

Our poverty as a people has not only retarded rapid missionary development, but has affected our educational problem. The Disciples of Christ are educational, both because of their Presbyterian origin, and because the Bible and education are inseparably linked together. Our educational plants are valued at $3,500,000, and have about $2,000,000 endowment.

Our plans and purposes for the future demand colleges and universities of the very highest rank. Leadership can not be divorced from scholarship. No law is better established than this.

Our position upon Christian union is probably a greater achievement than all of the present fruits indicate. The prayer of our Lord is a prophetic warning that the world will remain in unbelief until the gospel is presented by a united Christianity. Although some pious and belated souls stoutly deny its divided state, Christianity is not only wastefully, but disastrously, divided. We can go further in our indictment, and say that these divisions are criminal, because through them many stumble and lose the way of life. This sin and crime of a divided Christianity will sooner or later bring world-wide evangelism to a standstill and confront it with work it can not do.

In our plea, the Bible and Christian union are inseparable. Their linking is necessary, organic and vital. In thus joining them together our fathers were guided by marvelous insight, or by perfect faith, or by both insight and faith. In any case they could do nothing better, were the task before them for the first time this very hour. While archæology has taught us a hundred things about the Bible our leaders did not know, it is still our mothers' Bible—it is the Bible of the great Reformation.

To produce the oneness for which Jesus prayed, power is needed as well as authority. The chief power upon which God depends is life-power. It is that life-power which will sometime fill the world, as have God's kingdoms of animal and vegetable life. Through the vital power of his new life-kingdom, God will grow human nature out of its imperfection into the divine likeness. As he perfects roses and lilies in one life-kingdom, he will perfect human nature in another. Imperfect human nature, in the exercise of its right of private judgment, has created different schools of interpretation. But when all Christians are one, as the Father and Son are one, these differences will be impossible.

Our founders coined the motto, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." In spite of its abuses, no greater phrase was ever uttered by man. It expresses the foundation upon which we rest; let it be the star in the east for the wise men of to-morrow. Nothing else can lead the world to the Christ in his crowning glory.

As seed of the most potent life-force known to God, the Bible insures true liberty against blind conservatism. When Luther threw off the authority of the Dark Ages for the authority of the Bible, life and liberty triumphed. When our fathers threw off the authority of human creeds and took their stand upon that of the Bible, and the Bible alone, true freedom won a great victory.

In progress and achievement we should not hesitate to be measured by the greatness of our great men. We present the names of Thomas and Alexander Campbell; of Barton Warren Stone, Walter Scott and Isaac Errett. We add the name of James A. Garfield, and that of Jeremiah Black, who was a tower of strength in the Presidential Cabinet just before the immortal Lincoln took the helm of state. We include Governor Bishop, of Ohio, and Governor Drake, of Iowa, with many business and professional men, besides our missionaries, like Royal Dye and Garst and Wharton.

We do not claim that the great, big, busy world has written these names in her hall of fame, but we do claim that some of them are great and good enough to be thus written. Oftentimes it is true that the greater the leader, the longer he must wait for his recognition by the world. In confident expectation we await the verdict of time, believing it will do for Alexander Campbell what it did for Shakespeare in the realm of literature—make him the pole-star of his century.

Over and over we have recounted our achievements. We have retraced the steps in the progress of our Restoration movement. Honor without stint has been paid to those who so bravely gave both heart and life that we might have liberty in Christ Jesus. Reformation is never joyous, but grievous. Its pathway is rugged and wet with tears. Heartache and sacrifice, weariness and disappointment, mark its course. In this fellowship of suffering and triumph let us not be forgetful of the pioneer mothers of our movement. So quietly did they love and serve that history has no large place for them. Certain are we that on God's roll of sainted womanhood are written in letters of gold the names of these handmaidens of the Lord. Deep was the devotion of Alexander Campbell for his mother. These words written to his wife, Salina, measure the worth of many others. He said: "You are my fellow-soldier, my true yokefellow, my partner in all my labors in the cause of religion and humanity, and, therefore, as you share in my toils and self-denials, I pray that you may equally partake in the eternal rewards and enjoyments."

It was not till 1874 that God in his providence pointed out a larger work to the daughters of these pioneer women. With hearts of gratitude to him who redeemed womankind, not with silver and gold, but with precious blood, timid women were led forth into a wonderful field of service. You know the story of our Christian Woman's Board of Missions, and how God has led us on till the ends of the earth are feeling the power of our united and consecrated effort. Not least upon the glorious record of nineteenth-century achievement is the work wrought by woman for the furthering of Christ's kingdom. Of all the forces and factors few have been more potent for good in home and church than the missionary spirit among our Christian women. The hundreds and thousands of dollars poured yearly into our treasury, carrying the gospel to both home and foreign lands, is but a part of the blessed influence of our work. The soul enlargement, the fellowship in service, the spiritual and educational growth, can not be measured. With hearts of gratitude have we come to this Centennial gathering, praising God that we have been counted worthy to have rich fellowship in one of the greatest movements of this or any age. While all the church unite in songs of prayer and praise, our glad hosannahs complete the chorus. My sisters, had we come dumb and empty-handed to this Jerusalem feast, the very rocks would cry unto our God. But we come rejoicing, bringing our sheaves with us.

"Children of yesterday, heirs of to-morrow,
Look at your fabric of labor and sorrow;
Then let the shuttles fly faster and faster:
Turn it, and see! The design of the Master!
The Lord's at the loom!
Room for him, room!"

Progress and Achievements of a Hundred Years

H. L. Herod, Indianapolis, Ind.

Duquesne Garden, Saturday Afternoon, October 16.

A century ago, our fathers resolved, here in this land of liberty and union, that the world should have a new birth of religious freedom; that the religion of the Christ, for the Christ, and by the Christ should not perish from the face of the earth. To-day we have met on this historic spot to celebrate the Centennial of that movement and to note something of its progress and achievements.

Then two men stood for the absolute supremacy of Jesus, the Christ; to-day there are seven thousand ministers who are content to speak all of the words of this life. Then there was not an institution of learning committed to the training of students in the essentials of Christianity; to-day there are thirty-three colleges with eight thousand students dominated by the spirit of truth and exemplifying its essential unity. Then we had no newspaper or publishing concern to assist in the work of restoration; to-day we have half a hundred publications, that, in all of the essentials, contend earnestly for the faith once for all delivered to the saints. Then there were neither men nor money for the missionary enterprise; to-day there is reasonable sustenance for the army of the Lord as it goes forth, by the school, the hospital, the orphanage, the model home and the pulpit, to preach the gospel to the whole creation.

Nor can our progress and achievements be truly stated in terms of workers, however numerous, or organization, however effective, or money, however much. These are but the means to a greater end. We read its attainment in the place the Bible holds to-day, not only as the universal creed, ready-made, all-sufficient and all-inclusive, but as the genius of democracy, as the bulwark and guarantee of our civil liberties, as the origin and foster-mother of the world's highest civilization and the ideal of its master races, as the chain that effectually binds the nations about the feet of God, as the inspiration and the support of letters, science and art, as the irresistible weapon in the pulling down the strongholds of intemperance, impurity and oppression.

The religious world knows more of the Bible than ever before. It is correctly revised and subjected to the keenest literary criticism. Students in all of the churches are studying to show themselves approved unto God, rightly dividing the word of truth. Important as cause and effect, the open Book has led unerringly to the Lordship of Jesus.

To-day the denominational crown of thorns is not pressed ruthlessly down upon His brow, nor is He crucified unto death upon the cross of human opinions. Indeed, He is being rescued from the ordeal of party neglect and mistreatment. Increasingly the church hails him as Lord of lords and as King of kings.

Because Jesus reigns, church divisions are passing. The union spirit is abroad and is growing with the years. Even now it is happily exemplified in the Evangelical Alliance, in the fraternal relations existing among the churches in various communities, in the Y. M. C. A., Y. W. C. A., W. C. T. U., and C. E. movements, in the efforts toward church federation, in the International Sunday-school Association, in the Federal Council of the Churches of Christ, and in the agreement of the missionary workers on foreign fields to be known as Christians only.

H. L. HEROD.

We are not unmindful of our own shortcomings and our failure to see and meet our duty as enjoined by our privileges and as revealed by the doors so continually open unto us. We are appreciative of the fact that others than ourselves have contributed liberally to the supremacy of the word of God, to the Lordship of Jesus, to the unity of the saints and to the evangelization of the world. We are aware of the age spirit which sought to break the bonds of custom and tradition and to find, select and reassert in every phase of life the vital principles. With ample allowance of all the forces that have made for the right, we remember with pride to-day that not since the days of the apostles had any man besides Thomas Campbell proposed to make known among men as the condition of salvation nothing save Jesus Christ and him crucified.

The purpose of Thomas Campbell to give Christ back to the world as its sole hope of redemption differed in nowise from the mission of Christ himself, who came to bind the world again in love and obedience to God. We remember that for a hundred years we have proclaimed the Bible and the Bible alone. We have preached it. With John Locke, we have believed that God is its author, therefore truth its matter and salvation its end. We have stood for the Bible stripped of error, whether in the text or otherwise. Alexander Campbell was a leader in Bible revision and criticism. We have held forth the doctrine of sound words, of pure speech in preference to the alien terminology of theologians. We have never confused the word of God by an erroneous division of its truth nor by the lack of division. For a century our message to the world has been Jesus the Christ. As steadily and as truly as certain stars in the heavens point to the North Star, through all of the shifts and shocks of ages, so we have pointed to the Star of Bethlehem. We have extolled the Christ above the prophets, above the sages of the past, above the organized church, above Luther or Wesley or Campbell. We have taught the world that the vital question concerning salvation is not "What must I believe to be saved?" but "Whom must I believe?" and thousands have accepted the divine person as the only door into peace, liberty and unlimited growth. As the faithful herald, pointing to the open gate in one of our great railway stations calls to the tired and confused traveler, "This way out!

This way out!" so we for a century have stood by the Christ, and said, "This way out! This way out!"

We have not only pointed out the way, we have led the way out. We have shown that it is possible for a church to exist, grow and thrive while standing squarely upon our common and universally accepted Lord. Is the religious world divided over the question of masters? All admit that Christ is common ground and that he is enough. Is there controversy over the creed to be adopted? All admit that the Bible is common ground. Here, in the final analysis, all human opinions must come for acceptable support. Is there disagreement over the mode of baptism? There is a mode about which there is no difference of opinion. Does the choice of a name keep the children of God apart? There is a name that is conceded to be above every name. The name of Christ is common ground.

It is true that the experience of a hundred years has taught us some stern and needed lessons. We know now that our very existence must be justified by our ability to demonstrate to the world that God's way is superior to man's. We are beginning to realize that we stand upon an ideal platform. We must do better than others or we are not as good. We must be in earnest We must ring true. We must be liberal. We must be up and doing. We must be progressive. There is a heterodoxy of the affections and of the will as well as of the mind. It is quite as important that we be "sound" on the problems of society or missions as to be orthodox on baptism. The standard of judgment, "By their fruits ye shall know them," is for us even as for others. Already there are those who are asking, "Art thou he that should come, or look we for another?" No appeal to an authority outside of our own works can be invoked as a tenable answer. With our Lord we must be able to say, "The blind are made to see, the lame to walk, lepers are cleansed, the deaf hear, the dead are raised and the gospel is brought to the poor."

Withal, we have discovered something of our native strength. Yesterday's obscure voice crying in the wilderness of Pennsylvania is a multitude to-day equally striking in its quality as in its size. As of old, "not many wise after the flesh, not many mighty, not many noble," were called early into this fellowship. The rank and file of our army are the plain people, who by patient industry and perseverance in the simple life of the Bible have become the backbone of our nation. They are the world's workers, the men of faith, of enthusiasm, of definite purpose, of the genius to master. They lead in business, in social uplift, in education and moral reform.

Our power as a people is augmented by our distribution in the heart of the richest and most highly favored land in the world, by increasing wealth, by the advancement of learning and ideal conditions of culture. Ours, too, is a great heritage of noble examples of consecration and self-sacrifice. Our mission is most engaging and verily worth the best we have to give, and gives in return the best of God's gifts. The spirit of the time is favorable to us. Our weapons have been proved. The need of us and our opportunity are serious.

In His name we take the retrospect with mingled feelings of joy and regret. We stand in this the heyday of opportunity and duty, and hopefully face together the future. Here we see our progress, not in the light of a century's effort, but in the greater work yet to be done. Zealous for the glory of God and anxious for the redemption of the whole world, we rededicate ourselves to the completion of a task that may not be repudiated nor neglected. For truly, O holy, united, living church of God,

"Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.
We know what master laid thy keel,
What workman wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope.
Fear not each sudden sound and shock,
'Tis of the wave and not the rock,
'Tis but the flapping of the sail,
And not a rent made by the gale.
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea.
Our hearts, our hopes, are all with thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee."

Progress and Achievements of a Hundred Years

C. J. Tannar, Detroit, Mich.

East Liberty Presbyterian Church, Saturday Afternoon, October 16.

A LONG CRY.

It is a long cry back from this day with its numbers and resources to one lone man a hundred years ago, sitting in a little chamber upstairs in the country home of a respectable farmer, a Mr. Welch, on the road between Mt. Pleasant and Washington, Pa.

This one man was busy with his quill pen writing out "A Declaration and Address," which, when completed, he read to a handful of sympathizers in a rural community.

A COMPARISON.

We get some idea of progress when we place the decison of these people Sept. 7, 1809, to print and circulate this "Declaration and Address" among a few hundred persons to see what they would think of it, beside the Centennial aims of their historical descendants for the year 1909. "The American Christian Missionary Society: One thousand evangelists in the field, four thousand contributing churches, and $200,000 in the annual offerings. The Christian Woman's Board of Missions: Eighty-five thousand members in auxiliaries and circles, $200,000 for new stations, and $275,000 in regular offerings. The Foreign Christian Missionary Society: Two hundred and fifty thousand dollars for new buildings in lands across the sea and $400,000 in offerings from churches, Bible schools and individuals. The Church Extension Board: One million dollars in the Permanent Fund. The Board of Ministerial Relief: Twenty-five thousand dollars in regular offerings and $50,000 in the Permanent Fund. The National Benevolent Association: Two hundred thousand dollars added to the Permanent Fund and the restoration of the apostolic ministry of benevolence. Our educational work: An offering from every Disciple for some college among us; the church for the college, the college for the church, and both for Christ. In a general way: One thousand recruits for the ministry this year; ten thousand organized adult Bible classes in our Bible schools; two hundred thousand trained workers; first place in the world-wide Christian Endeavor movement; $2,000,000 for missions, benevolence and education; the promotion of Christian union by practice; daily worship in every home; God our benefactor and heir.'

C. J. TANNAR.

A religious body that can put forth such aims, and then by effort come almost up to their realization, must be possessed of large numbers of adherents, great missionary organizations, breadth of vision, wealth, culture and piety.

SOME PLEASING STATISTICS.

Starting with one man a hundred years ago, we now have 11,700 churches, enrolling 1,335,000 members, and ministered to by 6,900 preachers and evangelists. Nine thousand Bible schools enrolling a little short of 1,000,000 pupils. Church property to the value of $30,000,000. Six great national missionary societies, together with many State organizations, which receive as voluntary offerings from our people yearly, $1,500,000. These missionary efforts have now belted the globe with chapels, schools, colleges, asylums, hospitals and homes. Our missionaries stand so far out on the frontier in that land known as the "Roof of the World," that they must needs send a messenger five hundred miles to post a letter or receive the incoming mail. They do not enjoy a daily paper and four deliveries of mail each day.

We own or control twenty-seven colleges and universities with very creditable buildings, equipment and scholarship. Their $2,000,000 of productive endowment will be multiplied many fold within a few years.

AN EASY TASK.

It is comparatively easy to run lightly over this table of statistics, but how difficult to adequately depict the years of toil, the sacrifice, struggle, hopes deferred, the sweat of blood at times in the herculean task of producing all this from so small a beginning. Only those who have had part in this or in a similar work can possibly get a vision of what lies behind these figures. Like pioneers in a new land, we had to go into the forest and cut down our timber; into the mines and dig out the ore for our iron and steel; into the quarries and hew out blocks of granite, and then with ceaseless toil erect our superstructure from the first foundation-stone. But great as was this task, some greater ones have confronted us. After the converts were made, the congregations organized, the church buildings erected and the signs of material prosperity so visible that no one could doubt them, then quite another and far more difficult work had to be done. We must hold these congregations true to the real work in hand and not allow them to degenerate into merely another sinful division in the great body of God's children. They must be schooled and developed into a great, united host instead of becoming a lawless mob of self-complaisant Pharisees with no special mission beyond standing in the Temple and taking a perpetual invoice of their own good points and their neighbors' sins, and thanking God they were not like other people.

Here, then, was a new work for us. We must lift up the eyes of our people to the white harvest-fields before them. They must maintain the liberty wherewith Christ had made them free. We must arouse missionary zeal, create a missionary conscience and formulate missionary plans that would embrace the whole world, and then raise the money and secure the men to put them into practice. Still another work was ours, and one than which we have no greater to-day. All plans fail; all works disintegrate; all movements deteriorate without competent leadership. These leaders must be so trained as to catch the spirit of the movement itself. They must breathe a certain air, and move in a certain environment, and drink from certain fountains. Colleges had to be built and equipped. Close the doors of our own colleges to-day and it is only a question of time until the walls of our Zion will begin to crumble and fall into decay. We had to get ready to educate our own preachers, teachers, missionaries, secretaries and their life companions. But with all this said, we now approach the estimate of a very important and very elusive part of our achievements. How, then, shall we compute and place before this audience the real and great work of this religious movement after a century?

PITTSBURG AND THE DISCIPLES.

Perhaps we can close this chapter with a familiar illustration drawn from the development of the city of Pittsburg during the same century that has witnessed our growth. Contrast Pittsburg to-day with what she was when Thomas Campbell wrote the "Declaration and Address." Here are some figures from the census report of Wm. B. Irish, Deputy Marshal, in 1810:

Whole number of stone dwelling-houses.	11
Whole number of brick dwelling-houses.	283
Whole number of frame and log dwelling-houses	473
Total number of buildings..........	767
Free white males and females under 10 years of age....................	1,450
Free white males and females over 10 and under 16 years of age......	656
Free white males and females over 16 and under 26 years of age.......	1,115
Free white males and females over 26 and under 45 years of age........	934
Free white males of 45 and upwards..	969
All of 45 and upwards................	969
All other free persons except Indians not taxed......................	784
Total number of souls..............	4,740

What of Greater Pittsburg to-day? Here is a population of about seven hundred thousand souls and the most wonderful center of manufacturing interests in the United States. Her mills and factories alone employ two hundred and fifty thousand people and turn out an annual product valued at $600,000,000. This is the second city of the United States as to banking capital and surplus. The palatial homes, public buildings, churches and business houses of this city challenge the metropolis of our country.

The development of Pittsburg has been no greater than that of our religious body. And when we come to the question of which one in its development has meant the most to the wide world in time and for eternity, we have only to weigh out souls against dollars, and character against steel.

THE FATHERS STILL IN THE LEAD.

It may well be asked what advancement we have made in this century along the lines of grasping the real need of a divided Christendom; the best plans for meeting this need, and the purposes and ideals which called us into existence? Have we gone beyond the fathers in this matter?

"Thomas Campbell brought to the supreme task of his life—the writing of the 'Declaration and Address'—incorruptible faith, unconquerable hope, inexhaustible love, the fullness of learning, the poise of reflection and the ripeness of experience. With entire and unconscious effacement of self he sought the glory of Christ and the happiness of mankind. He not only discovered and voiced the necessity and basis of Christian union, but he possessed the spirit of it and lived a hundred years ahead of his time."

What are we writing to-day superior to these words?

"Have we not seen congregations broken to pieces, neighborhoods of professing Christians, first thrown into confusion by party contentions, and in the end entirely deprived of gospel ordinances, while large tracts of country remain destitute of a gospel ministry?

"Why should we deem it a thing incredible that the church of Christ, in this highly favored country, should resume that original unity, peace and purity which belong to its constitution and constitute its glory? Or is there anything that can be justly deemed necessary for this desirable purpose, but to conform to the model and adopt the practices of the primitive church exhibited in the New Testament?

"Whatever alterations this might produce in any or in all of the churches should, we think, neither be deemed inadmissible nor ineligible. Surely such alterations would be every way for the better unless we should suppose the divinely inspired rule to be faulty or defective.

"Let us come then firmly and fairly to original ground, and take up things just as the apostles left them, and in this way become disentangled from the accruing embarrassments of intervening ages. We would thus stand upon the same ground on which the church stood in the beginning.

"Our differences are mostly to-day about the things in which the kingdom of God does not consist. What a pity the kingdom of God should be divided about such things."

After all the critics have voiced themselves and are silent because of no more breath, what better slogan have we to ring out to-day than this ancient one: "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent"?

THE PROCESS OF EVOLUTION.

The fathers discovered that to state a matter and then to put it into practice were two quite distinct tasks, and the putting into practice was the greater. Here is where progress began, and it is to be hoped it is still going on. The "Declaration and Address" was in some respects in advance of the man who made it. It led him out, at times, an almost unwilling follower. It still leads us on.

INFANT BAPTISM.

When Thomas Campbell, at the home of Abraham Altars, for the first time fully stated his well-thought-out views, and gathered up in one sentence a simple rule of action in the words, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent," Andrew Munro, a shrewd Scotch Seceder, arose and pointed out to the company one practice which they would be obliged to give up. "If we adopt that as a basis," said Mr. Munro, "there is an end of infant baptism." "Of course," said Mr. Campbell, "if infant baptism be not found in the Scriptures, we can have nothing to do with it." But Mr. Campbell was not ready to give up infant baptism. He took occasion to defend infant baptism as a practice which might be justified, or, at least, be made a matter of forbearance. This, like sprinkling and pouring and immersion, might be left to the individual to determine for himself. This was to be done for the sake of peace and treated as a non-essential. He urged these views upon James Foster, who turned to him and asked with great emphasis, "Father Campbell, how could you, in the absence of any authority in the word of God, baptize a child in the name of the Father and of the Son and of the Holy Spirit?" Mr. Campbell was quite confounded at this question. His face colored, and he replied in an offended tone, "Sir, you are the most intractable person I ever met." But later on, as was inevitable, Mr. Campbell saw the full force of his own teachings and followed them out, though many of his sympathizers turned back or went away sorrowful.

IMMERSION.

In 1812, two years after the events narrated above, the whole question of baptism, its action, design and subjects, came up for final settlement. This time Alexander Campbell and his Presbyterian wife led out, and Thomas Campbell, his wife and daughter followed. They were all immersed by Elder Luce, a Baptist minister, June 12, 1812. This radical step of the Campbells was reached only after years of study and debate, in which they made as critical an examination of the whole subject as any scholars could at that day, and, indeed, it may be doubted whether anything new has been discovered since then upon this subject. They weighed the testimony, read again their adopted rule of action, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent," and they were immersed because they had to be.

THE CONFESSION OF FAITH.

Alexander Campbell had stipulated with Elder Luce that they should be baptized according to the pattern given in the New Testament. As there was no account of any of the early converts being called upon to give a religious experience or subscribe to elaborate articles of faith, they should now be allowed to declare their faith in Jesus Christ as the only begotten Son of God and their Saviour, and that this faith accompanied by repentance should be sufficient. This was a blow at long-drawn-out doctrinal creeds and all false theories of conversion. The faith that saved was to be a believing on or into Christ.

THE APOSTOLIC ANSWER TO SINNERS.

It was about 1827, fifteen years after the immersion of the Campbells and their union with the Baptists, that another important step was taken. Walter Scott, acting as an evangelist for certain Baptist churches, himself a careful student of the movement led by Mr. Campbell, began to put into practice the apostolic method of dealing with sinners. He resolved to cut loose from existing plans in revival meetings, preach the gospel in its simplicity, and when believing sinners cried out, "What must we do?" he would answer them as did the inspired Peter on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit."

Walter Scott was a man of action as well as conviction. To believe was to do. At New Lisbon, O., he put into practice this novel plan. The Book of Acts was his model. He declared Christ and gave sinners the simple answer of apostolic days. Men were amazed. It created a great furor in religious circles. Walter Scott was looked upon with suspicion. To some he was a wolf in sheep's clothing. It was thought best in 1828 that Thomas Campbell should visit the scene of Walter Scott's evangelistic work and see for himself what this innovation really was. Mr. Campbell wrote back the following words: "I perceive that theory and practice in religion, as well as in other things, are matters of distinct consideration. We have long known and spoken and published many things correctly concerning the ancient gospel, its simplicity and perfect adaptation to the present state of mankind, but I must confess that in respect to the direct exhibition and application of it for its blessed purpose, I am, at present, for the first time upon the ground where the thing has appeared to be practically exhibited. Mr. Scott has made a bold push to accomplish this."

THE SEPARATE AND DISTINCT ORGANIZATION OF THE DISCIPLES OF CHRIST.

In the stormy years, 1822-31, men did not always calmly reason, they sometimes fought. Words were uttered and things were done which the sober afterthought regretted. Out of these years came the separation of the Reformers from the Baptists. The necessity that led to this was regrettable. But the line of cleavage was run and it seemed impossible to avoid it.

ORGANIZED MISSIONARY WORK.

It is difficult for us gathered in Pittsburg to-day to think ourselves back to the time, not far distant, when we as a people had no organized missionary work.

Some sporadic efforts at organized missionary work can be traced to an early day. In 1827 Walter Scott went out as an evangelist by the authority of the Mahoning Association, in which the Campbells were very prominent. In 1833 the five churches located in Rush and Fayette Counties, Ind., met at Little Flat Rock Church, at the call of Elder John P. Thompson, and co-operated in the sending out of John O'Kane as a missionary to labor in Indiana. In 1842 the State was divided into four missionary districts, and an evangelist appointed to labor in each.

In 1848 Dr. James T. Barclay offered himself as a missionary to Jerusalem, and was sent.

In 1849 the American Christian Missionary Society was organized, with Alexander Campbell as its first president.

Then followed all our other great boards and organizations that are to-day such a power for good. With this organized missionary work, Mr. Campbell was in full accord.

And what shall I more say, for the time would fail me to speak expressly and separately of the organization, the building and equipment of our great educational institutions, the launching and financing of our publishing companies, and all the other branches of a large and powerful religious body that rejoices as a strong man girded to run a race.

BREADTH OF VISION.

With these years of toil and growth there has come a breadth of vision; a grasp of our real mission and destiny; an understanding of our plea in its entirety; a catholicity; a poise; a sweet reasonableness which God alone can give after years of development.

God keep the Disciples of Christ true to their great mission and humble in his sight.

Roll-call of States and Countries

Sixth United Presbyterian Church, Saturday Afternoon, October 16.

Mexico: We have been speaking a great deal of the simple gospel, and that is the very thing we need in Mexico. The Disciples of Christ have been working in Mexico for thirteen years. The first mission was established across from El Paso some thirteen years ago. After a year's work there, it was moved to Monterey, Mexico, and in Monterey at present we have a great mission station established, a splendid mission building and two residences. In that mission building we have a school, an American department with some four teachers, and a Mexican department with some eight teachers, all of those in the Mexican department being Mexicans. We are educating some three hundred Mexican young people in that school, as well as some hundred young people of the American colony. We have an American church there with about twenty-five members, and a Mexican church of some 250 members. One of the largest evangelistic meetings ever held in the history of Protestantism in Mexico was held in our Mexican church, some two years ago, when we had 107 additions in three weeks' time. A large field has been recently developed in the State of Cohahuila. Four years ago we entered that field. To-day we have six organized congregations and about twenty other preaching-points. Just a year ago we had only six workers in that field. To-day we have thirteen workers. Many tell us that the Mexican work is very encouraging to them. Many of the home people tell us they think there is a great work being done; but we feel that the great opportunity is in the future. And we make an appeal to the Disciples of Christ, entering the second century of history, to give Mexico more of the simple gospel, that we claim to preach. The harvest will a hundred times repay our sowing.

Ontario: Our people began work here, the queen of all the Canadian provinces, about the year 1820. We now number about five thousand. We would have numbered several times that many, had we not been so kind to the United States and our own western provinces, in contributing men to churches in these various parts. We have about thirty-five preachers. We are organized there, as we are organized in nearly all of the United States. We are incorporated there under the name of the "Co-operation of the Disciples of Christ in Ontario," and that organization is now supporting several missionary points. Our newest one is a church in Toronto, and to that particular point we are contributing this year $1,000. Our last provincial convention was perhaps the most hopeful one we had. On the evening of our Home Missionary day there, without any preparation whatever, just upon suggestion, those present contributed, as a special Centennial fund, $1,000. You have just heard that the Disciples of Christ have $30,000,000 of property. Just running it over in my mind, from our statistics, the Disciples in Ontario contribute a fair share of that amount. And I would just like to say now that the Dominion of Canada forms a part of the American Christian Missionary Society. I notice some of the secretaries leave us out in giving the statistics of that society, but we will have a part of it, and the American Christian Missionary Society is helping us now at one missionary point, and we hope before the end of the year that they will be helping us at several points. You have all heard of Cobalt, Port William, Port Arthur, these various places that are asking us for help; but with our limited finances we are unable to render them aid.

New York: I am glad to hail from the Empire State, a State that is important in many respects, in that it is an Empire State in opportunity for the Disciples of Christ. We have in the great Empire State of New York nearly one hundred cities of five thousand population in which there is not a Disciple church. In 1865 there were nineteen churches in the State, two of which were n the cities. To-day we have forty-eight, twenty-eight of which are in cities of over five thousand population. At that time there were 5,121 members. To-day we have 9,037 reported to our New York Christian Missionary Society, and probably a thousand more living in cities where we have no churches. The New York Christian Missionary Society, with the help of the American Christian Missionary Society and the Christian Woman's Board of Missions, is supporting twelve mission points in the State of New York, and we also have a society known as the Disciples' Missionary Union, in New York City, which is doing a blessed evangelistic work in that city. The points supported by it are as follows: Brooklyn (Second), Brooklyn (Third), Buffalo (Kensington), Buffalo (Gloversville), Rochester (Second), Watertown, Syracuse, and some others, making twelve in all, in addition to two or three mission Sunday-schools that are being supported by the Disciples' Union of New York City.

California: While the work in Southern California has not yet reached its silver anniversary, we now have seventy churches located in strategic centers of that growing Southland. These seventy churches are half of them missions supported by the other half. So that, practically speaking, every self-supporting church in Southern California is a home mission living link.

Of these seventy churches, seven of them, a sacred number, are red-ribbon churches, in that they each support a local pastor, a home missionary of their own and a foreign missionary of their own. In the past five years the income of our Home Missionary Society has gone from $4,000 to $14,000, and the membership of our churches has doubled.

In these five years we have sent our home missionaries into forty-four different communities, and have brought twenty-two of those churches to self-support. God has blessed us with giving us leadership in splendid business men, such as C. C. Chapman and J. G. Warren, and we have great expectations of the future of our work.

Nebraska: The first Christian preacher who delivered an utterance on the soil of Nebraska was a man by the name of Foster, back in 1845, about the 15th day of June, and it was far west, upon the North Platte River, rather than in the eastern part, it was delivered. The first church in this State was organized in 1855, very early in January, out of material largely contributed by Northwest Missouri. This was at old Brownsville, and was undoubtedly the first actually organized church body in the State of Nebraska. Our missionary enterprises gained when our general missionary society commissioned D. R. Dungan and R. C. Barrows to do what they could in that territory. We have had from that time to this, always an active, energetic missionary society in the State of Nebraska. For a little while, it has been true, we have attempted to hold the field we have attained, and in the last decade we have more than doubled our actual membership. During the last twenty years we have also taken up an educational venture, and we are now maintaining one of the good colleges among our brotherhood. Nebraska University may not be so well known to you as some others, but it now has yearly about four hundred students, from forty to sixty ministerial students every year. We are praying for the day to come when we can be utterly self-supporting. In addition to our own State enterprises, we have our several foreign missionaries, by the living-link churches. We are entering all the missionary enterprises.

Missouri: Missouri has given to the brotherhood at large, or Missouri has within her borders as her ministers, such men as T. M. Allen, D. Boyd Henderson and Jacob Creath; and, although Kentucky claims a right in the work and labors and life and influence of J. W. McGarvey, we want them to understand he was born on Missouri soil, born of Missouri parents, and that he got his start in Missouri, and that is the reason he started right. J. H. Carrison, another man; G. W. Longan, of sacred memory; George Plattenburg, long since gone home, and he whose name always causes a huskiness to come into our voices, Alexander Proctor. In State secretaries, we have sent them to Tennessee and to Arkansas and to Kansas and to Iowa; and into California we have sent a man and woman who have made it possible for California to come and make the splendid report that she has made. In institutions, we have that Bible College that has been marvelous in its influence in moulding and shaping the characters of our brotherhood of Christian evangelists. Then we have Christian College, the finest institution for the education of young women that there is in the West; Christian University, Missouri Bible College, William Woods College, the Orphans' School; and then we have such business men as R. A. Long, of Kansas City, who only yesterday evening, in addition to the $50,000 that he has offered to the Missouri Bible College this year, and the $10,000 that he has given, as we know, to another institution, offers $25,000 to old Bethany for every $100,000 it obtains. And we have such men as J. H. Allen and R. H. Stockton, of St. Louis, who recently gave $50,000 to Christian University. And then we have such men as that prince of men that stood here upon this platform this morning and delivered that masterful address, the Hon. Champ Clark. And then we have not only these, but we have some other institutions as well. You must remember that the Benevolent Association of the Christian Church was born upon Missouri soil, in the city of St. Louis. You must remember that the Christian Brotherhood was born upon Missouri soil, in the same city.

Carnegie Music Hall, Saturday Afternoon, October 16.

South Idaho: Just a word from South Idaho. We have come over two thousand miles to enjoy the inspiration of this great occasion. South Idaho is the land of sunshine and the land of fruit orchards and the land of great opportunities. And just in these days we are now being discovered. Thousands and thousands of people are coming into southern Idaho, and yet we have but seventeen churches and about twenty-five hundred Disciples. We get very lonesome out there sometimes, and we wish to direct the attention of our brotherhood more and more to this land of opportunity, opportunity in the cause of our Master as well as in a material way.

Alabama: The word "Alabama" means "here we rest," but the Disciples are not resting in Alabama.

Argentina: No response.

Minnesota: We have in Minnesota forty-seven churches, including outstations. About one-half of these stations are ministered to by preachers; the others have to be satisfied with an occasional sermon by some passing preacher. Our work suffers because of a lack of preachers of the gospel.

Western Canada: No field that lies between the great oceans is more hopeful, or has greater need, than has the great Canada Northwest. We need men, men after God's own heart. We need ministers that will preach the old Jerusalem gospel. Not only a hundred, but thousands upon thousands, of the American citizens are leaving home for the great Canada Northwest. We are losing many of our own people from the churches simply because we can not get men to minister to them.

Georgia: I wish to tell three things—what we have done in a hundred years, what we have done in the last four years and what we have done in the last year. A hundred years ago there were no churches of Christ in Georgia. Now there are 133, with a membership of twelve thousand and church property valued at $400,000. In the last report we have eighteen hundred additions for the year, $4,000 for missions of all kinds and $50,000 for other expenditures.

Eastern Washington: Our plea in eastern Washington is about thirty years old. At the beginning of the four-year Centennial campaign we had forty-two churches and about forty-five hundred members. The value of the church property was about $180,000. Then we organized what is now the Eastern Washington Christian Missionary Society out of the scattered churches in Whitmore County, a co-operative association. During the four years we added in all about four thousand to the church and organized sixteen congregations. Fourteen churches were built during the time, the value of which is about $78,000. Our churches at the beginning of the period stood, with two or three exceptions, about third or fourth in religious influence of the community. To-day the majority of them stand in the lead. We face the new century with an increased interest in the Centennial thought. We intend to press on into the future with the hope of a great victory. There are 125 waiting fields, with at least four thousand scattered Disciples in eastern Washington, splendid towns of five hundred to two thousand where we have never attempted to place the church of Christ.

Oregon: Oregon brings to you the message of love and of loyalty. She does not know yet any better than to preach one Lord, one faith and one baptism. She has never been through the tunnel of evolution, nor has she taken any backward steps. She has to-day a membership of about fifteen thousand, a gain last year of about twenty-five hundred over the year previous. The last year she took all the offerings for our missionary societies, and, in addition, brought to this Convention the steamer "Oregon," that goes to the Congo. And we think this entitles us to the National Convention in 1911 at Portland.

Iowa: It is said that Iowa has less barren lands than any other State in the Union. It has fifty-five thousand square miles of territory and 2,210,000 population. The first church was established in Iowa on the first Lord's Day in June, 1836. In 1843 the first regular minister came to Iowa to devote his entire time to the work. In 1850 we had seven ministers. At that time we had thirty-seven congregations and 2,009 members. Our missionary society was organized in 1865, called the Iowa Christian Missionary Society. In 1870 we changed the name to the Iowa Christian Convention. From 1875 to 1880 our cause in Iowa, as in other States, suffered for lack of systematic co-operation in missionary work at a time when the doors of opportunity were wide open. From 1880 to 1895 was our great evangelistic period. During that time our membership more than doubled. Almost every preacher was an evangelist and they went everywhere preaching the gospel and organizing churches. From 1895 until now we have been in the period of missionary development and church co-operation. The evangelistic was not neglected, but the emphasis was put on the importance of linking the local congregations together, for mutual benefit and for sending the gospel to regions beyond their local congregations. During this period offerings have increased for State Missions fourfold and for other missions proportionately. Of the churches now in existence, 187 have been organized by our State Missionary Society, and there are but few churches in the State that have not received substantial help from this pioneering work. In twenty years our State Missionary Society has collected and distributed $120,720 and added 33,708 members to the church; for the year ending June, 1909, our State Missionary Society had forty-three employes; fifteen of the number were evangelists and twenty-eight missionary pastors. They labored 9,476 days, preaching 3,873 sermons and added 2,173 members to the church. Fifty-five evangelistic meetings were held by the board, 1,281 churches were visited by the I. C. C. missionary, many of which received substantial assistance and encouragement at a time of great need.

Kentucky: We started in Kentucky ahead of the century—beginning with 1809. Old Cane Ridge Church, Bourbon County, still stands, the very house, on the same spot, where Barton W. Stone began the plea for New Testament Christianity in 1803.

The movement started by him united with the Campbell movement in 1832—Kentucky furnishes the *first example of Christian union.* Since that time—for seventy-seven years we have had State missionary work—doubtless one hundred thousand added through this agency, and five hundred of the 1,030 churches owe their existence to Kentucky Missions.

Kentucky, in addition to building up Transylvania University and other institutions of learning, has the College of the Bible—and this is unique in taking the Bible as a text-book.

Midway Orphan School is without a parallel in the United States, not only among our folk, but any and all others. One hundred and fifty orphan girls taught every year.

Our own Orphans' Home, at Louisville, the first to be established.

In four years: As to other matters than State Missions: The C. W. B. M. passed the amount of Centennial apportionment by $5,000.

Led by R. M. Hopkins and the Sunday-school Board, Bible schools, churches and individuals have endowed a chair of Bible-school pedagogy, and the professor, W. F. Smith, is already sitting in the chair. Kentucky Bible schools have the A. C. M. S. banner for two years, and a third makes it permanent.

State Missions have steadily grown and gone forward, as they have for a number of years previous.

We have averaged at work, for all or a part of the time, forty-five men. They were at work 21,568 days; preached 15,586 sermons; baptized 4,801; added otherwise, 4,801; total added, 9,602; organized 172 Bible schools; organized forty-three churches; raised for all State missionary work, including money for houses, etc., $144,284.99.

In the year 1909: In State work we had fifty-three men, who worked 5.097 days, preached 4,794 sermons, added by baptism and otherwise, 3,132; organized forty-eight Bible schools; organized nineteen churches; raised for evangelistic fund and building houses, etc., $4[illegible]919.28.

State of the cause: While we have much cause for rejoicing, we have many reasons for sadness. Our country churches are declining; many of them without adequate preaching and pastoral care; shortage of preachers felt here most sensibly. Twenty county-seats without a church that is Christian only; thirty county-seats with weak churches needing help. Fifty out of 121 county-seats missionary fields.

Seven counties without one of our churches; ten counties with only one or two; one-seventh of the State hardly touched.

Every educational institution needs adequate endowment—a white harvest-field—no spot where a dollar will yield as large as in Kentucky.

East Liberty Presbyterian Church, Saturday Afternoon, October 16.

Florida: The number of congregations in the State is about fifty. The number of ministers is about twenty-five. We raised last year for State Mission work, $1,572; for other church work, $16,790.85. The State Society organized three churches. The number baptized by its missionaries, ninety-four; three men in the field part of the time. Other additions, eighty-one; total, 175. The number of places assisted by the Missionary Society was eighteen; number of Bible schools, twenty-five; enrollment in these schools, 1,565. We have only about one Bible school for two churches. Value of church property, $130,415. We have but one strong church in the State, and that is the church at Jacksonville. That has about twelve hundred members. We have but two churches in the State that have preaching all the time without help, and this is not because we are stingy, but because we are not able to do better. Florida, as you know, is a tourist State, and it is an opportunity for scattering our teaching all over the world, or at least all over the United States, by preaching it to the people that come down there throughout the winter.

Arkansas: No response.

Great Britain: No response.

New Mexico: The great and fertile valleys, since the great irrigation projects have been instituted, are now blossoming like the rose, and some of the finest fruits that come to the great markets of the North and East come from that country; and in the last three years there have been over thirty-five thousand original homestead filings, and the class of people that are coming there is a representative, a cosmopolitan class; they are of a very high average of education. Our organized work is scarcely two years old. We have now about eighteen congregations, with about fifteen hundred members. There are twelve preachers who are giving their entire time to religious work; there are some fifteen preachers who are giving only a part of their time. Since the organization of our missionary society, there have been about eight churches organized. There have been several that were very much discouraged, that have been strengthened, debts have been raised, and the missionary conscience has been awakened within the hearts of the people, and these widely isolated Disciples have been brought into closer relationship; they are coming to feel the sense of missionary solidarity, and the sense of brotherhood in that great territory.

Michigan: I can hardly understand why it is to-day that we scarcely number eight thousand people in that State. We call it 111 points of operation. I can not honestly say 111 churches. I could count almost on the fingers of my two hands the real churches in Michigan which are living and supporting their pastors and contributing to the interests of our work and running winter and summer. We have about eighty preachers in the State. The State Missionary Society last year raised $3,000. It was Mrs. Ferris, of Detroit, who gave the $25,000 to start that splendid training school in Indianapolis. It was a Michigan sister who gave $10,000 for a school in Kentucky. It was a Michigan sister, Sister Scott, that left a legacy to provide for a little church in Ann Arbor, and out of that came the necessity for a Bible chair in Ann Arbor at the present day. So we have to say that the spirit of Michigan is on the upgrade; it is harmonious; it is progressive.

Ohio: Within Ohio's borders the Restoration movement in its very incipiency found fertile soul, and the seed sown has produced abundantly. The past century has witnessed the permanent organization of almost six hundred churches of Christ, representing at present a membership of ninety thousand. Ohio contributes liberally in her money, and sends much more to serve national and world-wide interests than she bestows within her own limits; and rightly so. In every department of human activity—commercial, political, industrial, social—are found worthy representatives of the people who say, "The Bible only." Ohio has been especially a producer of preachers, and the countries beyond have heard the voice of her missionaries. All the islands of the sea have listened to her harbingers of salvation.

While we have about 570 churches, we have about 250 churches that are pastorless. Our great need, and I think I voice a universal need, is for men, young men, strong men, who will prepare themselves thoroughly to take up the work of the ministry of the gospel of the Son of God. We have 142 towns of a population of one thousand or more with no church of Christ; we have four counties in Ohio with no church of Christ. We have twenty-seven county-seats in Ohio without a single church; and of our 570 churches in Ohio, the State Society has given aid directly to over 350 of them.

Our Ohio churches, and I suspect the churches generally, need, as congregations, to gather in their upper room and their wait on bended knee like the disciples of old, until they see Jesus Christ standing in their midst, and wait there until, like Thomas, shorn of doubt, they shall exclaim, "My Lord and my God!" Friends, then, and not till then, shall you and I be able to go forth Spirit-filled, Spirit-thrilled, and, in consequence, divinely empowered to conquer this old world, and claim it for Him who is King of kings.

New England: Masachusetts has eight churches. There has recently been organized another. Rhode Island has one. Connecticut has two. Vermont has two. New Hampshire has none. Maine has three churches that live. You may think from what I have said that from forty years' work in New England we have not done very much, and if you will look at our churches in New England, we have not. But do you know that this plea of ours is a plea that permeates?

Luna Park, Saturday Afternoon, October 16.

Northern Idaho: Twelve years ago we had one congregation and one church building, but since then, notwithstanding we have labored against many difficulties, we have eighteen housed congregations and six congregations unhoused. I appeal to our young ministers here. Will you not come out in Northern Idaho and help us to possess this land for Jesus Christ?

No response from South Carolina or Jamaica.

Colorado: There are thirty-seven of us from Colorado, not in this room, but at the Convention. The first Disciples came to Colorado overland in 1863, and located at Golden, fifteen miles west of Denver; the first Disciples known in Denver arrived there in 1864; the first church building in Denver was upon a leased lot, and was erected in 1866, about the same time as the one at Golden. Berdie Stover, the boy preacher, whose name has become a household word to the Disciples in Colorado, was the pioneer. He lifted the first spade of earth for the foundation of the house of God in 1873. The first located pastor in Denver was J. H. McCullough, now of California, and present at this Convention. The first building in Denver was a log building upon a leased lot, and in that building Bro. McCullough began his ministry. The first permanent building in the city of Denver was the building of the Central Christian Church that was erected under the ministry of Wm. Bayard Craig. The real missionary work in Colorado began in 1883. Our church there was assisted from 1883 continuously until 1891. In that year, by mutual consent of all concerned, the State of Colorado became the mission field of the Christian Woman's Board of Missions and has continued so until this date. The American Christian Missionary Society is now aiding in the support of our work. Counting all churches, large and small, weak and strong, there are sixty-three in Colorado, and, of that number, fifty-six have been either organized or supported by missionary help, leaving only seven out of the present number of churches that have been able to start without missionary money. The number of Disciples in the State is now seventy-five hundred, I believe We have not quite one Disciple to every one hundred of the population, as against one to nineteen in Kentucky, and one to eighteen in Missouri.

No response from Virginia.

Indiana: The Restoration movement began in Indiana very early in the last century. The State Missionary Society began co-operative mission work in 1839. Then we had 115 churches, now 796. Then there were 7,701 members, now there are 156,000. There have been 143 churches organized and 439 helped, with 60,910 accessions by State work. It is estimated that there have been given in fifty years to five of our general boards, $1,455,350.

This society has gathered and published information in reports of fields, forces and fruits of mission work. It has cited great open doors of opportunity and sounded "Macedonian calls." It has planned and held conventions, county, district and State. It has helped to introduce preachers and churches in the vital service of preaching the gospel.

It has *organized* and systematized the work on the missionary co-operative basis, so that by county, district and State co-operation the weak and *unreached* churches and the unoccupied fields can be *reached and helped.* Thus, "the strong can bear the infirmities of the weak" and churches can "bear one another's burdens and so fulfil the law of Christ." This is *the law* of missions and of missionary organization. "No man liveth unto himself."

It has gone out to the weak churches and waste places with evangelization. By demonstrating the life of Christ, these State evangelists have been able to overcome *anti*-missionary prejudices and quicken *o*-missionary stagnation into life and zeal, while the perishing have been saved and the spirit of the great commission for world-wide evangelism has been imparted to the churches, so that they have begun to support these great organized missionary societies with offerings of money and men.

It has helped all the churches to produce leadership for all departments of church work, both at home and abroad. It has given help in time of *almost hopeless trouble* to hundreds of churches, as in *New Testament evangelism* it has "set in order the things that were wanting and ordained elders" in these churches. It has given visions to inspire and instructions to direct in the *divine plea* for the unity of God's people that the world may believe.

Mr. Smith, of Oklahoma, made a few remarks, but, being far back in the hall, they were inaudible to the reporter.

The representative from Nova Scotia stated that they had twenty-two churches there, with a membership of about two thousand, and pleaded to have more preachers sent to that Province.

Duquesne Garden, Saturday Afternoon, October 16.

Montana: We have twenty-four churches and nineteen hundred members. We have twelve preachers. Last year we organized, under the State Board, two churches. We built three houses of worship and raised altogether for all purposes $38,293. Not only that, but we have had many converts, and in this work of winning souls to Jesus Christ Miss Park has had a great share, and I want her to sing for you this afternoon our rallying-song, "Montana for Christ."

Wisconsin: We have in Wisconsin about fifteen hundred members and seven preachers. We have built one church during the past year, and we hope to build more in the future. We revived one church that was dead and re-established it and held a great meeting. There are twenty-four representatives here.

Eastern Pennsylvania: This territory embraces about two-thirds of the territory and two-thirds of the population of our State; namely, 4,500,000. Early in our history some one journeyed to Philadelphia and started a movement in that city. Late in the twenties one N. J. Mitchell learned the plea in Ohio, and, having married a lady from Howard, Pa., moved to that place, and, laboring there, as a surveyor, organized a church, and later others near by. Soon after one S. E. Shepard was called to preach for the Baptists in Bradford County, and, learning from the Campbell publications the way of the Lord more perfectly, left the Baptists and organized churches on the basis of the New Testament alone. Now we have fifty-seven churches and about seven thousand members—one for each eight hundred of our population. "The harvest is great, but the laborers are few."

West Virginia: It is the State of Bethany College; it is the State also that has at present the oldest congregation of Disciples in the brotherhood—the church at Wellsburg. The church was organized by Alexander Campbell, Aug. 21, 1823.

Western Washington: Western Washington was organized about four years ago, but was not able to employ a secretary until the last year. During this time we have organized one church; we have built four churches that will aggregate about $20,000. We have drawn plans for four other churches. In addition to that, we have located eight pastors and have increased the pay of those pastors to the amount of $4,160, and yet they are not overpaid by any means. There are twenty-five delegates in the Convention from western Washington.

Tennessee: Tennessee has gone dry!

Kansas: Since you are to go to Kansas next year, I will ask the people of Kansas to stand and see who will entertain you. A young Kansan said recently that Kansas is a stretch of prairie, a land of sunflowers, a billowing sea of gold. Kansas is an emotion, a principle, a living spirit. Our work in Kansas began fifty-five years ago. A church was organized in a grove. The people were poor, but honest. During the last twenty years our State Missionary Society has added $32,000 to the fund, in a State where there are now living 52,000 Disciples. This is the influence that the State Missionary Society has had on our work in Kansas. So when you come next year you can learn more about the land of sunflowers and progress.

Illinois: There is quite a good sprinkling of Illinois boys and girls here. One hundred years ago Illinois was just an open prairie, with the prairie grass and flowers. Since then everything has happened. Alexander Campbell, Ben Franklin, Barton Stone and other great men came our way and preached the gospel in our State—a great State of good people. People came from Indiana and Ohio into central and southern Illinois and brought their religion with them, and these furnished us the means of starting many churches, so that today we have 765 churches in Illinois and 111,000 Disciples. Our State Missionary Board, organized in 1851, is responsible for the existence of four hundred of those churches, and more than one-half of the preachers who preach full time live in the churches the State Missionary Society established. We have helped, nobody knows how many weak churches, over and over again, within the last fourteen years. Within that time we have established eighty-five churches and have brought 18,500 people into the brotherhood during that time. We have helped a large number of congregations and put preachers in the churches by the year at a time. We have lost within the last three or four years forty-five churches, and, brethren, every last one of these, without exception, has died because it undertook to live by itself and for itself. Our State Missionary Society has been a power and a blessing to Home Missions and to Foreign Missions, and we glory in the thought that every church established preaches the gospel, not only in Judea and Samaria, but unto the uttermost parts of the earth. We could organize a great many more churches in our State, because there is only one Disciple for every thirty-four of the population. There is plenty of room there for us, but we can't find the preachers to fill the pulpit after the new church is established. We can't afford to establish a church and let it die for the want of a good minister. You good folks that have boys in your families that are the brightest and most promising in school, teach those boys to give themselves as heroically to the service of Christ as to the service of the Government. Many a father and many a mother will send their boys in the service of the Government at $1,300 a year. That is a good thing; but when the people get by this and are willing to give us the boys in our State, we will have an abundance of churches. We can only go as fast as the supply of ministers permits us. We want two hundred competent men—not men that are failures everywhere else—men that will gloriously preach the gospel of the Lord.

Mississippi: Before the war the cause was prosperous in this State, but most of the ministers were from the North, who went home to be with their families during that time of great trial. The work died; it has never taken much stride until just a few years ago. For twenty years the State Board accounted itself fortunate to be able to keep one missionary in the field to evangelize nearly two million souls. In the last five years that number has been increased from one missionary to seven, and the income from $2,000 to something over $7,000 annually. It is a great field for strong men who are willing to labor in the cause of Christ.

Australia: I think we have nearly 20,000 members and about 250 churches, and about fifty churches having 3,000 members, in the near-by islands, New Zealand. We owe, in a very large measure, our prosperity to the work you men have done there. We have sent our men here to your colleges, then your daughters and your sisters have married them, and they have settled in your presence and we have lost them to a great extent. Just in self-defense we have had to establish a college there of our own. The work in Australia is growing. Australia itself is almost the same area as the United States. When you fought against the old country and gained your freedom, you secured ours as well, for we never had to pay a penny of taxation to the old country. We have in Australia about ninety preachers of the gospel, trying to win souls for Christ. We have quite a number of Endeavor societies. We need men. We don't want men you can spare; we want men you can't spare.

Outlook and Appeal

Miner Lee Bates, Hiram, O.

Luna Park, Saturday Afternoon, October 16.

Regarding the outlook of our movement with its hundred years of history, I have three considerations to present. First, the world has changed; second, we have changed; third, our principles may have new effectiveness by new application and emphasis.

I. Our world is larger than it was. It is no longer a single river valley peopled by a single stock, but all river valleys peopled by all races. We hear daily from them all and come in daily debt to all for the common comforts of our homes. By the miracles of science they all have become our neighbors. This world contact has aroused nations from their sleep. They are no longer satisfied with the traditions of their ancestors. Thus upon us, as upon none before, is laid the obligation to preach the gospel to the whole creation.

This world mission is leading all Christian bodies toward the unity for which we plead. The undertaking is too great for any one body. Christians must join hands or miss the opportunity which the ages have been preparing for this generation. The non-Christian world can not even understand our denominational differences. Their needs are elementary and call for those fundamentals of our faith which are accepted by all believers. No other gospel can appeal to people so diverse. No other gospel is so potent to save from the appalling vice, injustice and despair of heathenism. The proclamation of such a gospel to such need leads the missionaries themselves into a consciousness of their essential unity. The spirit of fraternity, new-born in native converts, draws them irresistibly into one brotherhood. As in Jesus' prayer the oneness of his disciples is conjoined with the conversion of the world as means to an end, so in his providence the task of world evangelization is uniting the warring sects of believers.

M. L. BATES.

The world is also more complex than it was, particularly our American world. Our fathers wrought among people of kindred stock, industrially independent and alike in habits of thought. We, in our centers of population, must minister to a score of nationalities differing widely in temperament and education, in ideals and customs. City evangelization offers the same challenge to our strength and devotion and tends in the same way as does the work of Foreign Missions toward Christian fellowship and co-operation. Witness the numberless interdenominational and undenominational movements in our great cities.

Men no longer live industrially independent of one another. Each laborer is subject to the will and fortune of his union. Thousands of capitalists are but silent stockholders in corporations which others control. Vices to-day are vices of corporations and unions. Sin has new power, crime a new cover. The church can save this generation from its sin only by a unity as vital and as strong as the organized forces of greed and class interest which it must meet. The helplessness of individuals in the presence of massed evil is turning the attention of men from the doctrine of justification by faith to the practice of justice between men, from forms of worship to reforms in business, from the theory of the atonement to the bringing about of the at-one-ment of humanity. If the church is to be heard to-day, she must not only speak with one voice, but she must also speak to this new sense of need words of hope and direction.

Men's modes of thought are as diverse as their interests and education. In the beginning of the last century the first concern of all Americans was the safeguarding of those liberties whose awful cost they had not yet forgotten. The Constitution was their idol and the working out of its provisions their chief devotion. In the field of religion and learning, dogmatic theology was the dominant theme. Sectarianism was the crying sin. With the intuition of a seer, Mr. Campbell took Christian doctrine, the theme of the thoughtful and pious, interpreted it in the terms of constitutional government, and directed it against the schisms of the church. The "Christian System" was the "old Jerusalem gospel" in new American dress. By expressing vital truth in the modes of thought of his time, and applying it to the glaring sin of his day, Mr. Campbell became the prophet of his century.

To-day other interests and evils are paramount. The welfare of social and industrial groups, rather than individual liberty, is commanding first attention. The intolerable evils are civic, social and industrial. Dogmatic theology is the least discussed of scholarly or religious themes. Men think less in the terms of civil law and more in terms of natural law. Books which command attention to-day are filled with the terms and analogies of biology and psychology. The number of those whose interests and habits of thought are scientific is increasing. Confessedly this class has hitherto been least responsive to our preaching, yet the great principles of our plea are as true and as vital as they were before the development of modern science. If we serve our generation as efficiently as the fathers served theirs, it will be by as timely an interpretation of our principles in the modes of present thought and as vital an application of the old truths to the crying evils of to-day as our fathers made to the thought and need of their day.

The Christian world is changed in its attitude toward our plea. Leaders in all the great Protestant bodies accept the three fundamental principles which characterize our movement; namely, the obligation of Christian union, the supreme all-sufficient authority of Jesus and the Scriptures, and a rational evangelism which recognizes man's ability both to understand and to obey the will of God for himself. The inertia which is a quality of all masses and lack of spiritual motive are the chief hindrances to the more general practice of these principles. This inertia is seen in the persistence of party names, traditions, customs and prejudices; the lack of spiritual motive in the habit of leaving undone the duty that is freely acknowledged. Nevertheless, progress is being made. There is less flourish of denominational names, while growing prominence is shown toward the one name. The New Testament confession of faith is displacing others in various communions. The New Testament democracy is gaining ground in the government of the churches. The New Testament simplicity of discipleship is more generally preached. The New Testament ordinances are more rationally regarded, their original form and their moral and social significance are better understood. The closer agreement between other bodies and ourselves invites us to cultivate closer relations of fraternity and co-operation.

II. Not only have a hundred years wrought changes in the world about us, but they have wrought changes in ourselves. Three of the most important deserve our attention.

In the first place, we have became an organized religious body. The original purpose to work within the various denominations, seeking their union through a general return to the primitive faith and order, allowed large liberty of thought and cultivated close relations with brethren of differing opinions. Say what we will, the fact that we have become a party with relatively fixed interpretations and customs has somewhat restricted individual liberty, and embarrassed our plea for union. We can not escape the suspicion of self-interest when we ask others to stand with us, even though we have come to common ground in order that we might stand with them. In compensation we have gained the inspiration and power of a new group consciousness. Our advent into the family of Christian bodies has also imposed new relations and obligations. We owe them the respect, courtesy and sincere interest which is due between brethren. It is not enough that we stand shoulder to shoulder with them in bearing the great responsibilities which the Father of all has committed to all his children. We are bound by all that is holiest to join hands with them in fraternal co-operation. The spirit of the "Declaration and Address" by which we were begotten, the example we are setting before the followers of other gods, the respect of all good men in all Christian communions, economy of the means entrusted to us, the love of brethren, the spirit and prayer of our Lord—all commit us to this program.

In the second place, we have grown in numbers and power. The progress and achievement of a hundred years have just been recounted. To whom has a diviner cause been committed? To whom have nobler prophets been given? Upon whom has a more gracious providence been bestowed? What people has such cause for thanksgiving and holy pride? Yet, lest we should be puffed up and begin to say that "by our own power and godliness we have done these things," it is well to remember that, although we rank fifth among the religious bodies of America, we have produced no book, periodical or institution which is generally recognized to have had wide and profound effect upon our country. At the end of a hundred years we have no man among us whose power is felt in a large way beyond the limits of our own brotherhood. Other great communions have made greater growth during the century than we, and our rate of growth seems to have decreased by two-thirds within a dozen years. These considerations may well moderate our confidence and arouse us to heart-searching. The facts of our growth give ground for optimism, but not for boastful prophecy.

In the third place, we have changed the emphasis in our preaching. Since entering the family of religious bodies we have become more and more like them. Having effected a union with no one for more than seventy-five years, we no more expect it than do our neighbors. We look for the union of Christians as a far-off divine event toward which the whole creation moves, but who to-day would think of calling a paper devoted to its advocacy the *Millennial Harbinger?* In practice, how many ministers or congregations look for, pray for and work for Christian union in their own communities? No principle can continue to be a living principle after hope dies.

Two variations in the form and emphasis of our preaching suggestively illustrate the effect of environment upon the message of the minister. In those localities which feel least the currents of educational and industrial progress much and proper stress is laid upon loyalty to the Word, but sometimes with almost exclusive application to the name, creed, ordinances and organization of the church. The phrase "ancient order" is indicative of this conception of the gospel. Denunciation of those varying from this order is seemingly regarded as the highest and holiest duty of the ministry. The sad but necessary result appears this Centennial year. A considerable group of these churches have separated themselves from us. Sadder still is the fact that for decades there has been no living, functioning union between them and us. Rigid uniformity in church order and in the interpretation of a few texts is a brittle bond of union. The soul of Christian union is moral and spiritual oneness. Working uniformity in church order and agreement in theology constitute the body. If the soul is absent, the body is dead and ready to decay.

In those localities where the currents of modern life and thought are strongest, loyalty to Jesus and the Scriptures is emphasized, but with increasing stress upon the moral and spiritual virtues. Jesus is honored and obeyed because in him is life, the norm of all life and truth, rather than because he is King. Large liberty is allowed in matters of opinion and method. Effectiveness in character-building, evangelism and social uplift is the first consideration. The missionary enterprise particularly has given that unity of spiritual purpose which has made vital and serviceable the union of these churches.

These divergent variations in our preaching, generally characterized as conservative and progressive, give ground both for anxiety and for optimism. This divergence must test to the utmost the unity of our own body. The variations are an evidence that we have some power of adaptability. If there were no diversity of statement or method, there would seem to be little hope of our being able to present our principles persuasively to varying types of mind or to apply them effectively to the problems of succeeding days. That we have become diverse in modes of thought and methods of work is more a reason for hope than a cause for fear.

III. It remains for us to note what new emphasis or application of our principles may be called for by these considerations.

1. The fact that the world to which we minister is complex and diverse calls for liberty of method in presenting the one gospel. He who puts his message into the formulas and phrases of the fathers when preaching to communities whose manner of life and ways of thinking are the same as the thought and habits of the communities to which the fathers preached, is not out of date. The fathers were confessedly progressive preachers to their generation, and a like message to like people is progressive to-day. Similarly, he who preaches the same gospel to men accustomed to the attitude and methods of modern science, puts his message in the scientific formulas and phrases which his hearers understand and feel, is not, therefore, unapostolic. An apostle said, "To all I have become all things that by all means I might save some." He who with scientific methods and materials builds a solid foundation for faith in the mind of an informed and thoughtful young man of to-day, is virtually constructive.

Here, then, we meet our severest test as a people. In our own land are communities intellectually and socially one hundred years apart. Is the liberty we profess large enough to permit the preaching of Christ to each in the vernacular of his own thought and life? Has the modern mind so far learned the mind of Christ as to honor in love the preachers of primitive speech and manner for their common faith's sake? Has the conservative mind so far learned the love of Christ as to trust the preacher of modern vocabulary even when he can not understand how his brother finds consistency between his phrases and his faith? To demand liberty for ourselves is far easier than to grant liberty to others, but here also "it is more blessed to give than to receive." So long as we have the common faith in a common Saviour, our risen Lord; so long as we have the common purpose, to do his work in the world—so long let us cultivate that mutual love which bears and forgives and trusts and serves in the unity of the Spirit and in the bond of peace.

I would not minimize the dangers to faith which lurk in the scientific thought of to-day. Periods of transition are peculiarly perilous. But the youth of to-day are not different from the youth of yesterday. They are as clear in head and as clean in heart—no more, no less. Our Master lived his life, spoke his truth, died his death, and trusted men. We need not fear to follow his example.

nances and order of the church are concerned, we have seldom shown lack of

2. The modern conception of authority and the ever-present temptation to indulgence and neglect call for emphasis upon our central principle of loyalty to the authority of Jesus and the Scriptures. So far as the doctrines, ordi- fidelity. Obedience here is simple, conspicuous and comparatively easy. In the diviner virtues of the heart, love and humility, prayerfulness and purity, forbearance and forgiveness, liberality and helpful ministries, our loyalty has sometimes been less marked. "The first ought we to have done, and not to have left the other undone." No life grows strong and true by the strict observance of one set of duties to the neglect of others. The recognition of the "all authority" of our Lord by obedience to the "*all things whatsoever*," is the form of loyalty which needs emphasis to-day. If any man is interested chiefly in the discussion of first principles, loyalty to Christ requires that he leave first principles and go on unto perfection in Christlikeness. If any man is interested only in the ethical and social ideals and stimuli which Christianity offers, loyalty to Jesus requires that he be true to the "first principles," for they are divinely appointed means to spiritual attainment.

Those in sympathy with the pronounced change of religious interest in recent years from doctrines and ceremonies to those moral and spiritual elements of which character is built, should not too hastily conclude that our distinctive plea is no longer timely. It is true that the peculiar tenets which have characterized our evangelism are matters of church doctrines, church ceremonies or church organization. This is due, however, to a restricted application of our fundamental principles rather than to any limitation in those principles. Recognition of the supreme authority of Jesus and the obligations of Christian union and world evangelization are ethical, social and spiritual through and through. The New Testament creed and law of pardon are vitally so, and in the New Testament ordinances and organization there are moral and spiritual values which we have too little taught or appreciated. There is no virtue in the neglect of ordinances to deepen spirituality. There is all virtue in moral and spiritual purpose to make ordinances beautiful and life-giving. The trend of modern thought and interest does not render our plea obsolete, but it does reinforce our obligation to give first emphasis to the moral and spiritual elements of the plea and to apply our principles to the whole range of conduct.

The demand of the time that religion should be valued according to the measure of the appeal which it makes to the ethical motives, is just. Only as these motives are awakened can there be any real salvation from sin or attainment of godly life. But a mere system of ethics is impotent to awaken these motives. At a time when men seriously propose as suited to the modern world a religion in which there shall be no wisdom or power or love above our own, a religion from which all that is supernatural has been expurgated, there is need of preaching with new power of persuasion the central truth of our message, that "Jesus is the Christ, the Son of the living God." It will be a fatal day when this faith fails from the earth. Man will have lost his holiest inspiration, humanity its hope.

3. The subsidence of obstacles, the age-spirit of union, the changed attitude of the Protestant world and the stupendous tasks which confront the church should fill us with new hope and zeal for the cause of Christian union. "It is daybreak everywhere."

I recently learned of a rural district where neighboring congregations of Baptists and Disciples united in calling a Disciple as pastor of both. At the meeting of the Baptist Association he was given the best place on the program. In the same district one Disciple and two Baptist congregations united in calling a Baptist minister, who preaches every Lord's Day morning for the Disciples, presiding afterward at their communion service. In the convention of Disciples he was ignored and the congregation he served criticized for disloyalty to the plea. I would like to believe that this is the only community in which such a thing could occur. Christian union is not a plank in a party platform, but the sacred duty we share with all who believe on our Lord Jesus Christ.

Indeed, Christian union has already been achieved in a considerable number of places and under the most varied conditions. It is noteworthy that the steps by which union has been brought about follow one invariable sequence: first, acts of Christian comity; second, practical co-operation in Christian service; third, organic union. We may be taught as truly by the Father's providence as by his precepts. This sequence says distinctly that Christian union is less a matter of the head than of the heart and hand. Wherever union has actually taken place the heart has moved first to acts of comity; then the hands in co-operative service; and finally the head in consummating organic union. We have too long been going at it head-first. If we really desire to bring about the union we have been preaching, we must proceed in the natural order. Christian union is not a victory to be won in debate, but a virtue to be attained by self-denial and mutual service. Christian union needs to be practiced more than it needs to be preached. Many are waiting only to see how it can be effected. Our new duty is to set them an "approved precedent," as in the past we have taught them the "express precept."

We have reviewed some of the changes which one hundred years have wrought within and about us, and considered their bearing upon the future of our cause and mission. The outlook confirms our confidence and renews our enthusiasm. Of that other ground of our assurance, the Holy Scriptures, we have spoken. From them we know that our cause is of God and can not fail. Our mission as a people may be limited, but only by our own narrowness of vision and our feeble devotion.

We have but one need, men. We need great-souled men who feel the world's need and will answer it with their wealth, their talents and their time. We need far-visioned men who see the meaning of the great movements of our day, the wider meaning of our own movement, and will show us our responsibility. We need men of learning and piety who will open anew the word of God, letting the full light of their generation fall upon it in order that the full light of that Word may fall upon their generation. We need men of power and leadership whom difficulties merely arouse, and great undertakings only inspire; men who will lead us to world conquest for righteousness and brotherhood in the faith of our Lord Jesus Christ.

In the name of the new century:

I appeal to you, ministers of the Word, because you have been called with a holy calling. Teach us to believe in God and to believe in our brethren. Show us to-day the duty for to-day. Give us visions of the better to-morrow.

I appeal to you, fathers, because you have been tried and found true. You have learned wisdom. Give us of your wisdom. You have wealth and sons. Both belong to the new century, in which both will in some way be spent. I boldly ask both your wealth and your sons for the kingdom of God.

I appeal to you, young men, because you are strong. The world of to-morrow will rest upon you. Dare to believe in it as you believe in God. Dare to feel its need as you feel your own hunger. Dare to give yourselves for it as the Christ gave himself for you.

Outlook and Appeal

Harry D. Smith, Hopkinsville, Ky.

Carnegie Hall, Saturday Afternoon, October 16.

To-day is a memorial. It is a prophecy also. It is Ebenezer. It may be Pisgah, the vision of future conquest, and Olivet, the sense of divinely imposed obligation to master the world, both in one. We might, alas! convert it into Kadesh-Barnea—which is but another name for rejected opportunity—for delayed achievement.

How, then, let us ask, ought we to be

affected by these reports of what under the blessing of God we have planned and done?

To what conclusions ought this day to conduct us?

Certainly we ought to be profoundly convinced that the enterprise of consolidating the church is feasible. Those who have identified themselves with the churches of the Restoration are a great host, sufficient to populate three such cities as this in which we are now gathered. Nor did the greater part of these idly and unquestioningly inherit this conviction, but came to it with care and pains, sometimes through fierce battles with prosperous and respectable prejudice and seductive self-interest.

I think I hear them without there now—this mighty army of our people—cry to us—cry to the heavy soul of the "iron city"—cry to a divided church waiting perplexed, but thrilling with the motions of a newly conceived hope—cry to the deeply, though unconsciously, interested world—and say, "The work is great—divinely great—but it can be done."

And there are those who, though they belong not to our churches, nevertheless share our faith that peace and partnership may yet bind in one all the people of Christ. On every hand of late voices of leading and of power are heard, pleading from the platforms of parties the cause of catholicity. And every year interdenominational assemblies are more frequent, more representative, more influential, and more and more in the midst of these is seen the vision of "one like unto the Son of man," who lifts his hands in prayer that "they all may be one." Nor is there wanting the testimony of actual co-operation to the feasibility of Christian union. But a surer witness than any of these that, in our quest of union among Christians, we do not follow a mirage in the desert of partisan strife, but the gleam of heaven, is in our own breasts. For which of us who have once espoused the cause of a reunited church has not thereafter felt a vast forbearance, an importunate and imperative brotherliness toward every follower of Jesus, a brotherliness which, uttering itself in words and attitude alike, has called aloud to every Christian of every sort, "You are my brother, my sister. You may not allow the claim. You may even misunderstand my spirit and purpose in making it, but you are my brother, my sister, I tell you. You shall not—you can not—raise efficient defences against my love"? Having felt thus the spell of the grand ideal over our own souls, we can not doubt its power to subdue others, its ultimate triumph throughout the church. But our most solid ground of hope in this enterprise is the fact that Jesus prayed for it. Him the Father can not but hear and heed. So our fathers trusted long ago, and so we trust to-day.

H. D. SMITH.

Another conviction which this day should root in us as the oak of a thousand years is rooted in its native earth, is that this enterprise of unifying Christians is necessary. By reason of denominationalism there is an endless, useless, senseless reduplication of the apparatus of administration in missions, frightfully costly in both money and men. By reason of denominationalism the village and country church is often a feeble, flaccid, dying thing — two to ten churches where there should be but one. By reason of denominationalism, which sunders the church into fragments which are often contemptibly ineffectual, the skeptic grows supercilious, the infidel blatant, the thoughtless torpid in the presence of the gospel. Thus again the problem of paganism at home is largely denominationalism. By reason of denominationalism the honest seeker after divine truth, both at home and abroad, is bewildered, knowing not to whom to turn for requisite teaching. By reason of denominationalism giant evils, social, political, moral, strut Goliath-like in boastful and brutal challenge—evils that long since had cowered and slunk away like whipped dogs to their kennels at the mere sight of a united church. It is the repeatedly expressed conviction of the more thoughtful of all parties that there must be, and that soon, a more real, more tangible, more visible unity among Christians.

As to apologies for division they grow daily less frequent, less sincere, less credible; and those who make them proclaim thereby their own unfitness for leadership, their own inability to keep step with the mighty marching music of God.

We should feel upon us the urgency of a vast and practical necessity as we plead the cause of Christian union. We should press it home to all hearts as the indispensable prerequisite of the rule of Christ over our race. Let us then pray for it, plan for it, talk for it, argue for it, work for it, live for it—as our fathers did. Let us do all in the love which is the bond of perfectness, taking care that we never hereafter plead for union in the jealous and hateful spirit of division.

If we have stood for the universal communion of saints, we have stood for the widest spiritual liberty also. Our plea on this account arose most naturally. Our fathers were not long in discovering that the force which drove and kept Christians apart was the tyranny of unauthorized standards of doctrine and polity. And so they found that in order to be one they must be free.

Each of us has thought his own thought, spoken his own word, lived his own life, regarding no human standard, answering to no human authority. And we are free to-day, more widely and deeply free than Christians of any time since that of the apostles. We have, indeed, those who are called representative men. But to what extent do they represent us? Just to the extent that they teach us or that we teach them, or that they and we mutually instruct each other. They hold in their hands no scepter except it be that of truth, there is no halo of authority upon their brows except it be that of truth. We are bound to follow them only as far as we shall see for ourselves that they follow truth. And each soul of us must judge for himself what is truth. Those of the past not only brought us from under the yoke of other men's opinions, but, most of all, they resolutely refused to bind us with their own opinions. They bequeathed to us a precious legacy of truth, and along with it the spirit of the pioneer, their own spirit of heroic daring, which travels guided by the stars.

Coincidently with the discovery of our fathers that we must be free in order to be one, it was clearly seen that in order to be free from human tyranny it was necessary to submit to divine government. The rule of the tyrant would last until the sway of the rightful sovereign should begin. Therefore our fathers stood for loyalty also—loyalty to Christ. Each one of them said, "Let no man trouble me," and in the same breath, "I am the bondservant of Jesus Christ." They called no *man* master, but they remembered with tender and Scriptural devotion that one *was* their Master even Christ. Their liberty was not license. It was true liberty, and had its law therefore. That law was the will of Christ. What would Jesus have them do? That was their first and last question. When they had heard Jesus speak, either in his own person or by his apostles, controversy was at an end.

How has this propaganda of loyalty to Christ prospered among us? Are we still loyal to him?

Perhaps we shall most quickly arrive at satisfactory answers to these questions by raising another. Let us ask, then, What is the true test of loyalty to Christ? The Scriptures are clear upon this point. They require (1) confession of him as Messiah and the Son of God; (2) baptism into the name of the Father and of the Son and of the Holy Spirit; (3) stated and frequent meetings with the disciples to celebrate the Lord's Supper and for mutual instruction and exhortation; (4) a certain simple polity or government for the church; (5) a holy life, the standard of which is Jesus himself.

The good confession, as of old, stands the stalwart guardian of every church door. Nor have we emasculated the mighty words of the divine symbol. The confession, thus constantly and ingenuously used, keeps alike from Unitarianism, which sinks the deity of our Lord in his humanity, and from those orthodox speculations concerning him which perplex the intellect without deepening devotion or enlarging service.

We have held fast and stand to-day upon primitive ground in respect of baptism. That the beautiful ordinance looks in some real way *forward* to the remission of sins; that it is for penitent believers in Jesus as the Christ, the Son of God, and for such alone; that its form is immersion and its element water—is held by us with practical unanimity. Whatever disposition has been in any of us hitherto to abate something from these views, especially in the matter of the form of the ordinance, lest they should hinder us in our work of pacification, has departed. This disposition has gone, first, because we have felt that we must obey God rather than men, though the temptation to do otherwise should wear the radiant form of Christian union itself. It has gone, for the second reason, that ampler experience has shown us in this particular what we always saw to be true in general, that the really catholic is the primitive.

We still set the table of the Lord in the midst of our public worship; we still say to those who may be gathered about it with us, "Let every man examine himself, and so let him eat." The ideal of the weekly observance of the holy feast is realize in the most of our churches.

As to the teaching had in these assemblies of our people, whether preaching or less formal instruction, it aims first of all at being true to the mind of Christ. To this end it keeps close, as a rule, to the great Book. As a result, it is simple, popular, practical. It makes much of religion. It cares little for theology. It is evangelistic, it has its eye upon the world. The genius of conquest is in its breast. It would get things done. It would destroy the traffic in intoxicating drinks; it would abolish the oppressions of corporate greed; it would show organized labor the folly of violence and the wisdom of obedience to the law; it would shame vice, rebuke worldliness, uproot heathenism, promote domestic religion, build the Christian school and the church. It would pull down sin and set Christ upon the throne of the world to rule now and everywhere in its daily life.

It is safe to say that our own doctrinal loyalty was never before so great as now. The Bible was never taught among us more generally, more intelligently, more enthusiastically. Our churches were never before so filled with the resounding call to work. The name of Christ never before so permeated our sermons, our class exercises, our hymns, our periodicals, our books.

Never before have we preached the atonement with so profound conviction that without the shedding of blood there is no remission. Never before have we proclaimed with more exuberant confidence the resurrection of our Lord and the hope grounded thereon of the general resurrection and of the life everlasting.

As to government, that simple, flexible polity which the original study of our fathers discovered to have been approved by the apostles, we have adhered to without addition or abatement, not because our fathers approved it, but simply because a like original study of the same matter has brought us to the same conclusions concerning it.

We have treated heresies and all ministerial irregularities quite as promptly and efficiently as our brethren of the most compactly connectional churches, and, in respect of the aftermath of division and strife among leaders and churches in such cases, far more successfully.

The seriously offending preacher among us has simply dropped from his place for lack of employment, and the churches and preachers in general have not been troubled with a trial that arrayed them in contending ranks from end to end of the land.

We ought, however, frankly to admit that in some respects we are at temporary disadvantage in our polity. You anticipate me. You are aware that the very extent and thoroughness of our congregational and individual independency hinders for the time being those great general enterprises which require extensive co-operation—such as national and foreign missions, schools, colleges and large charities.

Our disadvantage is that which inheres in democracy everywhere. Democracy can not be better than the average citizen, therefore it is that the citizen of the free country must be taught. The safety and progress of his nation demand it. Better government waits for a better citizen. What our case requires, then, is not a change of polity, but education in missions and benevolence, in all wide sympathies and activities, in the divine [illegible] of love applied to the need of the race.

Let us now apply to ourselves the final test. How do we live? Are we good husbands and wives, keeping our marriage vows in their spirit as well as in their letter? Are we wise and loving parents, leading our children to esteem even the reproach of Christ greater riches than the treasures of a Rockefeller or a Harriman? Are we good guides of youth in general, encouraging the best and strongest of our sons and daughters to give themselves to the great special ministries of the church? Do we reverence age? Withal, have we the spirit of service which sanctifies itself for the sake of others, and not for the pharisaical satisfaction of feeling itself better than others? Do we understand that all unity, all liberty and all loyalty, in order to be Christlike, must look with passionate eagerness to the healing of the hurt of sin in every human heart?

Our corporate activities and private lives will bear comparison with those of our fathers. Not less will they bear comparison with those of our religious neighbors, all their and our respective circumstances being taken into the account.

But let us not mistake our situation. The life of Christ which we are pledged to pursue rises a vast height before us still. We have need of patience, skill, industry, watchfulness, high purpose; in a word, of the mighty upholding and impelling spirit of God.

We turn now to the new time. Let us greet it with the temper of those who are too humble for ecstasy, too faithful for discouragement, seeking the old paths still, and, whenever we shall have found them, walking in them. Then, after another century, they shall speak of us and our labors, as the first historian of the church wrote of the Evangel in the apostolic time: "So mightily grew the word of God and prevailed."

When Alexander Campbell founded his second great periodical, he named it the *Millennial Harbinger*, and we are persuaded that he was essentially right. For even generations are but minutes upon the dial by which God works. The night of division in the church is far spent. The day of her unity and conquest is at hand. All the airs of our time are laden with songs that promise the morning.

Outlook and Appeal

Mrs. Louise Kelly, Emporia, Kan.

East Liberty Presbyterian Church, Saturday Afternoon, October 16.

It is He—the Captain of our salvation—who hath won for us these victories. It is He who hath slain the giants of evil in our ranks; who hath stopped the lions' mouths; who hath inspired us to go forward without fear. It is He, not the historic Christ of Galilee, who slept in a borrowed tomb, but the larger Christ of the centuries, who stands in our midst with the glory-light upon his radiant brow, pointing to the larger years before us which beckon us on. If the new century now beginning is to write new and grander chapters in our history than those already recorded, we must apprehend more fully the passion of the Christ and the place of the church in its fulfillment. Our God expects that the hundred years ahead "shall be as much more abundant in effort, intelligent in zeal and glorious in achievement," as the century which began with the "Declaration and Address" surpassed that which went before it. The past is swallowed up in eternity. We have waited for the vision; behold, He goeth before us!

WHAT OF THE OUTLOOK?

Never was the presence of the Christ more manifest among the nations; never were his mighty steppings more felt throughout the earth. The Government upheavals in Russia, China and

Turkey, the marked moral and commercial reforms in America, the great revivals sweeping both Eastern and Western hemispheres, are indications that Christ is leading his armies in the great forward movement, and that leaven of his teachings is at work in all lands.

We who believe that to us, as a people, was accorded the honor of inaugurating the movement of Christian union among the peoples of God, may lift up glad hearts of hope and expectation, for the fulfillment of our Master's prayer draweth nigh—nigher, perhaps, than we dream. "There is a sound of going in the tops of the mulberry-trees" and every rustle of the leaves whispers unity.

The World's Endeavor Convention at Agra, India, next month, and the preparations for the World Missionary Conference to be held next June in Edinburgh, Scotland, are but indications of the increasing momentum of this movement.

> "Out of the shadows of night
> The world is rolling into light;
> It is daybreak everywhere."

And we, the favored people of God, standing in the glorious liberty wherewith Christ hath freed us, needing no creed revision, no wordy explanation of doctrines formulated by men, what indications are seen in us, that we have sounded the dominant note of this great onward movement?

The outlook is full of promise. Never have we so proved our right to exist as the chosen people of God, as in these last days when we have given the King's business our urgent attention and bent ourselves to our God-given tasks. This great assembly, and the record of the offerings poured into our missionary treasuries, are eloquent tributes to our interest in world-wide evangelization.

What a noble array of leaders has risen up at the call of the King to lead the church to further conquest, "of devout men a great number, and of honorable women not a few"! Greybiel, Boyd, Ewing; the Whartons, Meigs, Garsts, Dyes, Sheltons; our princely young martyr, Dr. Loftis, the latest to fall, and scores of other illustrious names which are written in the book of God's remembrance and in redeemed hearts forever. How the ringing echo of these heroic lives thrills us like the calling of a mighty wind! No weak-kneed Christian, these, who have poured out their life-blood in labor and travail that the kingdom of God may come. It calls for the sternest stuff of which mortals are made to make a life decision involving toil, hardship, constant sacrifice. These are our stalwarts, our spiritual Calebs and Joshuas who have gone forth to capture the strongholds, the outposts, equipped only with faith in God and less than a handful of men. Let us thank God for a "type" of gianthood to which all believers may both aspire and attain." Let us pause to voice our gratitude for the inspiration of the lives of our glorified ones, whose names are written in the "Westminster Abbey" of our memories; whose example of holiness, heroism, humility has saved us from our lesser selves to a holy fellowship of service; whose hands still beckon us up the steeps of duty, till love shall crown our efforts on the shining tablelands of God.

MRS. L. KELLY.

APPEAL.

While the outlook is full of hope, our eyes must not be blinded to the conditions which threaten our strength and peace. There is danger that zeal for numbers shall outrank our wisdom in the patient instruction that leads to transformed lives.

If the fathers of the church were great preachers and debaters, the mothers of the church were great *pray-ers*, and the fragrance of the morning and evening incense was kept in their lives by unseen censers, while the life of the church was kept in vital touch with its unseen Head. Shall we be true to the larger plea of the advancing Christ who waits to convert his church into a dynamo of life-saving power? Shall we be true to the larger position God is forcing us to take by virtue of the vantage-ground gained through our proclaimed principles in the past? Shall we go forward, achieving the larger victories which our present strength prophesies shall be ours? How can it be otherwise?

Then, to your knees, O Israel! Let the fathers and mothers be true to their priestly function in every family. Let the altar fires be rekindled in every home. Let the word of our God be restored to its primitive place and power in our hearts and lives. There are many paths "which wind and wind," but only one which "shineth more and more unto the perfect day." Many are running to and fro and knowledge is increased, but wisdom ever waits to hear the voice of God. False Christs are crying, "Lo, here!" "Lo, there!" but there remaineth but One who has dispelled earth's midnight with heaven's glory, and caused life to spring from the bosom of death.

He waits to enter the throne-room of our lives, as we have accorded him the supremacy in our profession of faith.

Can it be truly said of us that we are God's experiment before the world in Christian union? Then let us hasten to fill in and cover over every unsightly rent in our household of faith with the wonderful love of God, and learn to sing again with fresh vigor and meaning this old favorite of our fathers:

"How sweet, how heavenly is the sight
When those that love the Lord
In one another's peace delight,
And so fulfill the Word.

"When love in one delightful stream
Through every bosom flows;
When union sweet and dear esteem
In every action glows."

The machinery of our movement has become so splendidly equipped it may be said we have reached the very flower of perfection in church organization. It now remains for us to grow so large in our intelligent sympathy that the whole harmonious plan shall be seen by us in the working of every part, that no partisan spirit shall be tolerated. Our royal family of missionaries laboring under whatever board, in whatever field, should be accorded equal honor and recognition in our loving thought and prayer. They are our "live wires" connecting the church with the divine batteries of heaven, and saving us from the paralysis of selfishness.

WHAT SHALL THE CHURCH OF THE FUTURE BE?

It shall be the church of to-day shorn of its weakness, divested of its angularities, stripped of its ease and sinful display of wealth—all schism, all bitterness swallowed up in the one consuming passion of speading the redeeming, uplifting gospel of the Son of God.

It shall be a church filled with a positive, resistless purity of life, which not only escapes pollution itself, but wrestles with "whatever defileth or worketh abomination or maketh a lie." A purity "so assertive and contagious that impurity and corruption can not co-exist along with it."

Do you charge me with painting too idealistic a picture to be realized in our present-day conditions? I would bring before you the church in Africa, which is so nearly the pattern of its great prototype founded on Pentecost that we stand in amazement before its triumphs. We marvel that such grace of character can be carved from the flinty rock of heathenism in ten brief years. With every member a total abstainer from tobacco and liquor; tithing the minimum standard of all giving; with every tenth man in Bolenge and every fifth man in Manyeka a missionary, these noble Christians stand as an open rebuke to the cheap type of Christianity filling our Laodicean churches in America. They are "black, but comely." Oh, ye sons and daughters of Jerusalem, and except we repent quickly, they will sweep into the kingdom of heaven before us. Behold, God hath chosen the weak things of the world, and things that were despised, to prove the might of his transforming power in lives wholly surrendered to his will, that "no flesh shall glory in his presence."

"Be still and know that he is God!"
God is exalted among the heathen!
God is exalted in the earth!

These triumphs of grace from all our mission fields are the seal of God's approval upon us as we enter in earnest upon our heaven-sent mission of world-wide conquest.

Shall we fulfill our destiny as the

crowning effort of God for the unification of the church? as the chosen heralds of God for the proclamation of his mighty gospel throughout the earth? Then let this Centennial celebration mark the birth-hour of a new spiritual era in the life of the church! May the Lord Christ lay his cooling hands upon us that our fevered pulses may grow quiet; that the scales of pride, narrowness, bigotry may fall from our eyes and we may see him, our incomparable Leader, and our place in the fair design of his glorious plan, as he calls out his church from among the churches and from all peoples and kindreds, tribes and tongues, that he may present unto himself a glorious bride, having no spot, nor wrinkle, nor any such thing, but shall be holy and without blemish.

Let the bride hasten to array herself in her robes of fine linen, pure and bright, *for the bridegroom waits!*

> "We and to-day! A church sublime,
> And the great pregnant hour of time,
> With God himself to bind the twain!
> Go forth, I say, Attain, attain!"

Outlook and Appeal

A. D. Harmon, St. Paul, Minn.

Duquesne Garden, Saturday Afternoon, October 16.

Two propositions are fundamental to a comprehensive outlook or an appropriate appeal. First, what is the ultimate purpose of God in his church, and are we in harmony with it? For, our mission as a people must be subordinate to and comprehended in the ultimate purposes of God in the world if we shall have a great future. Second, what did we set out to do and are we doing it? Our faithfulness to this double service determines the breadth of our outlook and the nature of the appeal.

The mission of the Disciples of Christ is variously stated—has been, indeed, by the preceding speakers—but the significance of every statement has been virtually the same. There are three regnant notes in which all other elements are comprehended and absorbed.

1. The authority of Christ. That embraces New Testament Christianity, the authority of the Bible, loyalty to the ordinances, etc.
2. Individual liberty.
3. Christian union. About these three notes plays every phase of our thought, as the different refrains of a great melody.

What more regnant in Christian thought to-day than the sufficiency of Christ? His exaltation above party, creed, name and denomination is the chapter now being written in church history. Denominational glory is becoming less than his glory. When he stands, other kneel. When he speaks, others are silent. When his name is pronounced, others' names are forgotten. He is fast becoming the recognized light of the soul, the recognized authority in his church. No stars shine above him.

A. D. HARMON.

The friendliness with which the church universal now receives the new emphasis on the sufficiency of Christ, and the readiness with which the substance of the "Declaration and Address" is now conceded, is the indorsement of our fathers' wisdom. A tabulation of the factors that have produced the exaltation of Christ in his church is not the thing most consequential. The fact that Christ is beginning to come into his own is the fruition of the fathers' hope and ours. However, one familiar with the fact that every advance of truth in the church has been contested by the inch can but feel that the people who have made the primacy of Christ their especial business deserve a modest measure of the credit. Though we may have to await the impartial pen of a coming historian to ascribe us that honor, nevertheless, in the consciousness of such service rendered, no man can rob us of our joy.

The readiness with which the church universal now concedes the primacy of Christ may prove the snare of this people. He must occupy that place. We are now in the period of possible compromise by assuming the motive for the deed. Enthusiasm and sentiment have often conceded a principle to facilitate a nuptials; wrecked a life. An extenuation that substitutes Papal decrees for New Testament ordinances, the convenience of the individual for the authority and precepts of Christ, is a compromise that will require a subsequent prophet to call the children back to the fathers.

The time when clear-voiced leadership, with the note of authority, is imperative, is when the multitudes begin to move. A Robespierre may incite a movement, but it takes the prophetic vision and the steel grip of a Napoleon to bring out of it an established order.

The most significant year of our century is the one hundredth. It is for such a time as this that we have come. We do well to celebrate the one hundredth anniversary of the "Declaration and Address." We do best if, at the same time, we dedicate ourselves anew to the task of restoring Christ's undivided authority in his church. Never did the centuries offer to any so fair a crown as that which now awaits the thorn-pierced brow. Never did any people cherish so deep a joy in seeing their mission fulfilled in Jesus Christ, crowned Lord of all. The reason that we ever were as a people is the reason that we are. He that is faithful to the end shall receive the reward.

But has anything been achieved in personal liberty? One and a third million Disciples claim the heritage—freeborn. All Christendom has restricted the power of ecclesiastical courts, and possesses a larger liberty.

There is scarcely a religious council that either dares or desires to resolve itself into a court to try heretics. The spirit of Christ has robbed the church of police power and her courts have become missionary conferences. And, this, too, is the long-hoped-for day of our fathers.

Yet, my appeal is, lest having ourselves opened the door we shut it in our own face, lest having broken shackles for others we forge them for ourselves.

For one man to sit as arbiter over the individual conscience is Romanism. Multiply that one by fifty and we call it an episcopate; by a hundred and we call it a conference, a synod; by ten thousand, and let them attempt to judge any brother's liberty, and it is medieval ecclesiasticism, though it be called a national convention. If the mother tincture is wrong, the whole trituration is wrong, however much diluted.

The New Testament seal of truth rests upon the Disciples of Christ in that they have never tried a heretic. The light of truth has been so plain that individual liberty could do no otherwise than walk in it, or immediately walk out of it. If ever the orthodoxy of this people is disturbed, our remedy is not in ballots, but in a call to our knees. If a heretic can disturb the liberty of any people, it is because they have lost the truth that conserves liberty. If he can undermine the foundation, it is because there is a more solid rock beneath it. The historic heretics have been necessary, and will be necessary, so long as the truth in the church is less than the truth in Christ.

Should this body ever endeavor to exercise the prerogative that belongs alone to eternal truth in Christ, and attempt to decide who are the orthodox, then we become a spent force, a disappearing brotherhood. The reefs that have split all other religious bodies we have passed. There is but one explanation. We have followed the chart. Let us thank almighty God and descend from here with bowed heads, following the Captain of our salvation.

But what about Christian union? Its realization was never so imminent. But why don't all bodies come to the New Testament basis as we see it and solve the problem? Two reasons. First, they don't see it as we see it. And, secondly, they have been busy developing some other things just as fundamental to the New Testament church.

This signifies that union is coming, but it is not all coming our way. We will have to move along together. While we teach them New Testament doctrine they will teach us some things in New Testament life and practice. If other churches do not join our church *en masse*, then do not count the plea a failure. To raise up a great individual people is not our primary mission. This is a mere incidental. To produce union is our work. This necessitates a labor with and among other Christians. Our numbers are essential to our mission only as they constitute a working force among others. What is the difference, anyway, whether union comes by all coming to us or all going on a little until we blend in vital oneness? What is the difference whether we be lost in the whole or the whole be lost in us, providing we all lose our identity in Christ? We must not denationalize our mission. This does not mean to lessen the emphasis on the elements of the New Testament church, but to declare them the more. The New Testament basis of a church is essential to union. This is our part of the task. Let us be faithful to the charge, and falter not in the performance of our duty.

The supreme mission of the church is the redemption of the world. This must be our chief business. Whatever else we produce, however needful to the age, must be a by-product. That alone which can identify our life with the ages is, we must make God's infinite purpose our mission. His goal must be our terminals; viz.: the redemption of the last child of the race.

Brethren, the people who link their hearts with God's to recover the lost sheep, will move around the world and will move the world around them. There could be no sadder picture in church history than a people who have only a position. But there can be no sublimer picture in church history than a people which offers to the world a New Testament position for Christian union in order that a vital program of redemption may be realized. Do you say this is our position? That is the way we word it, but the real program is spelled out in the emphasis we give to missions as much as the emphasis we give to union. Our whole future is involved in our relation to the supreme business of the church.

Our future is dependent neither upon our publications nor upon our missionary conventions, but the service of our publications, the ministry of our conventions and the plea itself are dependent upon their giving the gospel to the whole world. These arcs will find their place in the circle of truth, if we move on meridian lines with God. God will live in any effort, however small, that has the world for its outlook. He will desert any effort, however big or New Testament in its conception, that is less in its application than his ultimate purpose. While we take an outlook to-day, God is taking an inlook, If we shall reach God's terminals as a people, we must go with both the everlasting and the universal gospel.

Outlook and Appeal

B. A. Abbott, Baltimore, Md.

Sixth United Presbyterian Church, Saturday Afternoon, October 16.

If we were to select a text embodying the outlook and appeal, the hopes and prophecies, of the great movement we celebrate to-day, we would find it in these words of Alexander Campbell himself:

"Celebrated as the era of Reformation is, we doubt not but that the era of Restoration will as far transcend it in importance and fame, through the long and blissful millennium, as the New Testament transcends in simplicity, beauty, excellency and majesty, the dogmas and notions of the creed of Westminster and the canons of the Assembly's digest."

This statement contains the vision of a seer, the passion of the prophet, the courage of the reformer, and the optimism of the man of God. With largeness, sanity and fire, it was itself a prophecy and is to-day characteristic of the magnificent career of the movement which is now world-wide in scope of operation.

It is the claim of this address that one hundred years of life, but a heart-beat in the long millenniums of history, yet one-twentieth of the life of Christianity on earth—have demonstrated the value of this way to humanity, and therefore we have a right to appeal to those inside for continued enthusiastic support and to those outside for their adoption and practice of the principles so well tried. We believe it has been a pure stream of rational spirituality in the heart of our nation, and that it will go on from achievement to achievement, until, like beacon fires on the hilltops, its churches will spring up everywhere in the whole world to help light it with the gospel of truth and salvation.

B. A. ABBOTT.

In the one hundred years of its existence, the movement has stood every test in the crucible of the most active, intense, complex, exacting and progressive civilization known in the life of the race. It emerges with honor, and has sacredly kept the pledges so solemnly made by the fathers. It has survived its own critical hours of adjustment and readjustment, and the disagreements that may have marred us in the past or seem to disturb us in the present, belong to the human nature we are trying to redeem, rather than to the interpretation of divine things to which we have foresworn our deathless and unreserved loyalty. The genius of our organization is such that, while a quarrel or temporary alienation in certain sections may come to pass, a schism is impossible. The power of correction lies within the body itself. The passion of the faith and the practice of the Lordship of Jesus Christ will finally assimilate parties to each other, and when the hour for perfect, unclouded fellowship comes, there will be found no barriers of ecclesiasticism nor self-satisfied officials to keep the people apart.

If one church with forty-seven members and one minister, becomes 11,000 churches, with 1,400,000 members and 7,000 ministers in one hundred years, what will these churches and members and ministers become in the next century? The twentieth century will witness the ideal apostolic church restored and the whole human race brought into the kingdom of Jesus Christ. We would not base such a statement upon a welcome, but merely roseate, hope.

1. This movement is *constructive* and not *destructive*. It aims to conserve, in its proper place and full value, everything that has ever been thought or achieved by the church of the living God. We are loyal to all the people of God in all the churches, to-day and in all the past. God has ever been in the world working through his people. His autograph is on everything good, and his works are manifest in miraculous creations of character, literature, law, institution and enterprise in all the golden fabric of civilization. It is our aim to help make these grow from more to more. We only deny man's work and thought as substitutes for the original springs of inspiration, which are the word of God, and the life of communion with him. We do not enter the future with any bleak and fruitless set of negations, but with ardent faith we urge the great affirmatives of the gospel.

2. Our aim is *inclusive* and not *exclusive*. Our plea is for the union of all God's people. We are brothers to all who are striving to build the kingdom. We will oppose all who would destroy its doctrines, ordinances, life or works. We gladly own as co-workers all those of every faith who love the divine Lord in sincerity and truth, and, in the deep passion of his love, stretch out to them the warm hand of fellowship in work and word and worship, despite ecclesiastical differences, creedal opinions, sectional chasms, political antagonisms, or accidents of nation, color or caste. We believe in the brotherhood of the brotherly, and, as in the past, so in the future, we will labor and pray for the unity and union, the co-operation and

sympathy of all God's people. For us the church must mean organized love. And such a church must abide forever, for God is love. We have planted ourselves on the broadest possible foundation—the New Testament and the nature and spirit of Jesus Christ.

3. We seek also to be *vital* and not *mechanical.* "From scheme and creed the light goes out." We have no scheme or creed to which we are trying to adjust society, mold thought, or assimilate character, other than that in the New Testament. The movement is spiritual and not ecclesiastical. Ecclesiasticism, which is considering the church an end in itself, is decadent. All Christendom has been, or is, in revolt against it. The days when proud and tyrannical organizations were apotheosized as the very kingdom of God itself have passed away and we are left ready for work, with no creed but the Christ, no book but the Bible, and no aim but to serve. We seek not a mere morality based upon rules, ordinances, precepts or commandments, however true they may be, but a spiritual life that is created by experimental contact with the living, personal Christ. A life surges beneath our cause and a great heart beats behind its facts. We hold to the vital significance of the personality of Jesus Christ in the world to-day and try to lead men to know him.

4. The dynamic of this movement is an *authority* and not a mere *sentiment.* The men of its evangel are moved by enthusiasm for the words of Jesus Christ, and not by any mercenary motives of personal gain or emolument; nor by ambitions for social prestige and position; nor by dreams of empire or politics; nor by romantic impulses of adventure, or quixotic effort to do a work which is not needed in the world. A mere sentiment spends its force and dies of inanity, or is lost in the mazes of the material which is ever so insistent in our age. But a cause which has the supply of life from a living leader, will abide as long as the life which supplies it exists. We have sought to realize the living presence of Jesus Christ, and through all the stress and vicissitude of our propaganda, to heed the heavenly voice of the Transfiguration which said, "Hear ye him." The law of our movement is the word of Jesus Christ, the life of our movement is his presence, and the spirit of our movement is the passion for service. It is that which makes religion a living fact and an irresistible force. Those who have been baptized into the eager, restless spirit of Jesus Christ will never crystalize nor come to a time when they wish to lie down and wrap about them the luxury of an ignoble ease.

5. We have sought to create a spiritual membership and not simply to gather multitudes into a movement. The religion of Jesus Christ is spiritual, and they alone who are imbued with his life assure to themselves immortality. Mere aggregation of numbers may be of little worth. Indeed, it is a real source of danger and goes before disintegration, unless a deep consecration fuses the people into unity and makes them plastic to the touch of the Master.

The elements of spirituality are knowledge, Christian experience, the spirit of obedience and the heart of sacrifice. These are conditioned upon liberty and personal choice.

We have placed the Bible in the hands of all the people and insisted on a personal study of it. The Bible is not only the book of the council, nor of the priest, nor of the scholar, nor of the preacher. It is the book of all the people. We have never been afraid to trust the Bible. It is its own evidence and safeguard.

For this reason also we have always been, and will continue to be, the friends of education. Nothing more calamitous to either religion or learning could come to pass than to divorce the university and the church. As the church is helpless without spirituality, so also is she without intellectual grasp and trained leaders. The Master said, "Be ye wise as serpents and harmless as doves."

We also believe in and foster a free, broad, untrammeled Christian journalism, which is the university of the people in living topics and vital issues.

To the end that we constitute an enlightened spiritual membership, we have kept a broad, free pulpit. The pulpit is the church's messenger to the age. It is the way she fulfills her prophetic mission. Preaching is the greatest duty, as it is the greatest power exercised by the church of the living God. The demands for more ministers and for a high standard of excellency in the ministry are good omens. Should the pulpit ever become worm-eaten, Christianity would decay. As long as there is preaching, the prophetic fire will burn in the churches and all needed reforms will spring out of it, as the flower from the seed. It is the mightiest sacramental exercise of the church. It keeps society from stagnating, and it is an immeasurable stimulus to the heart and intellectual life of any people. Even if preaching creates antagonisms at times, it never fails to keep up interest in life. It is greater than all ordinances, mightier than all organizations, more effective than all literature. It is the fire of inspiration. When a man preaches he is in substance exercising all the functions, prophetic, priestly and kingly, of Christianity. The symbol of Christianity is a fiery tongue, and it is the frontispiece of church history. It is the most important condition of public purity and progress in the world. It is God administered in his sacramental life through the channel of human personality.

6. Our people are characterized by practical idealism. They have world-wide vision, and at the same time contact with things and people at close range. Where there is no vision, the people perish; where vision grows, the people are immortal. It is this which lifts people into the realm where the heart never tires and drudgery never sickens one. There may have been a time when we were in danger of being lost in the arid desert of provincialism, or destroyed by the antagonism of sectionalism, or starved by the pitiful bigotry and narrowness of legalism, or led out into the wilderness to die by the world spirit of party and petty politics, but all these dangers we have happily and decidedly escaped, and, looking at the world through the eyes of Jesus Christ, we see the vastness of the field to be occupied, and the depths of the wounds to be healed.

We would so preach this everlasting gospel of peace and brotherhood that labor may learn love; wealth, stewardship; pleasure, service; education, spirituality; rationalism, faith; and the congregations of God, unity; that thus we may save this country—"the brightest jewel on the outstretched forefinger of Time"—to the kingdom of Christ.

The American idea is fast taking the world. In our own day, we have seen the end of the world come many times in the falling of old systems and the destruction of effete civilizations. The spirit of democracy, which is the spirit of Jesus, grows. Our plea for the simple gospel of Jesus Christ and the priesthood of all Christians, is making the world over. We have seen the autocracy of Russia greatly modified, and the thin edge of the wedge enter, never to cease penetrating deeper until it has destroyed the age-long tyranny, that all the people may come into their rights. In like manner, we have noted the trend in Turkey, Persia and Spain toward democracy, and all this must mean that it is God's way to elevate the people to a plane where every man is honored in due measure. Our movement of an uninvolved gospel, which honors every man's intellect and heart alike, is thus in line with God's purposes, as we are reading them to-day in the fiery and troublous times that stir the stagnant waters of old civilizations.

"And now the feet of Christ are in events
Bridging the seas and shaking the continents,"

and we are pledged to follow Jesus Christ wherever we may see the marks of his wounded feet.

7. Finally, and this is the sum of all I have said, we are satisfied with the Christianity of Christ and believe that no conditions of race will ever arise to outgrow it or to embarrass those who hold it. We are satisfied with Christ's ordinances, his words, his character, and his influence in the world, and we will continue to preach them as the sum and substance of our message as a people, as far as the limits of the race, as long as time remains the vestibule of eternity.

Christ is all in all. We believe him to be the only and ultimate power of redemption. We believe the words spoken directly by him, or through his apostles, to contain all that is needed for salvation. We believe the religion of Jesus Christ, as set forth in the New Testament, to be the final religion.

There are still, doubtless, many new forms of thought to blossom from his doctrines. The human race will grow, and new types and ideals will spring up, but Jesus Christ will never be surpassed. He will remain the leader of humanity to all eternity. Of his kingdom's increase there shall be no end.

To-day we stand on the mountain-top and hold in our hands palms of victory. It is an hour for faith and gratitude and prayer. All is well within. Without are no obstacles we may not overcome. The look forth from the open windows is upon a world waking in the light of a new morning. The backward look, the inward look, the forward look, all call us to loyalty. In our windows must burn all the lights of optimism, and upon our banners be written all the prophecies of hope. We will never forget to look backward toward old Jerusalem, but we will go forward with light in our faces, the agony of prayer in our hearts and the activities of work in our hands toward the New Jerusalem which cometh, which even now is coming down from God out of heaven.

The Lord's Supper as It is Related to This Restoration Movement

D. R. Dungan, Des Moines, Ia.

Saturday Night, October 16.

As to our position on the Lord's Supper, it is not perfectly clear to every one that we are wholly free from criticism. We have taught, and do teach, that baptism, preceded by faith and repentance, is in order to the remission of alien sins. Hence, those who have not been baptized are not among the Scripturally saved. To them our inconsistency is seen at a glance, in that we know that the Lord's Supper was given to the children of God, and yet we open it to those who have not been baptized and therefore who are not the children of God. By close reading, we find that Judas was at the institution of the Lord's Supper, and was not separated from the rest, though Jesus knew from the beginning that he was a devil. Luke's Gospel leaves him in the company till after the Supper, and there is nothing contrary to that thought in any one of the others. It was not at that feast that Jesus said to him, "Whatsoever thou doest, do quickly." Well, if Judas was not refused the communion by the Lord, we may not drive away men and women who are earnestly desiring to serve the Lord, and are as earnest and honest as we are in the matter. Further, the fact of their being saved is not, and never has been, a question on which we have felt authorized to pronounce. We have the authority to preach faith, repentance and baptism for the remission of alien sins. But, on the negative side of the question, we have nothing to say. Further, we have felt that they have a right to pray or engage in any other service, if they are honestly seeking the Lord to do his will. Mistaken, as we think they are, respecting their duty to be buried with Christ in baptism, we do not feel that this mistake is a sufficient reason for fencing them away from any service in which they desire to worship God. Hence we invite the children of God to this service and leave the people to examine themselves on the subject of their relation to the Father.

D. R. DUNGAN

That the Lord's Supper should have a particular interest to us is natural, because of the importance we have assigned to the requirements of the New Testament. We have understood the teaching of Paul on the authority under which we are to be developed into the characters approved of God to be the teaching of the new covenant. We learn that the law was the tutor under which the Jews were prepared for the great Teacher, that they might be justified by faith; but since that the faith came, they were no longer under the tutor. We do not feel, therefore, that we are to keep a Sabbath, any more than that we are to observe any other of the services of the law. The place of the Sabbath was not taken by the first day of the week, so much as it is a new institution entirely; differing in form, in reasons for its observance, in the manner of worship on that day, so that it is wholly a new appointment in the worship of God. Hence we have not kept the Lord's Day under the feeling of a "thou shalt." We find that Christ rose from the dead on that day; that he met with the disciples in that evening, and also one week later. That it was the purpose of the disciples, who had the teaching of the inspired apostles, to meet on every first day of the week to break bread, and if it was the proper thing to be done by them at that time, we reason that it will be right for disciples yet. Not because God has said, "Thou shalt meet together on every first day of the week to break bread," but because they who had the advantage of the teaching of inspired apostles did it. If they did it, it must have been suggested by their teachers; and if the apostles would suggest it to the people of that day, they would do the same for the people now living; and if they would do so for the people now living, we should observe their instructions. If it is the Lord's Day, then it is not our day for work, merchandise, or any other pursuit, but the day should be kept in honor of the Christ. One of the things to be observed on that day was the Lord's Supper, hence we will be doing that which will please the Lord by observing the day as did the very early Christians.

The frequency of the Lord's Supper has been, and still is, objected to by many good people. They think it makes it too common. And yet no one thinks that of viewing a picture of a loved friend or relative. Those who pray often do not thereby lose their reverence for the worship. Those who attend church twice on each recurring Lord's Day do not lose their reverence for the house of God on that account. Indeed, the very opposite of that is the case. Any service, neglected, comes to be lightly esteemed. Neglecting the assembling on the first day of the week will remove religious interest. Paul urged the saints not to neglect the public gatherings for worship. It was dangerous to spiritual health then and yet.

From 1 Cor. 10: 16, 17, 21; 11: 23-30; 16: 1, 2; Acts 20: 7, it is quite clear that the first church met together on every first day of the week for worship, and that one part of the service was the communion. For three hundred years this continued, and the church, under most adverse conditions and terrible persecutions, became strong in the Lord and in the power of his might. But when that simple service was changed for the more formal and impressive arrangements of human invention, the spirituality of the church gave way.

We have not been able to improve on the teaching and appointments of the Lord. Nadab and Abihu thought that the strange fire, which the Lord had not commanded, might be more attractive and impressive than the appointments of Jehovah, but their splendid performance has never been regarded as a success. Though the men who have assumed to interpose human genius for the wisdom of God have not met with the summary treatment of the elder sons of Aaron, changing from God's pleasure is not accompanied with the evidences of the divine approval. At any rate, we have felt it better to accept of the order of things left us by the apostles of our Lord.

To the leaders of this Restoration movement the loaf and cup furnished a beautiful symbol of God's gift to men by which he might be just and the justifier of him that believes in Jesus. Those who have seen nothing of a redemptive character in the death of Christ, have found but little in the symbols of the body and blood of our Lord given for men. Those who do not believe in the remission of sins, but regard the removal of the consequences of human error as a turning away from sin, and the evils of life being removed as the result of a better course of living, feel little interest in symbols, which represent nothing in their theological views. To them it is no more than a mere form, to be observed because required by the church. But the pioneers of this movement believed that Christ made an expiatory sacrifice by the acceptance of which the world is to be saved; that his offering was the fountain opened up in the house of David for sin and uncleanness. This view has been held in common with almost the whole number of Protestant believers.

To those who have never studied its deep significance, it is a mere form, a mere ceremony to be observed or neglected at will, and of value only as it may impress those who behold or partake of it. With us it has been a real communion with the body and blood of our Lord. It is not a picture of the Master's form or face, but of his heart in its love for us, manifested by enduring the cross, despising its shame, and taking his blood into the Holy of Holies in the heavens, and obtaining eternal redemption for us (Heb. 9: 12). It has therefore been our delight to gather together on the first day of the week to break bread, and so keep in view the love and grace which provided the way of redemption in Christ, the Son of God.

The leaders in this movement, to return to the teaching and practice approved by Christ and his apostles, felt that it was not their province to decide on the form or purpose of this institution. They searched to know what the Saviour and the apostles said on the subject, and what the churches did under the eye and sanction of the ministers plenipotentiary in the kingdom of Christ. Many have thought that such a course was not necessary nor wise. But we have felt safe in this following of the inspired servants of God.

Its working has been well. In the absence of preaching, many churches have met regularly for years to sing and pray and commune with the Lord and one another in the Lord's Supper. During the Civil War but few of the churches were rent asunder, being held together by this holy service of the Lord's Supper. The same bond will hold against any other strain.

The Place of the Lord's Supper in the Movement

F. L. Moffett, Springfield, Mo.

Luna Park, Saturday Night, October 16.

It is my task to show the place which the Lord's Supper has occupied in the movement. To do this we must understand the movement as a whole before we can have any intelligent idea of the place any particular part has filled. Hence, while others may treat in detail the principles which gave rise to our movement, I must at least give a general view.

The origin of the movement under the Campbells is to be found in the divided and unhappy condition in the Christian world at the beginning of the last century. Sect was warring against sect; they were biting and devouring one another in the name of religion. Said Thomas Campbell, in the "Declaration and Address": "What awful and distressing effects have these sad divisions produced! What adversions! What reproaches! What backbitings! What evil surmisings! What angry contentions! What enmities! What excommunications and even persecutions! And, indeed, this must continue to be the case in some measure so long as those schisms exist!"

The philosophy of our movement is to be found in the "Declaration and Address." The voice of God was speaking through these men expressing his disapproval of the unholy warfare between religious bodies which tended to destroy the very spirit of Christianity itself. In getting, therefore, even a general view of this nineteenth-century movement, we must keep in mind that it was a movement looking to the union of all who love the Lord and desire to advance his kingdom.

Let us keep uppermost in our minds that love was the ruling motive in the lives of these men; it was to remove conditions which tended to produce hatred and strife that they gave their lives. In a very great degree they had love to God, love for man, and for the good of man desired the advancement of the kingdom. Without this love, the movement might have been for union, but not for *Christian* union. Any advocacy which omits this element, so vital to Christianity, vitiates the effort.

The plan adopted looking to the realization of this hope for Christian union was a very simple one. From a study of the New Testament they discovered that denominations did not exist in apostolic times. There was no such variety in religious belief as in modern days. There was uniformity in practice. There was a standard of belief which was universally accepted. They also came to believe that the things which divided the people of God at that time were not contained in the Scriptures; upon things essential, there was practical agreement. The creeds, however, had come to make things which were not essential in the primitive church absolutely binding and essential to salvation; the opinions of men were as authoritative as a "thus saith the Lord." It was conceived that if the church in its teaching and practice should get back to the simplicity of the primitive church, if it should "speak where the Bible speaks and be silent where the Bible is silent," the difficulties in the way of union would be removed, and the people of God soon become one.

F. L. MOFFETT.

They also discovered that the New Testament condemns divisions, and that our Saviour prayed that all who believe on him might be one, that the world might believe in his Messianic mission.

The unity and simplicity of the early church appealed to these men of God. Could there be a more feasible plan than to return to this simplicity—and thus restore the unity which at that time existed? In setting forth this simplicity, Alexander Campbell said: "The societies called churches constituted and set in order by these ministers of the New Testament were of such as received and acknowledged Jesus as Lord, Messiah and Saviour of the world, and had put themselves under his guidance. The only bond of union among them was faith in him and submission to his will." Hence, a restoration of primitive conditions in the church was the thing devoutly to be wished.

The question which arose in the mind of these reformers was, "What place did the Lord's Supper occupy in the church in New Testament times?" "What does the New Testament teach concerning the belief and practice of the churches established under the direction of the authorized agents of Jesus?" The answer which they gave to this question determined the place which the Lord's Supper should have in the movement.

It was held by these men that there was a divinely instituted order of Christian worship in Christian assemblies in apostolic times. By order of worship, they did not mean the position of the bodies of the worshipers, nor the hour of the day in which certain things were to be done, nor whether one action should always be performed first and another second; but that there were certain authorized acts of worship which were always performed when they met for worship. There was uniformity in their practices; the things essential were observed in their worship whenever they assembled, and what was the practice in one church was the practice in all. These men do not tell us to what extent the Christian worship of the early churches was the result of Spirit-filled men overflowing with love for their risen Lord; they do not come at the matter from that side. They are concerned with the divine program, and the acts which were the practices of the churches must have had the approval of the apostles.

The Lord's Supper, they said, was one of the acts of worship in Christian assemblies in the first century; the very nature of it demanding that it should be. It represented one of the central facts of the gospel, the death of Christ; and it was beautifully significant that this should occupy the central place in the worship in which his disciples engaged. Luke, in speaking of the church at Jerusalem, says (Acts 2: 42): "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers." If prayer was an act of worship, said these men, so is the breaking of bread, for they are classed together.

This statement concerning the first Christian churches was of great value in determining the place of the Supper in our movement; for they insisted that this church in all of its practices had come into existence under divine direction. It was found, further, that the time determined upon for the assembly of the saints was the first day of the week. From Acts 20: 7, it was learned that it was the custom of the disciples of the Lord to meet upon the day which commemorated his resurrection. Justin Martyr says ("Second Apology," p. 96): "On Sunday all Christians in the city and country meet together because this is the day of our Lord's resurrection, and there we read the writings of the prophets and apostles; this being done, the president makes an oration to the assembly to exhort them to imitate and do the things they heard. Then we all join in prayer, and after that we celebrate the Supper." It, however, was insisted by these reformers that so important was the Supper as an act of worship that the reason given for assembling was "to break bread" (Acts 20: 7).

There can be no question but that the Lord's Supper occupied a place of prominence in the early church, and we are sure that we make no mistake in giving it a place of prominence in the church of the twentieth century.

Let us notice, briefly, how it came to be so prominent in the primitive church. It will help us to understand this significant institution, if we can see that it commemorates one of the sublimest events in the life of our Master. The event itself has many values. Jesus began his work as a teacher. Great companies of people heard him from time to time, but during the latter part of his life he devoted himself very earnestly to his disciples. He was training them for a high and holy mission. It was rather late in his ministry that he announced to them that he must go up to Jerusalem and be crucified and rise the third day. The doctrine of the cross is the heart of the Christian religion. Into a world which was permeated with selfishness came the sacrificial life. That the world might not fail to get the lesson, he died the death of the cross. While he revealed the character of God to us in his suffering, he also interpreted to us the meaning of the true life. He desired "to bring us to God," that we might think his thoughts and live the divine life.

We need not marvel that the men who were trained in the school of Christ saw that the greatest message the world could receive was "Jesus Christ and him crucified." What a simple gospel was that! But it contained the lesson the world must learn before it can ever come to the highest plane of living. His was the life which inspired the early disciples. It was to be expected that they would cherish his memory. What more fitting than that the institutions of the church should relate to these fundamental things in his life? The suffering of Jesus and his resurrection were remembered every first day of the week.

In our assemblies we have, like the primitive church, kept these fundamental things of the gospel prominent. This memorial feast has kept before us the suffering of Jesus. We, as a people, have not come to the Lord's Supper with any special theory of the atonement, but the *fact* has ever been before our minds. The sermon may be poor, or perhaps there may be no sermon at all, but the story of the cross has been told in the emblems spread every Lord's Day. So we forsake not the assembling of ourselves.

The place which the Supper has occupied in our worship has tended to keep us balanced as a people. It is not an easy matter to push into prominence unimportant matters and have them take precedence over essentials with the Lord's Supper as a weekly observance.

We preach "Jesus Christ and him crucified" every first day of the week by means of this institution. It has been the centripetal force in our churches.

The very spirit of this institution makes for personal relationship; it has ever taught us the gospel of a Person. As the sun is the center of our planetary system, so is Jesus the center in spiritual things.

The Lord's Supper has had a social value in the movement which is worthy of mention. I do not know that we, as a people, have been conscious of this, but its social effectiveness has been great, nevertheless. I do not here speak merely of the *fellowship* of the communion service: the value of that has been beyond estimate. I do not have in mind the fact that those who love the Lord are brought together each Sunday and may have opportunity to converse upon matters which increase social interest; that has had no small value in the progress of our movement. I speak, rather, of the *social motive* expressed in the Supper, the sacrifice Jesus made was for others. It was made that others might come to possess the Spirit which made it possible for him to give himself. The lesson taught by the Lord's Supper is that of altruism. The spirit of sacrifice for others is the social spirit.

The Lord's Supper, as it has been kept by us as a people, has rendered a very valuable testimony on the subject of Christian union. It, in the first place, has not violated the liberty and sacredness of the individual conscience. We have not been called upon to pass upon the opinions and lives of our brethren. The task of self-examination has kept us quite busy. The principle of individual responsibility has been constantly before our minds. The instruction, "Let each one examine himself," has made for liberty and union.

In the second place, there has been a practical demonstration of the possibility of fellowship and union. That the Lord's table is for the Lord's people has been always accepted by the Disciples of Christ. In awed humility we spread it in his name.

We come nearer to the heart of Jesus at the Supper than at any other place. We are better able to interpret the meaning and spirit of the prayer of Jesus for oneness, at that sacred spiritual feast, than at any other time in our experience.

May the day soon come when love will reign supreme in the hearts of all of his people! Then can Christendom sing with the power of reality:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The Place of the Lord's Supper in the Movement

W. H. Sheffer, Memphis, Tenn.

Duquesne Garden, Saturday Night, October 16.

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11: 26).

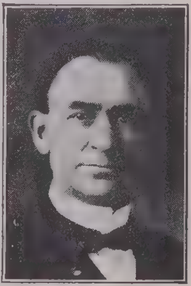
When the great apostle declared, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," he was not speaking an idle word nor sounding a solitary note, but was in perfect accord with the meaning and mission of every spiritual force and every holy institution in the wide universe of God, and was contributing a prominent part in the spiritual symphony of heaven.

Likewise, our brethren have not followed fables nor gone in the way of needless contention when for a hundred years they have insisted upon the prominence and vital importance of the Lord's Supper, and have with Christian positiveness refused to have it, with their consent, given an inferior place among all the institutions of God or men. In fellowship with every other holy enterprise, this institution has, in a large measure, furthered the divine plan of having all men to know the Christ and the unsearchable riches of his love. In its observance he himself is brought to view; not as some cold and unresponding phantom, but as the High Priest of the soul whose heart of sympathy can be touched with a feeling of our infirmities, and through whom the soul can appear before the mercy-seat of God. This, then, is why for these many years on every first day of the week this ordinance has been observed in our churches as the chief purpose of our assembling. Surely this is reason enough for all whose hearts are enlisted in the ways of God and who desire to have truth, holiness and love fill the earth with their golden light.

Yet I would not urge this one feature of its importance to the exclusion of others, for there are many reasons why this ordinance merits the prominence we have given it. It is the sign and pledge of the new covenant, an abiding token of divine fidelity. It preserves the memory of the Lord, and the church has no more precious possession than the memory of Jesus. "This do in remembrance of me." You have seen the drifting snowstorm when the air was filled with flying flakes which hid the landscape and the sky: so the fluttering cares and flying sins and pleasures of life often obscure the Christ and surround the soul in a cloud and chill of forgetfulness. Then came the day and the hour of this holy service, and before the enraptured heart stands "Jesus only." All these drifting influences melt away, and the memory of the soul is renewed. Another value of this institution is that it is a spiritual communion. Through this bread and wine the inner life of the believer is nourished and made strong. He reaches back through the intervening centuries and touches the wounded side and bleeding heart of his Lord. Indeed, in his soul's deepest consciousness he realizes the very presence of his Redeemer, and in this secret, silent place sacredly communes with his Lord. He thinks, meditates upon and feels the truth and life of the Christ and becomes partaker of his divine principles and character. The divine presence is made an actual experience with the worshiping soul. In this service the inner life acquires a new strength and a new righteousness by the inmoving presence of a higher being, and every faculty of the soul is enriched by a new affection.

I have chosen to emphasize somewhat only its value as a means of manifesting the Lord to the world. And, reverting to the text, a further unfolding of this thought is observed. "As often as ye eat this bread, and drink this cup, ye do show the Lord's *death*." In these days when men are reasoning themselves away from the cross, it is well to emphasize as strongly and as often as possible this feature of the gospel's affairs. Jesus was at all points of his career unspeakably great, but never more great than when for sinful humanity he yielded himself in heroic abandon upon the cross. "All that was most human, and all that was most divine, all that was tenderest, and all that was strongest, shone from his face in his death." This is the very heart of his religion. Those who hold theories of the gospel that undervalue the death of Christ, have no need nor place for the Lord's Supper. To them it is a meaningless form that may be seldom observed, given a remote place in the service of the church, or abandoned altogether. But to those who see in the death of the Christ the hope of salvation, the cross of Jesus will ever be the most potential force in the world's life.

The cross of our Saviour is the profoundest of all interpretations of the malignity and enormity of sin. The world had seen sin's foul touch wither the flowering glory of Eden, besmear innocence with the slime of guilt, change the voice of God, once sweet with the melody of peace, into an instrument of terror, and turn God's first human creatures out into a world of thorns. The smoke of Sodom has flung its shadows athwart the centuries and told the tale of a people stupefied under the spell of sin, and of a city whose putrefying iniquity became such a stench in the nostrils of the righteous God that love, made hopeless by their plight, gave place to wrath, and on a stage of raining fire was enacted the tragedy of sin and death. But in none nor all of these did the world learn the real depth and power of sin. It saw only the wicked justly punished for their own sins, reaping what their own hands had sown. Not until the sinless One—human enough to die, divine enough to be


W. H. SHEFFER.

a sacrifice for man—is brought to the cross and suffers death for others, the innocent for the guilty, the divine for the human, could the world obtain an adequate consciousness of the real enormity of sin or understand the strength of its hold upon the human heart. Not only has the cross shown the fearful power and terror of sin, but it has revealed to our transgressing race the only way of escape. Its sturdy arms alone are able to save mankind from the guilt and the love of sin. The cry of joy and gratitude that came from the redeemed apostle has been echoed by the saints through all the years: "God forbid that I should glory save in the cross of our Lord Jesus Christ."

C. McPHERSON.

Furthermore, the world has never seen so deep nor so true a demonstration of love as that reflected from the cross where Jesus died. The pathos of Jacob's broken life in the loss of his son has touched the hearts of many generations as in sackcloth he sits in the shadow of a great sorrow, born out of the sunshine of a great love. He was devoted to Joseph with a consuming passion and listened to his youthful dreams, unwelcome to others, with an eager and tireless heart. And now that his son is lost to him, the old man's ambition turns to ashes of despair and his vision of love to a nightmare of woe. David's cry for Absalom, though a selfish and rebellious son, sounds the depths of a father's heart and tells a story of entrancing interest, because it reveals a love as beautiful as it is profound. But all these expressions of love are marked by limitations and marred by human weakness. The cross stands alone and unapproached in the unselfish greatness, the universal sweep, and the divine values of its love. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Humanity had sinned away its righteousness and cast the precepts and pleadings of God like pearls before the swineherds of sin. Mankind had not only condemned the Christ when guiltless, scourged him unresisting, in mockery crowned him with thorns and crucified him without a cause, but like gloating demons taunted him in the very presence of his agony and spat the venom of their wrath in the face of God. Yet the love of the cross threw itself in their pathway to arrest by its gentleness and to rescue by its strength the sin-mad multitudes, who, Balaam-like, were rushing over every divine importunity to death and doom. Out of the midst of that storm of defiant hate, that beat in coarse and cruel power against the cross, there came a prayer that has been heard above the roar and raging of sin's tumult, and has at last moved many hearts to tears and penitence: "Father, forgive them; for they know not what they do." Is all this worth remembering? Is there any value of communion here? Is the first day of every week too often to bring these divine verities before the heart? Is this worthy to be shown through all ages and to all peoples? "As often as ye eat this bread, and drink this cup, ye do show the Lord's *death*."

Yet there remains one other thought in our text of which we may profitably think at this time. It bears the message of faithfulness, and exhorts us to with patience await the final coming of the Lord. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death *till he come*." The Supper of the Lord unites the worshiping heart with the Christ through all the years of the Christian era; with the past, for it is in remembrance of him; with the present, for it is a communion with him; and with a seer's vision it looks into the future and holds the heart in a grasp of love "till he come;" till the time when the sky shall be ablaze with his presence and the heavens vocal once more with angel choirs, when those we've loved shall rejoin us in a world of peace.

But until that time shall come he exhorts us to be faithful, to not forsake the assembling of ourselves, to not neglect his holy Supper, and to be ever busy with the tasks of love among the sinful and the needy for whom he died and whom he loves so much. Indeed, upon our fidelity through the waiting years depends our right to partake of his joys and share with him eternal life.

For a long time in the home of Eugene Field, the poet laureate of child life, stood undisturbed a little chair and on it some simple toys. Concerning this pathetic scene he wrote one of his most interesting poems:

"The little toy dog is covered with dust,
  But sturdy and staunch he stands;
The little tin soldier is red with rust,
  And the musket moulds in his hands.
Time was when the little toy dog was new,
  And the soldier was passing fair;
And that was the time when our little Boy
    Blue
  Kissed them and put them there.

" 'Now, don't you go till I come,' he said,
  'And don't you make any noise.'
So toddling off to his trundle-bed
  He dreamt of his pretty toys;
And as he was dreaming, an angel song
  Awakened our little Boy Blue—
Oh! the years are many, the years are long,
  But the little toy friends are true.

"Aye, faithful to little Boy Blue they stand,
  Each in the same old place—
Awaiting the touch of a little hand,
  The smile of a little face;
And they wonder as waiting the long years
    through
  In the dust of that little chair,
What has become of our little Boy Blue,
  Since he kissed them and put them there."

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

The Place of the Lord's Supper in the Movement

L. G. Batman, Youngstown, O.

Sixth United Presbyterian Church, Saturday Night, October 16.

The last evening before his crucifixion, which Jesus spent with the disciples, was spent in a little upper room in the city of Jerusalem. Among the places made sacred by the presence of Jesus is this little room. Any one of the events transpiring there was enough to make it sacred and to set apart the evening from all others. But it is as the place where and the evening on which Jesus gave to the disciples the Lord's Supper that it is most remembered. For three years they had been his companions and friends. He is about to leave them. Here, before he goes, he gives to them a simple memorial service, which is well fitted to call to memory the Giver. It was the gift of this service which made sacred the place and the hour.

We read that in the days after the ascension of Jesus, following the day of Pentecost on which the church of Christ came into being, the disciples "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers." They ate the Lord's Supper in all its simplicity, without questioning. It brought to their memories the scene of the upper room, and by the law of the association of ideas the mind of the believer was made to live over the life of Jesus, to go with him by the way of Calvary, through the open tomb, up Olivet's side to the throne of God. Look in upon them as they are gathered to break bread. It is the evening-time. They have come together in the guest-chamber of one of their number. They are bound together as one family by invisible ties which are stronger than all the ties of earth. As we look upon them we feel no service could be more brotherly, more beautiful, more simple or more inspirational.

In the story of the life of Thomas Campbell we read that soon after he had begun his work in western Pennsylvania he was sent in company with a young preacher by the name of Wilson up the Allegheny some distance above this city to visit a few scattered members of the flock and to break bread with them as did Jesus with the disciples in Jerusalem. How changed is the religion of this day from the religion of Jesus, and how different the church from that which he founded! The basis of Christianity is no longer faith in and devotion to the Son of God, but it is acceptance of a system of doctrine and loyalty to an ecclesiastical organization. His followers are no longer united by a common faith and a personal devotion, but are divided into hostile and warring camps. The church is no longer a group of people bound together by a common faith and a common devotion, but a group of people giving intellectual assent to a certain traditional interpretation of his work. It is far removed in faith, in practice and in spirit from that of the upper room and the early church of Jerusalem.

L. G. BATMAN.

Even on the frontier of the New World, in the district to which Thomas Campbell had been sent to break bread with a few scattered members of the fold, this spirit had wrought its work. Here, far away from the centers of civilization and the schools, this spirit had divided men religiously into many parties and erected barriers which forbade the fellowship of the members one with another. Here Mr. Campbell found pious and godly men belonging to other branches of the church from that to which he belonged who had not for a long time had the privilege of partaking of the Lord's Supper, yet according to the discipline of his church he was not permitted to invite them to join in the service which he had come to conduct.

The sympathy of Mr. Campbell for these people, and his broad spirit, led him to ignore their denominational distinctions, and the discipline of his church, and to invite all those good people present who felt so disposed and duly prepared to join in the breaking of bread. It may well be said that this communion service marked the beginning of the Reformation of the nineteenth century, the beginning of the movement of the Disciples of Christ. It is true that many other influences were at work preparing the way, and that many events and forces contributed to its origin, but the overt act which marked the beginning of the separation of Mr. Campbell from the church to which he belonged was this communion service. He who traces the movement of the Disciples back through the century will find its headwaters on the Allegheny above this city, where stood Thomas Campbell at a table spread with the Lord's Supper, and invited all pious and godly people who felt so disposed and duly prepared to break bread together in peace and in love as did Jesus with the disciples and as did the members of the early church.

The movement of the Disciples of Christ not only had its beginning there, but the Lord's Supper has ever had a prominent place in their churches.

In the Book of Acts they read that when the early disciples met on the first day of the week it was to break bread, so the Disciples of Christ have spread the Lord's table and eaten the Lord's Supper on the first day of each week, and the table spread with the emblems of the broken body and the shed blood of the Lord Jesus before waiting people is one of the distinguishing marks of all their churches.

They have sought to restore it not only to its central place in the service of every Lord's Day, but also to restore it in all of its original simplicity. They have not sought to interpret and explain it. There are moments of communion too sacred to be dissected. As one is satisfied with enjoying the fellowship of a friend, and seeks not to explain the mystery of the relationship, so they have been satisfied to feed upon the bread and wine, to be strengthened by the presence of the Lord, and have not sought its mystery.

The place which has been given the Lord's Supper by the Disciples of Christ has had a very practical influence, and has contributed no little to the movement. As a people, they have ever held the communion service to be the most important feature of the hour of worship. It has been the means of holding together, cementing the lives of the scattered Disciples, and has laid the foundation of many a strong church. It has been to them what the mountain was to Jesus, a place where they could be alone. To sit and sing is to have your thoughts, in company with those of others, guided by the mind of the poet; to bow in public prayer is to have your meditations guided by the words of another; to listen to the sermon is to follow the thought of the preacher; but to sit about the table of the Lord is to be alone with your mind and God.

This moment in which each believer has stood alone with God has been a time of self-examination and heart-searching. At the Lord's table they have entered into the sweetest, closest and most inspirational fellowship and communion with God. This moment has been the holy season. It has been a season of meditation when the mind of man, led by the Spirit of God, has ascended to the throne. It has been a moment of transfiguration, when the soul of the believer has had fellowship and communion with heavenly visitors as did Jesus on the mount. A moment when every disciple has often said with the poet:

"Here, O my Lord, I see thee face to face:
Here would I touch and handle things unseen;
Here grasp with firmer hand eternal grace,
And all my weariness upon thee lean.

"Too soon we rise; the symbols disappear;
The feast, though not the love, is past and gone;
The bread and wine removed, but thou art here,
Nearer than ever, still my shield and sun."

Although the Disciples of Christ have restored the Lord's Supper in its original simplicity to its central place in the worship of the Lord's Day, and have been greatly blessed spiritually by its observance, they have not as yet fathomed the depths of its possibilities.

We are certainly living in a peculiar age, an age unlike any other in all the centuries past. It has been called the "power age," the "age of the machine," the "electrical age," and what not. Whatever you may call it, it is true that life never was so intense, that men never lived as rapidly as now. The church is searching for some way to stop them in their mad rush, to arrest them for awhile, and then bring them to God. To do this, it has organized societies, adopted watchwords, arranged contests and conducted whirlwind campaigns, until it seems that the church has been caught in the mad rush and is whirling no one knows where. The souls of the men of this age are hungry and weary. Nothing superficial will satisfy. The supreme need is that they be taken from the crowd and rush, not to enter another rush, but be alone with God, where they can find rest, examine themselves, get their bearings anew, and be strengthened by personal contact with Jesus.

There is no part of the service of the church so well fitted to call men apart, to compel them to examine themselves, and to bring them face to face with God, as the Lord's Supper. Here they must sit alone and be still. Here, as nowhere else, does the consciousness of God prevail. Here, as nowhere else, does the stream of consciousness flow heavenward, and do men see God and have communion with him.

It is for the Disciples of Christ who restored the Lord's Supper in its original simplicity to its central place in the worship of the Lord's Day to fathom in the new century the depths of its possibilities as a factor in the Christian life. It is for them to exalt it, to beautify and enrich the service, making it the one supreme moment in all the week. A moment when men shall be called apart from the busy world; a moment when the intense struggle of the busy life shall have ceased, and when men shall search their hearts and test the standards of their lives and shall see God and respond.

It is for the Disciples of Christ to lift it up and use it as a magnetic power in their program of union. The tie which bound the disciples and the members of the early church was the personality of Jesus; it was their common fellowship with him, their common devotion to their common love which united them. In the coming years, when the people of God shall be united once more, they will be bound together by the personality of Jesus; the tie which shall bind them will be a common devotion to the Son of God. There is no service in all the world which sinks men's differences and leads them to Jesus as the Lord's Supper. It is for the Disciples of Christ to lift up the Lord's Supper, to bring men to sit down to the Lord's table to communion together with him.

Last Wednesday thirty thousand people met on Forbes Field to witness the national game. The enthusiasm ran high. To-morrow another crowd, larger still, will gather there to sit at the Lord's table and communion with him. The devotion of this gathering will be as great as was the enthusiasm of the other. There will be gathered people from the North and the South, and from the East and the West, people with all kinds of temperaments, all kinds of training, and of all shades of thought; but as they sit there they will be united by a common devotion to the Lord. In this great gathering I see a prophecy of that which is to be when all of God's people, of every race and clime, shall sit down together with the Lord, and when their differences shall fade away as the darkness before the coming day, and as the morning mist before the rising sun, and they shall all be one.

The Place of the Lord's Supper in the Movement

Carey E. Morgan, Paris, Ky.

Carnegie Hall, Saturday Night, October 16.

The significance of our Lord's death, in the Christian system, is evident not alone in the emphasis given to it by the Holy Spirit in the New Testament Scriptures, but also by the fact that all the great Christian memorials are grouped around it.

There are three such memorials: the Lord's Supper, baptism and the Lord's Day. The Lord's Supper is a memorial of his death, baptism is a symbol of his burial, and the Lord's Day celebrates his resurrection. Those who study them ought to do so in the atmosphere of the cross, having before their eyes, as did the Marys and John and Joanna, the vision of the suffering Saviour. Then there might still be differences of opinion, but there surely could be no bitterness or schism, for who could be unbrotherly with the cross in sight?

CAREY E. MORGAN.

THE LORD'S SUPPER EVERY LORD'S DAY.

The men who led in the movement, whose Centennial this occasion celebrates, had a great purpose before them. This was to restore the lost unity of the ancient church. To do this they determined to try to restore the ancient church itself, in its doctrines, its ordinances and its fruits. They said: "We will go back to the old name and the old creed and the old baptism and the old fellowship of liberty and unity."

They were confirmed in this program when they saw that the old name was still the family name for all believers, and that the old creed was still the essential creed of all evangelical Christians, and that the old baptism was still held to be valid by all the great bodies of believers, both Catholic and Protestant. This surely looked like the right road to unity; for, if Christians ever unite again, it will be on the name and the creed and the baptism that all accept. Our fathers rejoiced when they found what they believed to be common ground.

Now, it was this effort to restore the ancient church that led them to advocate the observance of the Lord's Supper every Lord's Day. While they did not claim to find an express command for this every Lord's Day observance of the Lord's Supper, they did claim that they had an approved precedent in the practice of the apostolic church, as it was revealed to them in the New Testament Scriptures and in the writings of the apostolic Fathers.

THE PRACTICE JUSTIFIED.

But, if I were asked to give the supreme proof that they were right in their advocacy of an every Lord's Day communion, while I would cite the precedents they cited, and while I would give great weight to such Scriptures as "Do this in remembrance of me," and "As oft as ye do this, ye do show forth the Lord's death until he come again," and "Forsake not the assembling of yourselves together as the manner of some is"—while all these would have weight with me and would be cited as having a definite bearing on the question and as having a claim on the conscience and conduct of others, I would offer, as the final and conclusive proof that they were right in their advocacy of an every Lord's Day communion, the vast benefits that have accrued to the churches when they have accepted and faithfully adhered to this plan. The practice has justified itself a thousand times over. Beyond question, it has helped to write the history of the brotherhood whose Centennial we are now celebrating.

ORGANIZATION OF NEW CHURCHES.

This practice has been vitally related to the organization of nearly all our churches. In our history, groups of brethren, who were unorganized, have usually been called together first to "break the loaf." This furnished them with an objective and a worthy motive for coming together. In this way, they became acquainted and renewed memories of old fellowships and emphasized a desire for a church of their own.

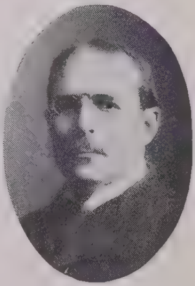
WEAK CHURCHES.

Again, this practice has kept many weak churches from dying. The Lord's Supper does not depend on numbers. It is too purely a personal matter to require a crowd. A half-dozen brethren could meet in this way and have holy fellowship with Jesus as well as a half thousand.

The elders held their ground and humbly tried to discharge the functions of their holy office. Many of them, who, perhaps, would not have been able to conduct a preaching service, could conduct this service and could preside with real helpfulness at the Lord's table. Thus, the few disciples were held together until their weakness was made strength. When the history of our movement is fully written, the unknown elder, who stood faithfully at his post, doing his best to gather the congregation on the Lord's Day, that he might feed the flock of God, will have a more conspicuous relation to our growth than some of us may now think. It was the Lord's Supper every Lord's Day that made it possible for him to keep the flock together, and at last to bring the church through its years of weakness into strength.

INFLUENCE ON THE SERVICE.

This practice has kept the heart of the Lord's Day service spiritual. The preacher might be combative, pugnacious, unsympathetic, as unhappily he sometimes is. But there stands the table, with its holy emblems, and before he can send the people away he must lead them into the presence of the crucified Saviour. The message of the pulpit might be so scholastic and difficult as to be equal to an unknown tongue to those who try to listen, but the loaf and the wine speak a language that everybody can understand. The undershepherd might turn theologian or philosopher and forget the flock, and especially the lambs, but before he can pronounce the benediction, he must lead all into the presence of the good Shepherd, who carries the lambs in his bosom and knows his sheep by name. The sermon might wander far afield, and the preacher might run off after strange gods, but, finally, the table is uncovered and the people are in the presence of Jesus, the chief among ten thousand and the One altogether lovely.


G. T. OLIVER.

THE CROSS AND UNITY.

Again, the Lord's table holds the cross before the eyes of all who assemble for worship on the Lord's Day; it keeps the emblems of our Lord's love ever in the foreground; it rears a Calvary at every altar. We do not often lift the cross to our church spires, nor do we often carve it on our pulpits, though we find no fault with those who do, but we set it up in these emblems.

Now, if we are to plead for unity,

and if our plea is to be sincere and eager; if it is to search our hearts and the hearts of those who hear us, and be effective for final victory, what better thing can we do than to worship every Lord's Day with the cross in sight? For it is the cross that must unite us if we are ever united. It is the greatest unifying force in all the world. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." This he said, signifying what death he should die. What a phrase! His crucifixion is only a "lifting up." Into such a phrase he crowds the smiting hammers, and the cruel nails, and the thorn-crown, and the purple robe, and the pain, and the shame, and the darkness, and the breaking heart, and the wounds hardly big enough to let death in or to let life out, the slow six hours of dying—all these are just to be "lifted up." My soul! shall we not in this spirit deny our small self-denials and crucify our crucifixions?

But it is this "lifting up" on the cross that is to draw all men unto him. As men are drawn to him and so come close to him, they will come close to each other. There is the promise of unity in that the cross is for all. It overlooks the whole world. It gives authority to the command to go everywhere and preach the gospel to everybody. It takes no account of race or age or map or conflicting theory of life or religion. It sends its influence across all gulfs and over all barriers. Its declared purpose is to unite all men in one great family, having the same sacrificial blood in their veins, having God for a Father, and the church for a mother, and Jesus for an Elder Brother, and the whole family, whether on earth or in heaven, is to be named in him. This means unity. The oftener the church meets at the cross, the sooner will we have that peace in Zion and that fellowship which must precede the final victory.

A woman missionary went, not long ago, to a distant district, to examine some Bible women who had learned to read after they were married and had families. As a part of the examination, one humble, simple village woman was asked to tell a Bible story. The missionary says: "There was that simple village woman sitting on the floor, just able to read a few words, and there was I, the college graduate of the West, examining her, and as we sat there, side by side on the floor, the village woman began to tell the story of the crucifixion. As she told it, it had a pathos and power and beauty that I had never seen in it before, and when the simple woman came to where they drove the nails through Christ's hands, she began to weep, and then she wept aloud, then she threw her arms around my neck, and said: 'I can not go any further—it will break my heart.' The simple village woman and the college graduate sat together upon the floor and wept in each other's arms, the representative of the East and the West weeping and rejoicing at the feet of Christ."

The story that will unite the kingdom, that will save the nations, is the story of the crucifixion of Jesus Christ. The love that conquered sin and death on the cross will yet conquer our pride and our prejudices and our alienations, and it will yet heal our divisions. Surely our God gives his approval to an order of worship that sets up the cross every Lord's Day and calls the people to unite in worshiping in plain view of the suffering Saviour.

"From the cross a radiance streaming,
Adds more lustre to the day."

CONFESSION OF FAITH.

The Lord's Supper every Lord's Day gives the people a chance to reconfess their faith in Jesus Christ and to declare again to those who sit with them that they are trying humbly to be disciples of the risen Lord. Nothing else in the order of worship distinguishes the disciple from the alien. All sit together in the pews; all may sing; all may bow or kneel or stand in prayer; but only those who hold themselves, however humbly, to be disciples, take the emblems. Jesus said: "Whoso shall confess me before men, him will I confess before my Father." If confession means so much to him, surely the opportunity to confess him every Lord's Day is fraught with great blessings to the church. And it is. Many a man goes home, saying in his soul, "I have put myself on record again to-day, and I must try my best now to be a true disciple."

PREVENTS DISCORD.

Again, this practice makes for peace in the local congregation. Some men have learned to quarrel in the name of Christ, but it surely is less easy to do so in the presence of the sacred memorials of his bruised body and shed blood. I have no doubt but that many a temper has been quieted and many a tongue silenced by the sight of the Lord's table, with its white linen and its holy associations and its solemn service. It seems to me that these moments wherein we remember his death, must have the effect on the storm of temper and pride and prejudice and passion that his lifted hand and quiet word had on the storm on Galilee.

REVERENCE PROMOTED.

But it is also true that this practice promotes reverence in the assembly for worship on the Lord's Day. We have yet much to learn at this point. Our congregations can do much better than they do. I could wish that they would assemble more promptly and more quietly; that they might come with a prayer in their hearts and with praying purpose, and that all visiting might be left out of the hour of worship. But no disciple is ever ill behaved or irreverent in the presence of the holy Supper.

I am sure that these considerations, and others that might be urged, justify our practice. If no express command can be found, none is needed. Love does not wait for an imperative. "Must" and "may," "duty" and "privilege" have equal weight and authority with love. The precedent of the apostolic church, and the assured results of the practice, are a sufficient justification of it.

OPEN OR CLOSE COMMUNION.

We take no part in the historic controversy between the open and close communionists. We are neither the one nor the other. With us, it is the Lord's table, and his people are to be his guests. We neither invite nor debar. Having given thanks, we offer the emblems, saying: "Let each examine himself and so let him eat and drink." We do not sit in judgment on others, but each, in that solemn moment, searches his own heart, if haply he may find there the faith and love and loyalty that ought to characterize a disciple of the "Man of Galilee."

A QUESTION OF CONSISTENCY.

It has been charged that we are inconsistent in that we will not admit the unimmersed into membership in our churches and yet do not debar them from the communion table.

As to that, let me say, first, that we have felt that the Lord's table is not the place to emphasize divisions. God forbid! When I stand thus before the cross, I can only remember that all men for whom he died are my brothers.

But again, it needs to be remembered that we do not unchristianize the unimmersed. We do not say that these brethren may not be Christians. Else our plea for Christian unity would mean far less than it does now. We do not deny discipleship to the unimmersed. We only say that with our understanding of the Scriptures we can not make disciples by their plan, and that those who are taught by us can not be made disciples by that plan; for baptism must be the "answer of a good conscience," and those who are taught by us, understanding the Scriptures as we do, can not have a good conscience and submit to baptism other than by immersion. We are not forced to deny discipleship on account of a baptism that we do not practice.

Again, while we do not debar the unimmersed from the communion table, we will not admit them to membership, because, while we do not deny that they may be made disciples by another plan, we do affirm that they are made disciples by a divisive plan; that sprinkling and pouring are in question, and that immersion is not. Our plan for unity requires that we shall oppose all divisive practices, and hence we stand for the baptism that is not only Scriptural, but is also catholic, or universal. These statements explain our attitude.

We do not deny that the individual may be a disciple, and so we do not debar him from the Lord's table, leaving the matter entirely to his own conscience. But we hold that the world can never be won to Christ by a divisive name or creed or baptism, and so, in the matter of making disciples, looking to the unity of the church and the redemption of the whole world, we stand for the baptism that is accepted by all, and that admits the penitent believer to a universal fellowship.

Brethren, let us faithfully lead the people every Lord's Day to the cross and to this memorial of love, where we and they can think and rest and pray, and where the very air breathes the influences of a heavenly fellowship, and where we are continually reminded that the Son of God became the Son of man, that the sons of men might become sons of God, and where, in the presence of the dying Saviour, we feel the mighty pulse of his undying friendship.

You have heard of the Taj Mahal, perhaps the most beautiful tomb in all the world. The Indian prince loved his beautiful wife, Mumtaz Mahal, as few women are ever loved. In the eagerness of his affection, and as a token of it, he planned a palace for her. But the princess went down into the mysterious land of motherhood, and the babe came back alone. Sitting by her body, he cried: "Oh, my beautiful Mahal, you shall have your palace, though it be a tomb!" After twenty years, the wonderful marble Taj was finished and received its precious dead. A traveler, standing in the recesses alone, read aloud the inscription on the headstone: "Sacred to the memory of an undying love." A wonderful echo caught up the words and bore them towards the dome, where, like a baffled bird, it fell to the pavement, again to rise, only to flutter down again, but ever repeating the chiseled words, "Sacred to the memory of an undying love."

Are not these the words that fill the sanctuary and struggle to rise to fill the air of the world when we stand at the Lord's table? Yes, indeed. This is a memorial of faithful friendship, of One who laid down his life for his friends and his enemies. It is sacred to the memory of an undying love. "Having loved his own which were in the world, he loved them unto the end."

[See page 467.]

The Lordship of Christ

B. J. Radford, Eureka, Ill.

Sixth United Presbyterian Church, Saturday Night, October 16.

Authority is of the very essence of lordship. Jesus said to his disciples, "Why call ye me, Lord, Lord, and do not the things which I say?" The tone of authority in the Sermon on the Mount astonished the mutitudes. The same note was heard in all his teaching. He claimed lordship over things of God's appointment, "even of the Sabbath," and in his final mandate, "all authority in heaven and upon earth"—"Go ye, therefore, and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world."

Jesus delegated his authority to his disciples at such times and in such measure as his purposes required. When he sent forth the twelve "to preach the kingdom of God," he gave them "power and authority over all demons and to cure diseases." When the seventy returned from a like mission, for which they had been similarly endowed, they reported exultingly, "Lord, even the demons are subject unto us in thy name." Permanent power and authority were bestowed upon his apostles, for the establishment of the church, and the completion of the body of gospel truth, of which the church was to be the pillar and support. It came to them on Pentecost as a miraculously attested spiritual endowment. By virtue of it they testified to the superhuman lordship of Christ, and became the heralds of his commands among all nations.

From that time forth the apostles boldly faced the world with the declaration that this crucified Jesus of Nazareth, seated at the right hand of God, was "both Lord and Christ;" that his lordship extended to all men for all time, and should at last bring all enemies into subjection. As rational men they could not have submitted to his lordship so loyally, and have executed his commands so heroically, in spite of torture and death, unless they had been convinced that the authority of Jesus was superhuman. As rational men we can not admit the unlimited demands that Christ makes upon our allegiance, unless we believe his authority to be above that of popes and kings, as his apostles believed it to be above that of councils and Cæsars. Such inflexible demands inevitably raise the old questions, "By what authority doest thou these things, and who gave thee this authority?" For us, as for those priests and elders, the alternatives are: The admission of its superhuman origin, or the denial of its existence. But its superhuman origin is inseparably bound up with the superhuman origin of Christ himself. The New Testament writers recognize this, and teach that the lordship of Christ is by virtue of divine inheritance; depending upon his own heavenly origin.

To establish his heavenly origin, the Holy Spirit enabled those unskilled writers to disentangle the lordship of Christ from all human implications, and to portray him as "God manifest in flesh;" "the fulness of the Godhood bodily;" "the effulgence of his glory, and the very image of his substance." The portrait is a composite of two distinct ones given in the beginning of the Epistle to the Hebrews. In the first we see "the effulgence of God's glory; the very image of his substance," and write among our credenda, "He is very God." In the second, the human lineaments of care and sorrow and pain, with love and longing for sympathy and appreciation, are so conspicuous that we are prone to say, "He is very, and *only* man." But the two are so blended by the inspired artists in the living, loving, serving, yet commanding Christ, that we may see in him, if we have spiritual vision, "the glory of the only begotten of the Father, full of grace and truth."

In our thinking lordship is inseparably associated with power. No authority is recognized as legitimate which is not able to enforce its will. Only "he who can is king." In his "mighty works" Jesus is portrayed as demonstrating his power in all realms over which he claimed lordship, even in those of sin and death. John selects from the "many signs which Jesus did in the presence of his disciples" enough to prove his power, and to show that "Jesus is the Christ, the Son of God." As lordship and power such as Jesus exercised are not of man, and as men have no means of determining their source, the inspired writers harmoniously emphasize the fact that they depend upon his superhuman origin. But from what quarter of the infinite superhuman realm did he come? from the benevolent, or the malevolent; from that of light, or of darkness; of life, or of death? John answers, in that awfully sublime genealogy which never could have been the product of the human imagination: "In the beginning was the Logos, and the Logos was with God, and the Logos was God. The same was in the beginning with God." "The Logos became flesh and dwelt among men," and oh, glory in the highest, "full of grace and truth;" of love and service! For the purpose of identification, Matthew traces the genealogy of Christ back to Abraham; Luke extended it to Adam, and then the Spirit of truth flung out, by the hand of John, this spiritual line, safely above all possibility of carnal entanglement—the lifeline which alone can keep us from foundering in the uncharted sea of rationalistic speculation.

B. J. RADFORD.

Having thus revealed his heavenly origin, John exclaims, "He that cometh from above is above all; he that is of the earth is of the earth, and of the earth he speaketh." The speech, the thoughts, the ambitions, the lordships, of the earthborn are of the earth, and it is difficult for even the Spirit of revelation to lift them above it. Jesus earnestly sought to help his disciples and the multitudes to an understanding of his divine origin: "I am come down from heaven, not to do mine own will, but the will of him that sent me;" "I am the living bread which came down out of heaven;" "I know whence I came and whither I go, but ye know not whence I come or whither I go;" "Ye are from beneath, I am from above; ye are of this world, I am not of this world;" "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." From a mere man these would be simply insane mouthings. Rationalists meet the claims of the Virgin-born with the sneer, "Is not this Jesus the son of Joseph, whose father and mother we know? How doth he now say, 'I am come down out of heaven'?" Many even of his own disciples said, "This is a hard saying, who can hear it?" The answer of Jesus would apply to his disciples now, "There are some of you that believe not." Unbelievers, ancient and modern, have the same "stone of stumbling and rock of offense"—a virgin-born Son of God. It is too hard a saying; it is out of all "experience." How can he whom we *know* to be the son of Joseph claim to be the Son of God, "come down out of heaven"?

That he may help our unbelief and our dull vision, the Holy Spirit has inwrought the portrait of Jesus in the Scriptures with lineaments not of fleshly origin, and beyond the reach of human invention. Let us trace some of these through their exquisite blendings with those human features which make him so dear, and *so near*, to us.

When asserting the lordship pertaining to his Christhood, when exercising his divine power, Jesus was careful to cut himself loose from all human kinships. It must be undertsood that his lordship was of his deity and not of his humanity. When his mother chided him for remaining at the temple without permission, the reply, "Knew ye not that I must be in my Father's house?" was not a piece of boyish disrespect. She did not realize its meaning until the lesson was repeated at the marriage in Cana of Galilee. In this "beginning of his signs," when, as Son of God, he was about to demonstrate his lordship over nature, it must be taught, once for all, that humanity had neither part nor lot in the matter. "Woman, what have we in common?" As Lord and Christ he recognized no more kinship with Mary than with any other human being. To have remembered this would have saved the church from the follies of Mariolatry. The same lesson was expressed with dramatic emphasis upon a vast multitude, when his mother and his brethren sought to rescue Jesus from his own intemperate zeal. To them, pleading the privileges of kinship in this interference, he replied, "Who is my mother, and who are my brethren?" Then "he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren." His lordship and his Christhood are not after the law of carnal heredity, but "after the power of an endless life." But, if the Lord Christ was thus above all human relationships, he was, by the same token, above all human obligations. When John, baptizing unto repentance, hesitated to baptize the sinless One, Jesus said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Suffer it *now*. It was not until after his baptism that he entered upon his ministry, miraculously certified as Son of God. As son of Abraham he recognized every social obligation; as Son of God he recognized none, not even that to observe the Sabbath. When the Pharisees assailed him for violating it, he left them angered and baffled by the paradox, "The Son of man is lord also of the sabbath." His hour for proclaiming himself as Son of God having not yet come, he veiled his deity behind his humanity, that seeing they might not see. But blessed are they who can see. To them "the fashion of his countenance is altered," and they behold the glory of that lordship which, on the mount of transfiguration, overstrode the boundaries of mortality at will, and superseded that of Moses and Elijah.

When the tribute expected of every Jew for the service of the temple was demanded of him, Jesus declared that he was exempt, because *the temple was his Father's house*. In the same spirit he consented to the death which was appointed unto men; but it must be understood that no man could take his life from him. He had "power to lay down his life and to take it again." When safe beyond the line of mortality, he informed Moses and Elijah of his purpose to return to Jerusalem, and pass out by the terrible and darkened way of Gethsemane and Calvary, instead of by the glory gate upon the mount.

Now, who are these that so marvelously veil the lordship of God behind the humility of man; so inimitably and harmoniously blend divine sovereignty and human service? Not only were they "unlearned and ignorant men," but they worked remote from one another in time and place; yet all lines and colors harmoniously blend in the masterpiece of all masterpieces.

No less significant is the unstudied agreement of the New Testament writers that Jesus is Lord in a sense incapable of establishment by human testimony. When, at Cæsarea Philippi, Peter exclaimed, "Thou art the Christ, the Son of the living God," Jesus answered, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Flesh and blood can furnish no data for such a proposition.

Paul tried to teach the Greeks of Corinth that the lordship of Christ was a transcendental fact, beyond their scientific verification, and so to be accepted by faith. "No man can say that Jesus is Lord but by the Holy Spirit." His kingdom is not of this world. His is a spiritual lordship, to be revealed by the Spirit of truth. It is one of the things hidden from the wise and knowing, and, as it was among the Corinthians of Paul's day, so now "not many wise after the flesh" receive it, but to those who do receive it the crucified Christ is still "the power of God and the wisdom of God."

When, on Pentecost, Peter made the first authoritative announcement to the world that Jesus was "both Lord and Christ," he was conscious of its transcendental nature. "Being therefore at the right hand of God exalted, and having received from the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear;" "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." He sought, on this birthday of the church, to establish two all-important facts: 1. The resurrection of Jesus from the dead. 2. His coronation as Lord and Christ. Let us note how he dealt with them.

In promising the Holy Spirit to his apostles, Jesus said, "The Spirit of truth which proceedeth from the Father shall bear witness of me; and ye also bear witness of me, because ye have been with me from the beginning." The promise was fulfilled on Pentecost, and, as we have seen, the Spirit bore witness that Jesus was "made both Lord and Christ." But the other fact, the resurrection of Jesus, was established by the testimony of the apostles. It was a matter within their own knowledge. During the ten days of waiting for the Spirit, the eleven completed their number by choosing, under divine guidance, one who should take the place of Judas. They clearly understood the thing to be proved, and the qualifications necessary for a competent witness thereto. Peter thus set them forth: "Of the men that have companied with us all the time that the Lord Jesus went in and went out among us, from the baptism of John until the day that he was received up from us; of these must one become a witness with us of his resurrection."

All this proves that the lordship of Christ, as proclaimed by the Holy Spirit, is a concept beyond the power of the human mind to create or to verify. It extends its saving power over the realms of sin and death.

Jesus constantly refused homage, by whomsoever offered, on any other ground than that of his deity. He would not be made king at the demand of the multitude. He desired no allegiance to himself as Son of David. Passion week showed how fickle that could be. He desires no homage to-day as son of Joseph. Nor would he accept homage offered to him as the *wisest* of men. When Nicodemus sought to honor him as "a teacher sent from God," Jesus startled him by a blunt refusal of such homage. His lordship was such that even Nicodemus could enter into its allegiance and enjoy its privileges only by way of a new birth, having been begotten from above. He departed a wiser man. Nor would he be worshiped as the *holiest* of men. When the rich young ruler, running in his zeal and kneeling in his reverence, exclaimed, "Good Master," Jesus astonished him by demanding, "Why callest thou me good? None is good save one, God." This was no make-believe self-depreciation. He *was* "holy, guileless, undefiled, separate from sinners, and made higher than the heavens," but men must know that this was not of his humanity, but of that Godhood which made him one with the Father. By this he claimed lordship over the property and the life of this earthly ruler who had just knelt before him.

Who is this that spurned all homage offered to him as king or sage or saint, yet whose heart overflowed in grateful benediction upon the humble fisherman who recognized him as "the Christ, the Son of the living God"? And whence did these unlettered writers obtain this masterpiece of all portraiture? It would be as credible that the Digger Indians, with their brutish minds and crude pigments, had created the Sistine Madonna, as that those unlearned Galileans, unaided by the Holy Spirit, created this portrait of the Lord Jesus Christ. There it is, inwoven in the sacred text. From it gleams forth in increasing splendor the life which is the light of men. "God, who commanded the light to shine out of darkness, hath shined in our hearts, *in the person of Jesus Christ*, to give the light of the knowledge of the glory of God."

Rationalists reject Christ's lordship largely because he insists upon his "authority" in matters of faith. "He *taught* as one having authority." "He that believeth not shall be condemned." Authority, abused in the name of Christ, inflicted upon medieval Christendom untold shame and misery. It hid the truth which makes men free and taught the lies which make them slaves. The church riveted the chains of bondage upon the minds as well as the bodies of men. So cruel was it that when freed they fled, in sheer panic, to intellectual anarchy. In the French Revolution the stampede from abused authority plunged society into chaos. It took France three generations to recover the sanity which recognizes authority as the corner-stone of the social fabric.

The lordship of Christ finds broader and deeper recognition in each succeeding generation. The efforts to body forth his divine majesty have produced the world's masterpieces in painting, in poetry and in music. Loyalty to him as Lord of all has inspired the sublimest heroism; not only in such as Paul and Wickliffe and Huss and Luther and Latimer, but in multitudes of common men and women, whom it has lifted to exultant martyrdom. It inspires and sustains the "far-flung battle-line" of the earth-encircling missionary hosts. They face all foes and dare all dangers because of their faith in the Captain of the world's salvation.

Christ's tenth legion are those who believe that his divine power will enable them to triumph over sin and death. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

> "All hail the power of Jesus' name!
> Let angels prostrate fall;
> Bring forth the royal diadem
> And crown him Lord of all."

The Lordship of Jesus

Charles Reign Scoville, Chicago, Ill.

Luna Park, Saturday Night, October 16.

"There is born to you this day in the city of David a Saviour, who is Christ the Lord" (Luke 2: 11).

I am to talk to you on the lordship of this Child, of this Jesus. Jesus, who came into this world, not through a triumphal arch, but through a barn door; who came not unto a prepared throne, but into an unprepared manger; whose first pillow was a pillow of straw, and whose last pillow was a pillow of thorns; who was born between oxen, and expired between thieves; who was born in another man's manger, and buried in another man's grave. Jesus, born in Bethlehem, carried into Egypt, rejected at Nazareth, crucified at Jerusalem, and coronated in heaven.

Note the condition of the world when he, the child of Mary, the Son of God, the Saviour of the world, came. The world, reposing under the protecting wings of the most august of all Cæsars; peace, universal peace, with her healthful arms encircling all nations compassing the great empire, which was itself the consummation of all the empires of the ancient world. Polytheism, with her myriads of temples, and her myriads of priests, triumphantly seated in the affections of a superstitious people, and swaying a magic scepter from the Tiber to the ends of the earth. What a strange contrast! Idolatry on the throne, and the founder of a new religion, and a new empire, lying in a manger. After thirty years of obscurity we find him surrounded by what the wise and the wealthy and the proud would call a contemptible group, telling them that one of them, an uncouth and untutored fisherman, too, had discovered a truth which would now modify the whole world. "I am about," says he, "to found a new empire on the acknowledgment of a single truth—a truth, too, which one of you has discovered—and all the powers and malice of worlds, seen and unseen, shall never prevail against it. What a scene—a weak, wavering, ignorant and timid dozen of individuals, without a penny apiece, assured that to them it pleased the Ruler of the universe to give the empire of the world; that to each of them would be given a throne from which would be promulgated laws never to be repealed while grass grows, rivers run and sun and moon endure."

The carpenter's son of Nazareth, who came out with such a proclamation and sent forth his fiat in the terms of the great commission to the ends of the earth, was either the Son of God and the Saviour of the world, or (excuse the words) was the greatest blasphemer, fanatic or imposter that ever lived among men. He not only made the most astonishing, incomparable claims for himself, but impoverished all nature in his figures of speech to set forth his own claims as to personality and power.

I will say right here that I believe with all my heart that Jesus Christ is the Son of God. I am as willing to confess his deity as his divinity, and in this I am not alone; for Paul said: "Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 6-11). "To him give all the prophets witness." Time and space forbid in this address to demonstrate the full meaning of the apostle's words, or to bring up all the Messianic prophecies that are found between the promised seed of the woman and the promise of Malachi: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come." He was the "seed of the woman," Job's "Day's Man," Jacob's "Shiloh," and Isaiah's "Man of sorrows, acquainted with grief." In him the words of prophets and apostles—the former prophetic, and the latter historic—fit together like our two hands. He is not only the theme of apostles and prophets, but of men and angels, of earth and heaven, of time and eternity.

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While attending the feast of the Jews at Jerusalem, Jesus healed the impotent man at the pool of Bethesda on the Sabbath day. Therefore the Jews persecuted him and sought to slay him because he had done these things on the Sabbath day, and he said, "My Father worketh hitherto, and I work;" that is, my Father causes the rain to fall, the sun to shine and vegetation to grow on the Sabbath day; he worketh the works of mercy, works of necessity, works of love. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5: 18).

Instead of denying the charge, he furnished an argument to substantiate the claim of his lordship, and calls his witnesses to substantiate his argument. We can certainly do nothing better than to present the same argument, and bring up the same witnesses. He said, "Ye sent unto John, and he bare witness unto the truth." But these countrymen of Jesus were so morally corrupt, so warped by sin, and so prejudiced by their pride, that, although they believed John the Baptist to be a prophet sent from God, they refused to believe him when he testified that Jesus was the Son of God. It would be well indeed for us, while passing, to note that John accepted the law of evidences, "that from the mouth of two or three witnesses shall every word be established." The descending Spirit, like as a dove, and the voice from heaven, the two witnesses, were conclusive proofs to John.

There are five other like demonstrations in Christ's life which the unbeliever must account for: 1. At his birth, the angels of God, and the wise men from the East. 2. At the transfiguration, the appearance of Moses and Elias, the transfigured Christ, and the voice, "This is my beloved Son, in whom I am well pleased; hear ye him." 3. At the crucifixion, the darkening skies, and the rent veil of the temple. 4. At Christ's resurrection, two angels and the empty tomb. 5. At the ascension, the two angels, and Christ in the ascending cloud.

The second witness which Jesus brought into court before the Jews was his works. When John from the depth of the prison sent his disciples to say, "Art thou he that should come, or do we look for another?" the Lord Jesus simply answered, "Go tell John the things which you do see and hear. The blind receive their sight, the deaf hear, the lepers are healed, the lame walk, and the poor have the gospel preached unto them." This same argument was used by Simon Peter on the day of Pentecost: "Jesus of Nazareth, the man approved of God among us, by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves also know" (Acts 2: 22). This appeal of Simon Peter to the miracles and wonders and signs done in their midst was unanswerable.

Mark you, these miracles were performed over nature, as well as the deadly diseases of men. What a contrast to the so-called religious cures of the Mormons, of the Dowieites, of the Eddyites. Jesus' miracles were performed instantly, not by long-drawn-out, exorbitantly charged for manipulations.

The third witness which Christ brought into court was the witness of the Father: "And the Father himself, which sent me, hath borne witness of me.' The apostolic speakers of Pentecost said: "For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Pet. 1: 16-18). I would rather have one word of the testimony of Simon Peter than to have all of your fine-spun, skeptical theories, or the poetical dreams of your philosophical dreamers, or the dirt-begotten doctrine of some dogmatic truth-dodger.

The people were no more astonished at his miracles than at his words. Did they say, "What manner of man is this, that even the winds and waves obey him?"? They also said, "Whence hath this man wisdom? Never man spake as this man." Listen to that incomparable Sermon on the Mount. No wonder the sacred record says: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine, for he taught as one having authority, and not as the scribes" (Matt. 7: 28, 29).

He taught that the greatest man in any vocation is the one who renders the greatest service through that vocation. And when his discipes discussed which was the greatest, he unostentatiously set a child in their midst. He took the most trifling things from their homes, cities and fields, and made them teach the most incomprehensible truths. A hen gathering her chickens under her wings; the sower going forth to sow; the vine and the branches; the fisherman; the good seed; the sword; the shepherd; the sheepfold and the sheep; the sparrows; the growth of the lilies; the water in the well; the grass in the field; the bread on the table, and the leaven therein—did not escape his notice. In his teachings the very hairs of your heads are numbered. Surely, "never man spake as this man." In his parables, like the lost silver, the lost sheep and the lost son, there is a beauty, a familiarity, a depth, a world of meaning that finds us, touches us, thrills us, and discovers us to ourselves.

The man who rejects his lordship still has his character to account for. "He began both to do and to teach." The Teacher's life was the life of his teachings. He identified himself with his message. He denounced in withering invective the chiefest of the religous rulers of his day. He called them whited sepulchres; they were full of dead men's bones. Were they zealous? It was only to proselyte men, and make them threefold more a child of hell than themselves. He lashed them from the temple and said plainly to his disciples, "Except your righteousness exceed the righteousness of the scribes and Pharisees, you shall in no wise enter into the kingdom" (Matt. 5: 20). And yet, in closing his invective, he wept over a doomed city. His message knew no boundaries, and broke down the middle wall between Roman pride and Jewish prejudice, and is still worldwide in its sway and everlasting in its sweep.

He gave us a new idea of God. All men of all ages have believed in God. President Zollars says that "the greatest legacy of the Hebrew nation to humanity was their revelation of the fact that there is but one God." Without Christ the knowledge of the omnipotent God would have remained, but his loving Fatherhood and providential care would never have been known. He taught us to address our petitions not to some frowning, terrible despot, but to a Father. He formuated a petition, Our Father, who art in heaven, hallowed be they name; our Father, thy kingdom come; our Father, thy will be done, in earth as it is in heaven; our Father, forgive us our debts, as we forgive our debtors; and our Father, give us this day our daily bread; and our Father, lead us not into temptation, but deliver us from evil; our Father, thine is the kingdom, and the power, and the glory forever. He gave the word "Father" a new meaning, and gave the world a new deity. Man had exalted the majesty of the Almighty, and sung,

> "Did He devote that sacred head
> For such a worm as I?"

They had exalted the difference. Jesus taught them to exalt the identity.

He lived so completely the things that he said, and said so perfectly the things that he lived, that he was even able to say that "he that hath seen me hath seen the Father." He seemed astonished when Philip said, "Show us the Father, and it sufficeth us." "Have I been so long time with you, and hast thou not known me, Philip? When you see me you see the Father, or one exactly like the Father." Geo. R. Wendling is right, "We can not think of another character like Jesus until we think of God." You could not be the John the Baptist of a grander Christ. The man who rejects his Lordship has his character and his teachings to account for. *Let the man who attempts to account for them on human grounds attempt to rival them.* In the words of Jean Paul Richter, "Being holiest among the mighty and mightiest among the holy, he lifted with his pierced hands empires off their hinges, has turned the streams of centuries out of their channel, and still governs the ages."

The Gospels are written to prove that Jesus is the Christ, the Son of the living God. Walter Scott said, "The New Testament proves its own authenticity by proving that Jesus Christ is the Son of God." We can trace the sun's rays back to the sun. The acorn proves the existence of a universe with its soil, light, moisture, warmth and seasons. There is but one way to account for the marvelous change in the hardy Galilean fisherman, Simon Peter, or the infidel student of Gamaliel, Saul of Tarsus, and that is by the Lordship of Jesus.

The Lordship of Jesus is not merely a fact of history, it is a fact, blessed be God, of individual experience. If this world is one scene of his conquests, the soul of each true Christian is another. The soul is the microcosm within which, in all its strength, the kingdom of God is set up. The Master, who has fathomed and controlled our deepest life of thought and passion, is welcomed by the Christian soul as something more than a student exploring its mysteries or than a philanthropic experimentalist alleviating its sorrows. He is hailed, he is loved, he is worshiped as one who possesses a knowledge and a strength which human study and human skill fail to compass; it is felt that he is so manifestly the true Saviour of the soul, because he is none other than the being who made it. He has struck the full octave; he is its King eternal, immortal, invisible.

His life and his words are the makers of a new heaven and a new earth, and any man in him is a new creature. All heaven gave him, and all the earth will yet receive him. The exaltation of Jesus to his rightful throne is the business of humanity, and will be the theme of the angels for all eternity.

When one even tries to imagine what shall be the scene before the great white throne, the mind is lost in bewilderment and the soul in revery, eternal ecstacy, unspeakable and full of glory. The eye of faith seems to see things unlawful to utter, and one's whole being to burst forth with,

"Oh, that with yonder sacred throng, we at His feet may fall,
We'll join the everlasting song and crown him Lord of all."

The Lordship of Christ

Charles H. Moss, Boston, Mass.

Carnegie Hall, Saturday Night, October 16.

There is no greater theme connected with our Christian life to-day than that which is now before us, the leadership of Christ. It is the theme about which all evangelical Christendom can rally; it is the theme which brightens and gives enthusiasm to every Christian heart. Then sing and move to it heart to heart and hand to hand and step to step in the great forward movement of the kingdom of God towards its glorious consummation. When Jesus said to his disciples, "Who say ye that I am?" he was asking not only of them the great crucial question that was to determine where they stood in relation to him, but he was asking the question that shall forever everywhere define the relationship of the disciples to him. And wherever we go, wherever there is a devoted and loyal heart, they are seeking to come to that expression and faith that shall reveal Christ the living Son of God It is because of that feeling of personal loyalty to Jesus Christ that we are here together to-night. Mr. Chairman, I should not know from the addresses that I have heard to-day whether you are Baptist or Disciple, or whether I am a Baptist or a Disciple. And if I could say the word to-night that would forever break down every barrier between these two great Christian bodies, and that should in this moment make these two great armies absolutely one, my tongue would be swift to say that word. [Great applause.]

Concerning this great theme, two things only I want to say at this time. The first of these is the aspects of life that must forever be under the dominance of Jesus Christ. And the other is the foundation reason why this should be true.

The aspects of our life that are under the domination of Jesus Christ are the recognition of his lordship. I should say that his lordship presses upon our human personality at every point as the atmosphere presses upon any part of our body, and when we are his, bought by his blood, at a price that we can not estimate or understand, everything that throbs in this beating heart of mine is his and his forever and evermore. Everything that is in my heart as the center of my life, must be true to him and must be forever swayed by him who is the motor of my life. Everything in my brain, for I care nothing for culture that has not been forever touched and sublimated by the power of Jesus Christ. Whatever you call it—science, literature, history, philosophy—unless these be in Jesus by personal contact with him who is at the center and is the source of everything in this universe of his, our culture is not culture. We may boast ourselves of much learning, but we have failed to realize that the supreme learning after all is that which recognizes him without whom not anything was made that was made.

We ought to give our money to Jesus Christ. More than that, I do not believe any one of us ever earned a dollar that did not belong to him first, and upon which he did not have first a prior lien. I do not believe when we give our lives to his service that we can for a moment ever claim that what we have belongs to us. I believe that every dollar you earn by your brain or by your brawn is earned by the power that he gave you, and he has a right and is entitled to the increment or the use of that which is produced through the ability with which he has endowed you. We have no right to spend a dollar for a thing or for a suit of clothes or for the rent of the house in which we live, save as we realize that in spending that money it is being spent for the larger aspect of life where we are the better fitted to do his service. I believe that no Christian has a right to stand on lower ground.

In relation to the significance and the power of the gospel, the written Word comes to us as a call. I care not for a single man's interpretation of his point of view, but I do care immensely that that living Word shall take its stand in the living soul of man and work itself out through his daily contact with his human fellows and through his daily contact with his God; that that word which is right, which ever will be God's own truth, shall reach to the very heart and life of every believer that comes to recognize the power of God as revealed in his written Word. So if you accept, if I accept, the lordship of Jesus Christ, we must accept the significance and power of this vital, throbbing, pulsing, living Word.

If we recognize the lordship of Jesus Christ, every man and woman of us will want to do more than we have ever done to bring the world to him. We will want to lay our lives where he can use them. We will want to make our minds and our hearts in every way fit for the uses and purposes of our Master.

The business of our lives ought to be a passion for men, a passion that will know no stay, that will not be hindered, which is the supreme honor that God confers on us as his children and as the disciples of our risen Lord.

There ought to be a broader recognition of this lordship of Jesus Christ, an increase in confidence in the good providence of God; "For the Father loveth the Son."

After a railroad freight handler had become a Christian, I asked, "Do you know who this man is that has led you to Christ?" He said, "No, I do not." I said to him, "That is William J. Tate." I never saw a man more profoundly surprised in my life. His heart almost stopped, he gasped for breath, and he said, "What! that man who led me to Christ, the vice-president of our road, the road I work for?" The great church of which I have the honor to be pastor, with fifteen hundred members, and the largest Sunday-school in New England, is great, not because of any greatness of its minister, but because of the greatness of the spirit of such men as those who stand by my side with this common purpose and with this common spirit of devoting their lives and talents, the best they have, to him whom they have crowned as the Lord of their lives. With men of that kind in all our Christian churches, what may not the harvest of souls be? When the men and the

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women of privilege, talent and position shall dedicate all they have and all they are to him, what shall not the progress of the church of the living God be in that day?

The lordship of Jesus Christ means passion for men. More than that, it means confidence in the good providence of God and belief in our immortality.

So I bring to you this word, my brethren in our common Lord, it is a great thing to serve him. Have you served him well? How much owest thou our Lord? Have you paid him what you owe? I beg of you, go back from this mountain of consecration to your valleys of service, and live, live, live the great inspiration of the vision that is come to you. God forbid that any one of us should go back again and be what we were when we came. We can not be. You will either have been transfigured in Jesus Christ within or you will forever have turned your back upon the Christ and be less than you were before you came. Not one of us can live through days like this and be not moved by that profound spirit of the other world and all our lives changed from glory to glory, "even as from the Lord the Spirit." To-night, as we think of that, as we think of all that Jesus Christ has been to us and is to us, may there not be as there comes to us from the angelic choir the great song of redemption, an antiphonal response in our hearts as we catch up the melody and fling back the great, glad tidings of salvation? "Not unto us, not unto us, but unto thy name, be the glory and the majesty, now and forever, amen."

The Lordship of Christ

Oliver W. Stewart, Chicago, Ill.

East Liberty Presbyterian Church, Saturday Night, October 16.

This great gathering of people in this city is itself a remarkable phenomenon of our modern church and social life. Of itself it would be worthy investigation as to the causes which lead to it and the things which underlie it. Back of it is the most powerful being who has ever swayed or given direction to mankind. We can scarcely afford to pass by the opportunity to take just a glance at Him as to the sources of his strength and power, and his authority over us.

He came upon the stage of action, making the most amazing claims. He assumed that all power and authority was granted unto him. He made the claim that he had the right to exercise over the human heart and human soul the largest measure of authority and to exert the utmost measure that could be exerted by one being over another.

He supports his claims in such a way that we can hardly afford to ignore him. He backed them with a life which challenges the attention of men.

Then, too, the utmost range of knowledge he claimed for his own; that he understood humanity, and more than that, he came to man claiming that he understood God, and that he was able to reveal the Infinite unto the finite minds of men. He who claimed to have all knowledge, and claimed to have the life to support that knowledge, has a right to our consideration and our attention.

But beyond that, and I think rather more than anything else claimed for him, was the claim that he was able to meet the utmost needs of humanity.

Did humanity have need for any such Being as this? After all, the whole question, it seems to me, turns upon whether there was any such need. If there were no eyes here to-night, the light would be utterly useless. If there were no need for a transcendent Saviour of men, for such a person to come upon the stage of action would be a mere waste of time. Did humanity need any such character—any such Being as he is portrayed to us as being?

Notice, first of all, that it is a principle of humanity, that we learn easier by example than by precept. That is to say, the truth accomplished nothing until it became incarnate in life. Then, too, the utmost need of humanity is some perfect object for a perfect, enduring love. Jesus came to the stage of action to be the enduring object of some such perfect love, and to receive to himself the devotion of mankind.

And then, he came upon the stage of action with a dream of a universal empire. And he came with that vision that none other has ever had save he, and that was, that he was to establish his empire upon a discipline, not of fear, but a discipline of love.

If the question were asked, "What is the strongest influence in the world?" some one might answer, "The desire for money"—that the desire for wealth is the strongest instinct in the human mind. Far, far from the truth. The fact is, that very few men are really actuated by a mad desire for money, save as it serves the domination and ruling purpose of their lives; but that domination and ruling purpose has not primarily to do with money itself. Nor is the strongest motive power fame—the desire to live out before all humanity in the fierce light of publicity. With the average man there is no such desire. Nor is faith in God the strongest motive power in the world. The strongest thing that sits enthroned in human hearts, the most powerful energy that directs human forces, is love. Love is the most powerful thing in the wide world. I have apostolic authority for that. Love for that great divine Being who loves us; love for one another; love for home; love for those dear to us; love for the babe in the home—these are the most powerful things that sway human hearts and souls. And Jesus had that divine insight that has never been had by any other leader who has aspired to universal rule over men—that he could establish his kingdom upon the discipline of love; and he succeeded where others failed.

Then he taught us the obedience of love rather than the obedience of duty. And we obey him. We seek to crown him, not so much as a matter of duty, but because it is a matter of love. Love goes far beyond duty. It stops not this side of the grave. It stops not this side of exerting every power in hand for the being or the object to which it directs itself. And Jesus came as no other leader has to assert his lordship over mankind, because he brought him a universal empire of love.

Then it seems to me that the source of his power and authority over us can be apprehended in this: that the acceptance of him gives the one who so accepts the new vision of life; it brings order out of chaos. What a magnificent change takes place in the man or in the nation as it comes to accept him, as it comes to accord its life to his teaching and bow in allegiance to him and pattern its life after his direction.

It is no mere accident or trick of fate that one who comes with any good movement for the benefit of humanity, brings it to the door of the church and knocks there and says, "Here is a child of yours." It is the recognition of parentage. It is because there is a divine parentage for every great reform in the teachings of this One who comes to us to-night, claiming his authority and power over human hearts.

This world is becoming more like Jesus to-day than it was one hundred years ago when this movement started. I know the superficial observer would be disposed to dispute that; but I think it requires no prophetic vision to see that the world is rapidly coming to the point where war among Christian people will come no more. This gentle Nazarene intends some day that we shall love each other without regard to race or condition in this world, and he will bring us to his feet where love will not only be possible, but will be the delightful thing for human hearts.

Then, too, there is the greed and crushing power of modern industrialism. Men rail out against it. They say it is the sign of the waning power of Christianity. As a matter of fact, in your time and mine the hard grind and grip of modern industrial life, where an employer cares nothing for employe, and the employe is absolutely indifferent to employer, will give way to a sweet industrial brotherhood where each will prefer the other before himself; and this old world in all the time of the years to come would not be able to pay the debt of obligation it owes to Him who exerts his sway over human hearts to-night.

Now, the last point in this to which I want to direct your attention is: that the acceptance of him—the reception of him by the individual and by the State—the giving him the kingly place in our affairs and in our lives, after all fills out the full round circle of our existence. He comes to us as a Being in whom we can have implicit trust. In all the reach of years no one comes forward to say, "I put my trust in him, and then when I came to examine him more closely, I found he was not the character I supposed him to be." Indeed, the closer inspection always brings the greater certainty that he was all he claimed to be. He was the Being in whom we could place implicit trust.

And then he is the One to whom we can come in the hour of distress and trial. The trust we find is not misplaced. He brings to us that amazing calm that means so much to troubled hearts and souls. He is the One to whom we can go in supplication, when all else fails, and put the burden at his feet, and feel that he bears it, that he takes it from you and lifts it. You feel that he has gone through all that you have gone through.

Are you seeking strength? You can find it in him. Remarkable strength! that strength which shows in its calm, high persistence of purpose. I think there is that about him. We find it in a less degree in other men. We do admire that persistence of purpose that at last can overcome all obstacles and ride on to its glorious success.

Now, in a larger degree, because it had to do with humanity's welfare for all time to come, Jesus set himself to do those certain things; set himself to make possible for humanity that larger, wider life. There was a strength that had with it persistence; and then there was that gentleness that had to do with it as well as strength. In Jesus you have that admirable combination of tremendous intensity, magnificent purpose, kingly strength, coupled with a gentleness and sweetness that could forgive, that could comfort, that could console, that could help the lowly and sick and serve those who needed him most.

Then he gave us the example that we were to love our neighbors as ourselves. We were to seek the good of others before we sought the good of ourselves; and then, having done all that it was in our power to do, to place our faith and our trust in him.

I believe there is no other character since time began with reference to whom humanity can have the feeling that it has towards Jesus Christ.

This Elder Brother becomes the one to whom we can go in trial, pain or grief, in the hour of triumph or victory, and know that we can have a brother that can sympathize or rejoice.

And so upon that brow, that was pierced by thorns, we place to-night a crown of love; and upon that heart that beat in sympathy with us, we can place our weary heads, and upon our fevered brow receive the kiss and touch of love divine. This Jesus, this Christ, this Saviour of men, this Lover of lovers, this King of kings and Lord of lords, we crown the Ruler of our lives to-night.

The Lordship of Christ

E. L. Powell, Louisville, Ky.

Duquesne Garden, Saturday Night, October 16.

In the contemplation of our theme, at once the explanation and inspiration of all that this marvelous Centennial means, the tumult and the shouting dies—the appropriate exercises of a glorious anniversary finished. Moses and Elijah (representative of the lesser mortals of our own past) from beneath the folds of our tertian glory glide, and we see no man save Jesus only. We are no longer in the presence of the banner-bearing multitude, lifting loud acclaim of congratulation and celebration; but, with Simon Peter, we feel that electric presence of the ages and the centuries, and we exclaim, "It is the Lord!"

With no thought of labored argument,

but for the sake of early treatment in our theme, it may be affirmed that the acceptance and recognition of the historic Christ is indispensable to the recognition and appreciation of the spiritual dominance and the spiritual lordship of the Christ. It is this Christ who rules the world to-day in the realm of righteousness, in so far as it is ruled at all. To talk of the essential Christ, or of the ideal Christ, may be well enough for purposes of academic contemplation; but we, who have to go out and fight the battles of the world and uphold the causes that call for assistance, requiring in ourselves strength and power and inspiration, must hear the music of his voice and feel the touch of his hand and look upon that marred face—a face of beauty none the less; for there is naught more fair than is the smile upon his face.

"Sirs, we would see Jesus," is the religious demand of this age—the Jesus in the beauty of his historic setting; the Jesus with his great throbbing heart of pity; the Jesus who came not to be ministered unto, but to minister, and to give his life a ransom for many; the Jesus of sympathy and consolation, who can take the meanest soul which shall trust him and transform that soul into a glorious temple, fit for the divine indwelling and presence.

But I am speaking of the supremacy of Jesus Christ, the lordship of Christ, in some of the various departments in which that lordship has been actually proven and established. I maintain that Jesus Christ is Lord by right of what he is and by right of what he has achieved; and it will not be as a matter of divine decree, but as a matter of absolute justice, that the kingdoms of this world shall at last become the kingdom of our Lord and of his Christ.

Reference was made in one of the speeches this afternoon to the influence of the spirit of Jesus Christ in art, in science, in architecture, in literature. I ask the greatest artist who may have immortalized some canvas by the glory of his dream, "What spirit brought forth this great achievement?" "It is the spirit of Him who is the incarnation and the embodiment of all that is beautiful." For back of every physical expression of beauty is moral beauty, the beauty of truth, the beauty of purity, the beauty of holiness. In all departments, in all realms of activity, of whatever sort or variety or character or condition, whatever is congenial to Christ's spirit is Christ's. All things of beauty and nobility are his. Back of the canvas the painter is hidden; back of the sculptor the soul is hidden; back of the sculptor and back of the painter is the Christ himself.

Everywhere, so far as this nineteen hundred years of history is concerned, we are forced to recognize the mighty presence of the spirit of Jesus Christ. It was that spirit that became incarnate in Jesus of Nazareth, which had always existed in the world in one form or another. Jesus makes precisely the claim for himself that I am making for him, when he says, "Before Abraham was, I am." In the temples of all the ages and of all the centuries, wherever in the past time there has been high thinking and noble feeling and grand achievement, wherever there has been splendid exhibition of self-sacrifice and of noble daring, wherever men have loved one another, wherever the wilderness has been made to blossom as the glad place of God's universe, you have had the spirit of Christ.

E. L. POWELL.

I want to speak just a word as to the supremacy of Jesus Christ in the world of the intellect. Taking him simply from the standpoint of a creative intellectual genius, he stands absolutely unique and solitary. No invention stands credited to his name. No star is named after him. No anticipation of the discoveries of science was his. But Jesus Christ did actually discover God to man, he did actually discover man unto himself, and he did actually point out the way by which man and God could come together, the one as loving Father and the other as loving and obedient son, paving the pathway for man to God and to glory.

I have not time to speak of the discovery of God by Jesus Christ, revealing him unto the world as the loving Father of all men, making them to know him and to love him as Father—no longer as a Jove, whose brow is clothed with thunder, but as One who takes into his great loving arms, with tenderness and compassion, all his wandering sons and daughters in all the wide, wide world.

But, friends, what is it that makes Jesus Christ your Lord and mine? For my own part, I make the confession, here and now, I follow him as the Son of God, because he has proven himself to be the Son of God. And that which makes him to be the Son of God is the fact that he is absolutely without sin. It is because he is sinless that he is divine. Divinity is not something to be worn as a Shah wears the purple or as a kng wears the crown. It is something that is inherent in character. Jesus has not divinity; he is divine. I will follow that moral beauty to the ends of the earth. It commands me. It is what he is that gives to him the right to speak. We must obey. No word that ever fell from his lips has not been endorsed by the universal human consciousness; and the marvelous part of it all is that, standing in the presence of this white Christ, there is this consciousness of sin on the one hand, leading us to get down into the dust and to say, with Simon Peter, "Depart from me, O Lord, for I am a sinful man." And, on the other hand, it is so glorious and so beautiful and so appealing and so marvelous, that the mightiest aspiration within a human breast is awakened and goes forth singing and sobbing together, into the arms of God.

That, to my mind, is a sufficient argument for his divinity. But, it may be said, do you not believe in the miracles? Why, friends, if I want to prove that I am an artist, and I go and jump down from a steeple, that doesn't prove it. If I want to prove that I am an artist, I must do an artistic thing; and until I do that artistic thing, all the great things, the extraordinary things, together or singly considered, do not prove that I am an artist. When I draw the great picture, when I carve the great statue, I have established my right to be considered an artist. Jesus Christ wanted to prove that he was entitled to be called the Son of God. If you look at his miracles from the standpoint of their being extraordinary, there is nothing in the extraordinariness to prove that he is the Son of God. If you seek to prove that he is the Son of God because the things he did are startling and unusual, you have not furnished the proof. But if every one of these deeds tells of himself and what he is, then forget all about the extraordinary quality of them, and think only of them as declaratory and revelatory of the divine in him. Then your miracles become evidential.

Then, again, the sinless character of Christ, his justice, his purity, his self-sacrifice—every deed that he did—was an expression of them. I go to look at high mountains, and one tells me to gaze upon Shasta or upon Rainier, and I am amazed in the presence of the glory and sublimity and of the beauty of it all. But I go outside of the walls of Jerusalem, and somebody talks about a little hill there known as Calvary; and I look up to that hill, in all of its symbolic relationship to nineteen hundred years of history, and the hill grows bigger and bigger, until it looms up so large that all the mountains of the universe are crowded into insignificance, and there is only one height where the great, worshiping heart of man can stand and feel the infinite pulse of the infinite God, as it goes out over a lost and ruined world, unwilling that any should perish.

I believe that that cross of Jesus Christ is back to-day of all that is heroic. I believe that that cross to-day is the mightiest appeal of the church to this age, to this materialistic age in which we live. It is the distinctive note of the gospel of Jesus Christ, and we say, with the apostle Paul, who knew the hot blood that God Almighty had put within a normal manhood, "God forbid that I should glory save in the cross of Jesus Christ." And he was glorying in the one single cross that stood outlined against the sky yonder, he was glorying in all that that cross had made him to suffer. I will glory in the tribulations, I will glory in the suffering, I will glory in the death itself, for his sake who loved me and gave himself for me.

To give Christ peculiar dominance was the high end of these splendid men of this glorious past of ours. They stood for the lordship of Christ. I believe that perhaps it would be admitted that the greatest sermon, certainly the highest note ever struck by Alexander Campbell, was in the great sermon preached from the great text, "God, who in sundry times and in divers ways spoke in times past by the fathers to the prophets, hath in these last days spoken unto us through his Son." The supremacy of Jesus Christ. Now, in the presence of our Presbyterian brethren who are here (one of whom is my very dear friend, and certainly a beloved companion in spiritual arms in the days gone by, Dr. J. Kinsey Smith), I would like for their benefit to say that we have laid stress upon the ordinances, not because of any merit connected wth these ordinances, not because of any magical influence associated either with the Lord's Supper or baptism, but simply and solely because of the authority of the Lord Jesus Christ. If, for instance, baptism were an appointment of the church, then, for one, I would just as soon vote it in or vote it out; and I would have the authority of one member of that church, receiving that appointment from the church, to take part in the voting. But here is an ordinance, friends, that has been appointed by the authority of Jesus Christ. And I care not anything at all about its philosophical connection with pardon or the remission of sins. I look upon it simply as an act of obedience to the authority of Jesus Christ, and that ordinance stands or falls with me in connection with or in relationship to that authority. We haven't the right to change that ordinance. We haven't the right to substitute anything else for that ordinance. It simply stands associated with the commandment of our Lord and Saviour, Jesus Christ.

Another thing that these elders of an old time (if we may speak of old time one hundred years ago) emphasized, growing out of the recognition of the lordship of Jesus Christ, was absolute, uncompromising opposition to every other sort of authority over the mind or heart or conscience of men. Hence it was that Mr. Campbell and his associates opposed all clerical domination, not in a spirit of pure opposition or rebellion, but they did all this because of their jealousy for the rights of Jesus Christ, who was head of his own church and who could control and govern by his Spirit that church. And the great statement made by this same Mr. Campbell was that, as the Old Testament was a sufficient rule of faith and practice and word and ordinance in the Old Testament churches, so the New Testament is a sufficient rule of faith and worship and discipline and government for the New Testament churches. It was the authority of Jesus Christ that called forth this protest against any kind of authority that sought to substitute itself or to minimize the authority of Jesus Christ.

Let us claim our liberty in the Lord Jesus Christ. And, by the way, nobody is trying to take it away from us. It may be little or it may be great, but whatever thought you have got, in God's name, give it out; nobody is trying to stop a good thought and nobody is going to stop or influence or hinder the one that gives it out, but will bless God for it. Do not let us talk as if liberty was something that somebody was trying to get from us. Stand fast forever in the liberty that is in our Lord and Saviour, Jesus Christ.

But I am done, friends. I want to say this: One thing supreme and paramount, to which everything else is subordinate and subsidiary, is the lordship of Jesus Christ. Make way for the King! Let him be King who can pull the sword from the scabbard. Let him be King who can summon Excalibur by his power from the beautiful lake. Let him be King who can bring things to pass associated with all that is high and splendid and worthy in the world. Let him be King who has supremacy in the realm of character. Let him be King who rules men by the mightiest appeal to the human heart and affection that has ever been made in all the history of time. Make way for the King, and all else must give way before his conquering march.

The Return to Primitive Christianity

Lathan A. Crandall, Minneapolis, Minn., Fraternal Delegate from the Baptist Church

Sixth United Presbyterian Church, Saturday Night, October 16.

The visitor to Westminster Abbey, that mighty mausoleum of England's immortal dead, may read these words chiseled in a stone of the floor: "May the rich blessing of God rest on every one—be he English, American or Turk—who will help to heal the open sore of the world." The prayer of David Livingstone awakens response in the heart of every man who loves the kingdom of God and longs for its coming. Good men rejoice to recognize goodness wherever found, and those who love God and his righteousness find the light in every contribution to the progress of the kingdom, by whomsoever it may be brought. Ecclesiastical boundaries can not circumscribe the fruits of devotion to Jesus Christ. The branches of unselfish service run over denominational walls and bear fruit for all the world.

L. A. CRANDALL.

You do not need to be reminded that here we come upon a fundamental contention of both Disciples and Baptists. We have steadily refused to be bound by formulated statements of doctrine, insisting that the Bible is "our only rule of faith and practice." Every human soul has the right to stand face to face with God and interpret him for himself. Creeds may have been created by those of our fellowship, but they are simply the expressions of opinion without other authority than that which is inherent in the truth that they may embody. We give respectful attention to the opinions of Augustine and Calvin and Luther, but deny their right to decide for us in any matter which concerns the religion of Jesus. We do not question the devotion of those who have undertaken to formulate Christian truth through the long centuries, but for us there is only one Teacher whose instruction abides unchallenged through all the changes in human thought, even He who, in a far-off land and time, bade men take his yoke upon them and learn of him.

The kingdom of God will come on earth only as men bow at the feet of Jesus Christ, intent upon knowing and doing his will. Nothing can be substituted for this devotion without gravest danger to the vital interests of the cause to which we are ostensibly pledged. When men so misinterpret the religion of Jesus as to content themselves with creedal subscription or elaborate ritual or submission to hierarchical authority or nominal relationship to ecclesiastical organizations or superstitious devotion to relics and saints, or in any way substitute anything for personal relationship of the soul with its Lord, true Christianity languishes and dies. The measurements of the kingdom of God are not made by means of statistical tables, but by ascertaining the likeness of men to God.

We have need to ask ourselves how Jesus interprets human life. To this there can be but one answer if we come with open minds to the study of his life and teaching. In everything that he was, in all that he said, one comprehensive commandment for man is to be found: "Thy life shall be one of sacrificial service."

How did the Son of God live his earthly life? To what interests of humanity did he devote himself? What were the forms which his service assumed? The answer is not far to seek, and when we have found it, we have come upon original and unadulterated Christianity; the Christianity which we must strive to live out if we are sincere in our professed devotion to the pristine model. Jesus sought the welfare of man. This is the explanation of his presence in the world and of every act of his earthly life. He came not to be ministered unto, but to minister; not to get, but to give; not to grasp even at that which was legitimately his own, but to forego his own rights for the benefit of others.

Just here we need to stop and look into our hearts and out upon that part of the church of Christ which is represented here to-day. Are we bringing to our generation the same revelation of brotherhood which Christ brought to his? Are the enormous aggregations of Christian disciples, of which we are individuals, as devoted to ministry for human betterment as were Jesus and his early adherents? I hear professed followers of Jesus saying that commercial life means war; that the Golden Rule is impracticable; that it is folly to undertake to mix religion with business. I see the twentieth-century Dives living in his palace, indifferent to Lazarus lying at his gate; and this Dives is a member of a Christian church, and presumably assumes to reproduce the Christianity of the first century.

Possibly it may be urged that Jesus never undertook to remedy wrong social conditions; that he paid no attention to industrial injustice or corporate greed. It is true that Jesus had nothing to say concerning sanitation or housing of the poor or starvation wages. He did not even undertake the task of segregating the social evil in Jerusalem. He did far better; he undertook to beget a temper in the hearts of men which would make these evils impossible. He was not a lopper of branches, but a destroyer of the roots.

But the ultimate purpose of Christ reached deeper than the opening of blind eyes or the cleansing of tainted blood or the righting of the social wrongs. His ministry to physical wretchedness was the automatic, involuntary expression of the love which filled his heart. He came to make manhood and womanhood; to seek and to save that which was lost; to take away the sin of the world. Because the abiding values are spiritual, he sought spiritual renewal. He set before himself the establishment of the kingdom of God on earth, and this could be accomplished only by men who were born from above. So the first word of his public ministry was a call to "Repent ye; for the kingdom of heaven is at hand."

But we have yet to touch upon the heart of this problem. All activities have a producing cause. The condition to all helpful ministry to the souls of men, to all forms of service by which the world is lifted out of sin to righteousness, is the possession of the "mind of Christ." No other motor can furnish the power by which we are to conquer the world for God. Ambition for ecclesiastical pre-eminence will produce extraordinary manifestations of energy, but it will not serve to renew the human heart. Even devotion to truth regarding the forms and ceremonies of our religion falls far short of being a permanently adequate mainspring for our evangelizing ministry.

When John, the aged, was writing out of his heart to the hearts of his fellow-Christians, he avowed that "love is of God; and every one that loveth is begotten of God and knoweth God. He that loveth not, knoweth not God; for God is love." Here is our goal. Other things are important; this is vital. Love is the divine dynamic. It answers every demand made by God upon the soul. If we seek Christian unity and the restoration of unadulterated Christianity, our first task is to enthrone love in our own hearts and the hearts of fellow-believers.

Fraternal Address

J. H. Lucas, Pittsburg, Pa., Fraternal Delegate Congregational Church

Luna Park, Saturday Night, October 16.

I have come to bring you the greetings of the Congregational brotherhood, a brotherhood having so much in common with your own that the wonder is that we have not fraternized in the past more than we have. You stand for a free church, so do we; you stand for a pure church, so do we; you stand for a Bible church, so do we; you stand for a united church, and so do we.

Your fathers struggled, suffered and sacrificed in the nineteenth century, encouraged and stimulated, we are pleased to believe, by the splendid spectacle of the martyrdom of our fathers, who fought and died for the same principles in the sixteenth century. Freedom from authoritative human creeds, the liberty to preach and teach the word of God independent of all ecclesiastical interpretations thereof, is our precious heritage as well as yours. Why, then, should we not cultivate a more intimate acquaintance and a closer fellowship. We congratulate you upon the wonderful progress you have made as evidenced by the size and enthusiasm of these Conventions, as well as your splendid showing of statistics, and we are glad to strike hands with you in the great effort to win the world for Christ, the one Saviour.

J. H. LUCAS.

Christianity is the only universal religion. Before Christ came the world had its religions; now it has its religion. The Jews had a religion, but it was a religion for the Jews. Greece had a religion, but it was a religion for Greece. Rome had a religion for the Romans. All nations had their religions, but they were all national religions. The religion of Jesus Christ is world-wide and world-embracing. This is one of its distinctive characteristics—that it may be applied to all men, to all races, to all climes, to all conditions and to all ages. No wonder Judaism, with its narrow doctrine of election, rejected it. No wonder that Parisaism, with its spirit of exclusivism, sought and secured the death of its founder. When Jesus Christ came and mingled with the common people, and entered their huts and hovels, soothing their sorrows, healing their diseases and saving their souls, including "publicans and sinners" in his gracious ministrations, he struck a death-blow to the doctrine of exclusive privilege, and in its place introduced the doctrine of a universal brotherhood, a doctrine destined to fill the whole earth with its blessings and glory.

Brethren, we are all one—not one in a creed, not one in a book, not one in an ecclesiastical organization, but one in Christ. This glorious oneness was realized by the primitive churches. Not until human errors and human prejudices and human ambitions came in and corrupted the church was this bond of unity broken. Two generations passed before the storm of dissension arose, and divisions, rather than union, became the order of things. And now, after centuries of battling and bloodshed, the shattered forces of the Lord's army are again calling to mind the last prayer of Jesus, that his followers might be one, and are beginning to seek a realization of that prayer in Christian life and church work. Human dogmas, ritualistic forms, ecclesiastical orders and bonds and trappings, still exist, but they exist as the debris of the devastating storm and not as essentials of church life. The doctrinal warfare is over, and denominational hatred, which first melted into tolerance, later became friendliness, then warmed into co-operation, now seems almost ready to fuse into unity.

And why not? Christ prayed for this, your fathers and ours prayed for it, and an ever-increasing multitude of God's children are praying for it. Will not the loving Father of us all answer the prayer of his children thus led by his only begotten Son?

Already the bow of promise appears. Church federation is now a reality. In our own and other lands, kindred denominations, and even those holding doctrines hitherto regarded as irreconcilable, are coming together in councils and conferences to find a basis of union. And, as they gather and greet and come into touch with one another in Christian fellowship, their prejudices disappear and they begin to wonder that things not essential have kept them apart so long.

As different denominations meet and co-operate in evangelistic work at home and abroad, they come to see that underneath all differences of doctrine and forms and ecclesiastical adjustments there is an essential unity, like the unity of the ocean under its tossing billows, and with anxious hearts they stand and pray and wait for the coming of Him who said to the tempestuous waves of Galilee, "Peace, be still." Like naughty children, those fighting waves sobbed themselves to sleep in His presence. So some of us dare to think that at His rebuke and in obedience to His command the war of all denominational contentions will one day cease, and that the calm of Christian unity will yet prevail.

Did you ever think of the purpose of the Master's prayer for unity—"That the world may know that thou hast sent me"? Christ wants the church one that the world may believe. It may be well to consider the economic and dynamic value of union; but it should never be forgotten that the great thing to be gained in Christian unity is the salvation of the world through faith in Jesus Christ. The world does not now believe. After all our arguments and sermons and efforts, only a few here and there believe. The masses are disgusted with our theological contentions and denominational competition. They wait for a practical demonstration of the power of Christianity to bind Christ's followers together in one great fellowship of love. This is the new apologetic which is needed to convince the world of Christ's divine sonship. When we really get together in Christian love and service, the world will believe that Christ was sent of God. The disciples got together thus before Pentecost. They were all with one accord in one place, and, when they prayed, power came and three thousand souls were saved in one day. Pentecostal power is always dependent on the "upper room" unity and prayer. Let us have more of the "upper room" experience, so that we can claim more Pentecostal blessings. Let us get together and pray until the house trembles, to the end that the world may believe.

I do not know what form the unity of the church of Christ will take, nor what name the body of Christ will finally be known by, nor what garments that body will wear; but I do know that in a different sense from now it will be one body in Christ. As the denominations continue to look to Christ as their ideal, and move and work toward that ideal, they must approach one another. The nearer we come to Christ the closer we get together. That we shall ever all see alike, and think alike and believe alike, I doubt; but we must all learn to love and live and serve alike, and this will make us one. When the great organ in yonder Music Hall was built, noise and confusion attended the work. The pipes of all sizes were made and tuned and put in place one by one. They were all brought under the control of the one keyboard, over which swept the magic fingers of the master musician, flooding the hall with delightful music. Brethren, the time will come when all God's people will be tuned and brought under the control of the keyboard of Christian unity. Then the great master Musician, our blessed Lord, will strike the notes which will flood the world with the music of God's love, and men everywhere will believe. In that hour the prayer of our Lord will have its complete answer.

Fraternal Address

J. T. McCrory, Pittsburg, Pa., Fraternal Delegate from the United Presbyterian Church.

Duquesne Garden, Saturday Night, October 16.

I am charged by the General Assembly of the United Presbyterian Church to bring to you the greetings and the godspeed of that fellowship. And I am sure I am delighted to speak to such an audience, because I see you are alive. I have a way of judging of a live congregation, and I knew you were alive as soon as I entered the hall at the other end and heard you singing.

Now, I am glad to bring you the greetings of the United Presbyterian Church, because the church thought it was the becoming thing on this auspicious anniversary of yours for the churches of Christ that are working for the same thing to bring you their greetings. And then, they thought it especially appropriate that the United Presbyterian Church should do so, because we are related. We are blood relations. For you must remember that your Thomas Campbell, who originated your movement, was born in the fellowship from which the United Presbyterian Church sprang. Away back in the old country, in Ireland, he was a Seceder, and so were we then. And he came to this country after he had been trained in the Seceder Church, and over yonder in Washington County ministered to congregations of the Associate Church, and we were Associate. And so I say I feel like bringing our congratulations to you. From what I have known of some of your men, especially working with them on behalf of civic righteousness, I thought they had some of the features of our church. Now, I do not know whether that is complimentary or not. There are some things you can not do, however, and some features you can not change. It is in your bone and in your veins, and you can not get away from it. And, anyway, there are some of the features I am sure that no man would want to have eliminated from his faith. The rugged courage and devotion and righteousness of those old Scotch-Irish ancestors of yours and ours—none of us are ashamed of those things. Those men. men who, like Paul, periled their lives, those who went to the rack and the gibbet and the thumbscrew and to death for the faith they had on behalf of righteousness, those men who bathed all the heather and enriched all the soil of both Scotland and Ireland by the most precious patriotic blood that ever ran hot in patriot hearts or leaped living from patriot veins to defend a cause—you do not want to change the features such as you bear of those fathers. So I congratulate you to-night that we and you have the same ancestry.

J. T. McGRORY.

Now, maybe the reason we do not look so much alike, as we might, is because you have grown so much bigger than we, and features grow a little larger under those circumstances. Well, you have grown. There is not any question about that; marvelous development in a hundred years from a little handful of men to a million, from a little corner of a country town to the very ends of the earth.

We want to talk about the things in which we are like each other, not the things in which we differ. And we are like each other in so many respects that I am glad to talk to you about it. First of all, we are like each other in this, that we believe in Christian unity and Christian union when in the providence of God that can come. Now, the United Presbyterian Church is not only a believer in it, but it is a splendid illustration of Christian union and Christian unity. You know we are not a very big body; we are very small among the great churches of the Lord. The fact is, there are only 160,000 of us, all told. But, then, you must remember we are only half as old as you are. Just fifty-one years ago, in Pittsburg, two bodies, divided for a century or more, and they had grown from little congregations of other bodies, came together on this basis, friends: The truth of God and forbearance in love. While it is true there were some other things considered, yet that was fundamental, the truth of God and forbearance in love. Fifty years! Let me tell you that bond of union had been tested as severely as any bond of union could be before that church was twenty-five years old. There came the question that had agitated our ancestors for four hundred years, as to whether or not we should use instrumental music in the worship of God. And you know what the convictions of Scotch-Irish people are, and they had them on both sides. That question came up, and they put it to a vote in the General Assembly; and, when they came to a vote, out of a vote of 1,200 from the presbyteries, there was just a difference of eight votes, 612 on one side and 620 on the other.

And they had agreed to live together according to the truth of God and through forbearance in love. And do you know there were some men that were ready to spill their blood in regard to that question, and yet, thank God, so real was that bond that, although it was decided by simply eight votes out of twelve hundred, that church did not lose a congregation and it did not lose a preacher, and they are more harmonious to-day than they ever were. So you see we are not only preaching it, as my brother said, but we are also practicing it.

In the second place, we agree with you in this, that where God speaks, we speak; and we believe that God speaks in the Bible, as you do. We stand on the basis of the word of God as the sole rule of faith and conduct for men.

Brothers, you know to-day it is a real question among some people and among some denominations of Christians whether God has spoken at all or not. Well, there is not any blasting at the Rock of Ages in our church, in our pulpit, in our synod, or in our schools. There are no traitors inside the walls getting ready to deliver the stronghold to the enemy. Why, I would just as soon that the Government of the United States would install over its men-of-war and in its forts men that they knew were traitors to the flag, as to have in the church men that were traitors to the old Book. Brethren, like you we have a Bible that has yet sixty-six books in it. And we have a Decalogue that has ten commandments in it. And we have a gospel that has a Christ in it.

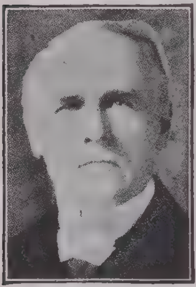
Then, in the third place, we agree with you in the command of our Lord to evangelize the whole world. Why, brethren, we are a little proud of the fact that it is one of our own that is going up and down over this country, and now even to Europe, to stir the men of the country and the church to evangelize the world in this generation. You know J. Campbell White is one of us, and J. Campbell White stirred our own church until, little body as we are, we had a convention here, the first convention for men that was held in the country, where we had more than a thousand delegates in Pittsburg four years ago, and organized the men of the church. And so we believe in the evangelization of the world. And we are doing something, and we are rather proud of the fact that we are a missionary church. May I just tell you a word about our missions? We have just two great missions. We have three, but one of them belongs to one of the others. We have a mission in India and a mission in Egypt. And that is an evidence of the unity of the church, that they have assigned given territory to bodies of Christians to evangelize. Now, mind you, we are only fifty years old, and we only began to shake the seed a little over fifty years ago; but in India we have 17,300 converts, and we have 15,000 young people in our schools. In Egypt we have 10,000 converts and over 20,000 students in our schools; and last year we had 2,000 converts in India and 800 converts in Egypt. Why, the church, last year, expended in its missionary enterprises $450,000. All told, last year, for all purposes, this little body of Scotch-Irish people raised about two and one-half millions of dollars. Now, you will be proud of this, you preacher men, that we pay our preachers per capita more than any other church in the United States. They get on the average over $1,100 a year. So we treat them pretty well.

Just one thing more. We believe with you in the coming of the kingdom of Jesus Christ, when the Lord's prayer is answered that they all shall be one. And we believe the last irresistible argument for the conversion of the world is the unity of the people of God. The greatest prayer that ever went up, sobbing from this world's darkness and sorrow, yonder into the light and brightness about the throne of glory, was the prayer of Jesus on the night he was betrayed, when he said, "That they may all be one, that the world may believe." And, I say, the world never will be one for Christ until God's people are one. Now, we might divide as to just where they should come together, but this is true, brethren, they will come together when they come to Jesus Christ. We look back beyond Luther and beyond Calvin and beyond Knox and beyond Wesley and beyond Campbell to Jesus Christ.

Fraternal Address

Bishop Charles W. Smith, Fraternal Delegate Methodist Episcopal Church

East Liberty Presbyterian Church, Saturday Night, October 16.



C. W. SMITH.

I greet you in the name of our common Father and in the name of Jesus Christ, our Saviour and our Lord. As fellow-soldiers following the same flag and under the command of the Captain of our salvation, I hail you on the march—hail and godspeed! The occasion for the present Convention of your people is one of deep interest and one for devout thanksgiving and good cheer. A century is not a long period in the vast stretches of human history; but a hundred years of earnest Christian work can not be without lasting results in the establishment of the kingdom of God among men. To have gathered more than seven thousand ministers, almost twelve thousand churches and about a million and a third of members during this period, with all the educational, philanthropic and spiritual agencies belonging to such a movement, is a result well worthy of a great celebration. You do well, therefore, at such a time to carefully consider the past, give devout thanksgiving to almighty God, take a census of your people, estimate your resources, and lay wisely your plans for the forward march. On this happy occasion, so memorable in your history, we, your friends and neighbors, are glad to be permitted to look in upon you, tender our congratulations, and join with you in your rejoicings. For myself, I may say that I have been commissioned by my colleagues to bear to you the cordial Christian salutations of the Methodist Episcopal Church; and if I may be allowed by courtesy to speak for the Methodist brotherhood, I am sure I can present to you the goodwill of the entire Methodist family. However imperfect the message I may bring, I am confident you will not fail to appreciate the earnest greetings of the more than 6,800,000 members of the Methodist family in the United States. I have personal reasons for pleasure in bearing this message. When as a young man I came to the pastorate of a church in Allegheny, the first minister to call upon me to extend brotherly greetings and cordial welcome was the Rev. Mr. King, pastor of the Disciples Church. His kindly courtesy ripened into a personal friendship which lasted during his lifetime and remains with me a delightful memory and a blessed influence to this day. And, furthermore, I am glad to come to you in this capacity because I hail with delight every movement which brings the followers of Christ into closer fellowship; and in this I am but one of the thousands of my Methodist brethren.

[Here Bishop Smith read an address on "The Attitude of Methodism toward Christian Fraternity," which was heard with marked appreciation by the Convention, but the manuscript of which we have been unable to secure.]

Fraternal Address

J. M. BARKLEY.

James M. Barkley, of Detroit, Mich., Moderator of the General Assembly of the Presbyterian Church in the United States of America, attended the Convention as fraternal delegate from that body, and gave a gracious and effective address in Carnegie Music Hall, Saturday night, October 16. [Understanding that the manuscript was available, no transcript was made of the shorthand notes. But at the last Dr. Barkley was unable to furnish his manuscript.]

The Lord's Supper

Forbes Field, 3 P. M., Sunday, Oct. 17, 1909

Order of Service

At signal, the congregation will stand and sing "Nearer, My God, to Thee."—Hymn No. 55.

Congregation will remain standing and will unite, led by the elders who are presiding at the tables, in voicing "The Lord's Prayer."

Congregation, seated, will read, in concert, led by the elders presiding, the following Scripture:

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves; for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you" (Luke 22: 14-20).

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, in the night in which he was betrayed, took bread; and, when he had given thanks, he said, This is my body, which is for you: do this in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore, whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body" (1 Cor. 11: 23-29).

"Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord and of the table of demons" (1 Cor. 10: 21).

"And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them" (Acts 20: 7).

Congregation, seated, will unite in singing "'Tis Midnight and on Olive's Brow."—Hymn No. 21.

At signal, the elders presiding will rise, the congregation will bow the head, the elders will remove the coverings from the tables. At second signal the elders will voice in concert the following prayer of thanksgiving:

"O Lord, our God and Father, the Father of our Lord Jesus Christ, the God of mercies and of all comfort, who didst so love us as to give thine only begotten Son, that we might not perish, but have everlasting life, we bless thee for the heavenly privilege which we this day enjoy of meeting with so many of thy saints in our Father's house and at the table of our Lord. We see in this a crowning of the blessings and mercies we have enjoyed at thy hand in the years that are gone. O Lord, help us, we pray, to once more discern in the broken loaf the broken body of our

Lord of which we may eat and live forever. Oh preserve us in this sweet communion with our Lord and one another, until we shall enter into the holiest of all, and see thee face to face, and glorify thy name world without end. Amen."

After this prayer, the elders presiding will immediately break the loaf and hand it to the deacons, who, upon receiving it, will wait for signal, and will start upon signal, to wait upon the congregation, and, after waiting upon the congregation, will hold their places until signal to return to their respective tables; when they themselves will be waited upon by the elders with the loaf.

At signal, the elders, while the congregation bows the head, will unite in voicing in concert the following prayer of thanksgiving for the cup:

"Our Father and our fathers' God, we bless thee that Christ came into the world to save sinners. He was wounded for our transgressions, and he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. We praise thee that he gave himself a ransom for all; that he tasted death for every man. We thank thee for this cup of blessing, the symbol of the precious blood of Christ, the price that was paid for our redemption. We pray thee that thy blessings may be upon us, and upon thy people everywhere. That thy way may be known upon the earth, thy salvation among all nations. We ask it in the name of our divine Redeemer. Amen."

The elders and deacons will observe the same order that was followed in administering the loaf.

At signal, congregation will stand and join in singing "All Hail the Power of Jesus' Name."—Hymn No. 26.

THE OFFERING.

The offering that will now be received is given to the fund for Ministerial Relief. No more precious and tender appeal can come to our hearts. The "Old Guard" made the triumph we witness to-day possible. Long-delayed payment, and very poor pay, for their brave and sacrificial service, cause some of them and their dependents to be in need to-day. We are going to pay something on their unpaid salaries of the elder day.

Brethren, make the biggest, best, lovingest offering you ever made in your life, right now. We can give $10,000 to-day if each one will do the part of a grateful child of God. You can not be happy if you neglect this. You will not neglect it! Give now, even though you have to deny yourself something else. Give! The deacons will now wait upon you.

At signal, congregation will stand and sing "Blest Be the Tie that Binds." —Hymn No. 58.

Congregation remains standing, and at signal, led by elders, will unite, voicing the following benediction:

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

"Christian-Evangelist" Editorial

The scene is one that will never be forgotten by those who were present. The emotions stirred were deep, and we trust will be abiding in their influence. But the stillness that fell upon the great throng of not less than twenty-five thousand worshipers was in itself an awe-inspiring fact. Nothing but the cross of Christ, symbolically set forth in the Lord's Supper, could have awed into silence that vast throng of people.

There was no sermon, no solo, no show of any kind, to attract the people; nothing but the uplifted cross to draw together these thousands of worshipers. It was a supreme lesson on the significance and drawing power of this memorial institution.

When, at the signal of the leader, given with a flag, the great throng rose, as if touched simultaneously by some unseen power, and began to sing in perfect harmony, "Nearer, My God, to Thee," there was not only a great wave of melody sweeping through the air and being heard a great distance, but there was an internal wave of emotion which swept over the souls of the people, as they heard this music blending like the voice of many waters. Again, it was a supreme moment when all voices were blended in repeating the Lord's Prayer. To hear twenty-five thousand people pray, in unison, "Our Father, who art in heaven," beseeching him, "Thy kingdom come, thy will be done on earth as it is in heaven," was proof itself that the kingdom is coming with increasing power over the hearts and lives of men. Again, when with subdued voices the great multitude sang,

> "'Tis midnight, and on Olive's brow
> The suffering Saviour prays alone,"

eyes were suffused with tears and many voices were choked with emotion.

None of us, perhaps, will ever see another scene like that. A gracious Providence had given us the only cloudless day of the Convention for this holy service, and the blue skies above us seemed to bend in heavenly benediction over the solemn scene. When the offering for the Ministerial Relief Fund had been made, and the closing hymn was sung, and the benediction pronounced, the people passed out of the amphitheater reverently, with the spell of the occasion lingering on their minds and hearts.

What must it be, when the innumerable throng of the redeemed in heaven shall join together in the glad song of redemption, ascribing praise and dominion and power and glory unto the Lamb which was slain for our redemption?

"Christian Standard" Editorial

The communion service was the crowning feature of the Lord's Day, as it should ever be, and, indeed, of the whole Convention. The day was fair, as if by design. Forbes Field, a great sheltered amphitheater with an open-air outlook, was the place of meeting. Fully twenty-five thousand people were present. Of course, it was impossible to speak to such a concourse, but Wallace Tharp and his assistants had the service so well planned that there was no clash or hitch in it all. There were five hundred deacons and one hundred elders serving the people from some forty-five tables. The order and harmony were remarkable. It was perhaps the only communion service ever watched over by policemen, and never were officers of the law more needless. The entire service consumed less than an hour, and yet there was no haste or indecorum. . . .

After a week of visiting and Convention-going, and after a much-scattered but full Sunday morning church attendance, twenty-five thousand Disciples sat down in the pavilion of Forbes Field to the feast of Christian love.

The events of the week—memorial addresses, great board reports, college banquets and imposing parades—important in themselves, were dwarfed in comparison with this sublime service. Friends and aliens together confessed its supreme interest and pre-eminent spiritual power. Its dignity borrowed nothing from earthly sources. Human eloquence and wisdom were still while the people read the very words of Christ in establishing the holy Supper, and imitated the early disciples in showing forth the Lord's death until he come again. Not a word was breathed about revising the old faith, and all felt that here was being revealed the unsullied devotion of the brethren to the Restoration movement. Here was answered, as is answered in every faithful church each Lord's Day, the charge that intellect and not heart, law and not love, is the distinguishing quality of the people who are committed to the only creed that will never need revision.

Forget every other feature of Centennial week, and the communion service unerringly bears witness that the Restoration people have not departed, and will not depart, from their original position. For the fellowship of the bread and the cup is the seal of our reliance on the sacrifice of Calvary, and our adherence to Paul's statement to preach nothing else but Christ and him crucified to a sin-burdened world. This celebration meant that twenty-five thousand people directly participating, and more than a thousand thousand disciples they represented, believe that Christ died for our sins according to the Scripture, that he was buried, and that he rose again the third day according to the Scripture, and that they would say with Paul, "Though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema."

"Christian Century" Editorial

The climax of our Centennial celebration was reached in the communion service in the amphitheater on Forbes Field. It was held on Sunday afternoon, October 17. The preceding days of the Convention had been more or less inclement and cold. But on this day it was as if Providence had interposed. The plans so precisely laid by man needed the co-operation of nature, else unspeakable confusion and discomfiture would have resulted.

The amphitheater is a great structure of cement and steel built for observing athletic games. It has a roof, but is open in front and on the sides. The program of the afternoon called for a great choir and leader, elders, deacons and eight cornetists to be stationed on the ground of the arena to lead the throng of worshipers in the seats above. Rain would have rendered the carrying out of the program impossible.

But it did not rain. And the chill winds of previous days were held back on the Lord's Day as if the Master of the winds himself had checked them. And the sun shone fairly and warmed the ground and the benches so that the people suffered no discomfort. Men betokened their reverence by removing their hats during the prayers and while the emblems were being passed. This was probably the only day of the Convention in which this divine politeness could have been manifested without exposure and risk.

The fears of many that the big throng could not be organized into a reverent body of worshipers were dispelled as soon as one entered the amphitheater. There was no conversation. Against all the secular and trifling suggestions of the building and its outlook upon an athletic field the well-bred instinct of worship asserted itself. The thousands had come to honor Christ, and no one could doubt that they truly discerned the Lord's body and blood.

The occasion was splendidly prepared for. The service was a communion service throughout. There was no address. A ritual consisting of the Scripture words of the institution of the Supper, the prayers and the vow of consecration, together with the hymn numbers and an announcement of the object of the offering, had been printed in a four-page leaflet and put into the hands of every attendant.

With remarkable evenness of rhythm the multitude, separated from end to end by a distance of nearly two city blocks, kept together in the reading. And no congregation of one hundred in a conventional meeting-house could have sung with greater precision than did they. W. E. M. Hackleman led the host in its praises. It was done with unassuming grace and taste.

Wallace Tharp, of the North Side Church, Pittsburg, had charge of the preparations and officiated at the service. Five hundred deacons assisted him and nearly one hundred elders. These men were in their places promptly. From the tables placed in the front of the various sections of the amphitheater and on the arena below, the elders united in voicing the prayer of thanksgiving for the loaf. Upon signal from Mr. Tharp, the deacons, having received the plates from the elders, dispensed the bread to the people. Afterward in like manner the cup was passed.

No well-ordered congregation could have observed the feast more decently. It required only about twenty-five minutes for the dispensation of both emblems. The whole service lacked five minutes of an hour in length.

It was characteristically simple and unaffected. Among Disciples the communion is the Lord's Supper, simply. No touch of the *Mass* has ever been felt upon it. It has never been used to awe the soul, save as the soul is awed by the great love that burst through the bleeding heart of Christ. Among us its simplicity is its beauty and its primitiveness, too. For was it not instituted as a token of spiritual friendship between the Master and his disciples, lest they forget that he gave his life for them?

Yet the element of simplicity, both as an objective ceremony and as a conception of the communicants on this great Lord's Day in 1909, marks almost its only point of resemblance to that original feast. In other respects the original and this were in striking contrast.

The first Supper was eaten by a few—those eleven faithful, wondering, trembling friends of the Master. This great Centennial communion was partaken of by thirty thousand. The first Supper was prepared in a hidden upper room. This latest Supper was prepared and celebrated out in the open, facing the blue horizon and a landscape whose picturesque details of valley and bridge and beauteous building both God's hand and man's had co-operated to produce, as if for this event.

The music of the first Supper was pitched in a minor key. The cross was in sight. Its full meaning even the Saviour did not himself yet discern. The friends were hesitant and tremulous betwixt faith in their Master and knowledge of the brute fact that he was already being delivered into the hands of his enemies. Night's blackness brooded o'er their souls. But the music of this new communion was in a major key. The light had broken. These thousands had come to glory in the cross, not to dread it. They gathered in Pittsburg to recount the marvelous victories that had been wrought by the Master's failure. The *Miserere* had given place to the *Jubilate Deo* and the *Te Deum*. Triumphant rang the song from the thirty thousand throats and echoed over the distant hills,

> "Bring forth the royal diadem and crown him
> Lord of all!"

Next to being in it and of it, one could wish to have stood on the distant hill and beheld the sight and caught the praises of the thousands of voices melted into one. In the observers who thus placed themselves, distant and above, one easily felt the suggestion of the great company of witnesses which must on that day have filled the invisible hills with their heavenly presence. The "fathers" of the Reformation must have been there, and those pioneers who had borne upon their stout hearts the burden of the plea when it was unpopular. And with them must have been all those great souls who have cut new paths for men's feet and suffered for their faith.

Chief among them, our hearts must believe, was he whose face is more marred than any man's, who for us men and our redemption, that he might open a fair pathway to God, shed his blood upon the bitter cross.

Forbes Field and Calvary

Hugh McLellan

It is a far cry from Forbes Field to Calvary. A far cry in every way. The time lapse is twenty centuries. The changes in manners and customs is the story of our domestic history. In the interval between the cross and the playground modern civilization, blood-drenched, has slowly emerged. Separated by time and manners, they are still more separated by nature. Calvary! What holy associations are linked with that name! The cross, the suffering, the sin. The gloomy sea of human depravity and need which swirled around the cross. The black waves of hate which dashed against the feet of the Saviour. The love which like a star shone over it. The love which stilled the storm. All these crowd the mind when we think of Calvary.

But Forbes Field! This name suggests the arena of sport. We recall the surging multitudes, the wild yells, the gambling and profanity. And back of it as a setting is the great smoky city, reeking with commercialism, the smoke of mammon's altars ascending night and day.

These things were in my mind as I

went into Forbes Field that bright Centennial Sunday afternoon. I felt an incongruity. Like others, I thought the holy Supper would be better observed in the quiet of a church, where the architecture, music and service were in a harmonious association. I felt that the communion and Forbes Field were impossible.

I was mistaken. The Master was there with his people. The thrill did not come to me when I saw the multitude. Nor in "Nearer, My God, to Thee." Neither did it come in the reading, nor in the first prayer. It came when, low and full, arose the hymn:

> "'Tis midnight, and on Olive's brow
> The star is dimmed that lately shone.
> 'Tis midnight, in the garden now
> The suffering Saviour prays alone."

A lady sitting near me was weeping. I could hardly sing. The emotion of the moment was real and evident. Never before did the simplicity, beauty and holiness of the feast so crowd upon me. As if by Prospero's wand, the smoky city sank away; the arena vanished; a "green hill" from far away, cross-crowned, rose in the midst as we sat at Jesus' feet.

When the communion dissolved and we all went away, my heart still burned within me. I knew then (faintly, perhaps) what the two of Emmaus felt when He was "made known to them in the breaking of bread." I knew then what was meant by "not in this mountain, nor yet in Jerusalem, shall men worship the Father; . . . but the true worshiper shall worship him in spirit and in truth." I knew then, and not before, what David meant when he said, "Thou preparest a table before me in the presence of mine enemies." Musing thus, something like a prayer formed itself in my heart:

O Master, I had thought that the only place to meet thee in sacrament was the quiet church, the cloistered abbey, the solemn temple. I was wrong. Help me to know that thou canst meet me anywhere. Thou canst meet me here. Save me from the legalism of times and places. Help me to know, O Christ, that as the same stars which shone in Kedron, shine now in Monongahela: so the Love which crowned Calvary may sanctify Forbes Field. I need thee every hour. I need thee more in the smoky city than I do in the solemn temple. Spread thou thy feast for me amid the roar of traffic. Let me see thy face in the smoke of the factories. Be with me in the parks of pleasure. Prepare a table before me in the presence of mine enemies. Above all, let me never forget that thy quiet house is my own heart, wherever it may be.

Sermons in Convention Halls

Sunday, Oct. 17, 1909

Liberty—Union—Charity

W. E. Crabtree, San Diego, Cal.

Luna Park, Sunday Morning, October 17.

I. We have sniffed the air of freedom, and should die in any other. We will never turn back. It is "freeman stand or freeman fa'" with us henceforth. We insist that "each of us shall give account of himself unto God." "I would ask one man, 'Why do you judge your brother?' and I would ask the other, 'Why do you despise your brother?' For we shall all stand before the bar of God." Religiously, in more senses than one, we have turned every one to his own way. It is a delightful thing that we may turn every one to his own way, acknowledging no human overlord in conscience and life. Solid sameness, so tame and tiresome anywhere, is hideous and intolerable in faith. We have not overemphasized individuality. It is the only real life. These unhampered, unrestrained men are the worthwhiles, with red blood of purpose in their hearts and the courage of truth in their souls. Especially here in America we have breathed the ozone of mental, moral and spiritual freedom, and the church that shall in this place make the effective appeal must not defy this hard fact. Better than an American church in origin is an American church in its spirit of freedom, that jealously insists upon liberty in opinions. "The least governed people is the best governed."

Religious despotism and the dictatorship of the preferred and privileged few have shallow root, and intolerance and repression pine in this soil of the freeborn. The expansion of the West will do its perfect work. All will be crying soon in the church, as they have elsewhere, "Room, more room!" It is true that the sense of this freedom has led to the hundred-gated denominationalism of this country. In the delirium of it, they have not heeded the Lord's injunction to call no man master. They have plunged into the extremes of folly. No doctrine is too preposterous, nor rite too exacting or ludicrous, to deter devotees. New-made Americans will take sides on any proposed principle, policy or plan: Country of church complexity. They have come from the East and the West, from the North and the South, and have sat down with Puritan, Cavalier and Westerner in this kingdom of the free. They have brought their diverse conceptions and misconceptions, their temperaments and trainings, their prejudices and predilections. They have found the congenial church or founded it, and since, in this particular field, they feel a special right to protest, to do original work, to challenge and confuse, what we call denominationalism, streaked and striped, spotted and speckled, ringed, starred and blazed, has resulted.

W. E. CRABTREE.

While this indomitable spirit of the

free is responsible for fine divisions in the body of Christ, it very soon turns its sword against its own offspring. Denominationalism means crystalization, it means hamper and restraint, it means channels too narrow, it means antiquation. Therefore, it means the partial mind, the restless and discouraged spirit. All the same sort of folk are not in a particular church. Did Paul address churches or a local congregation when he wrote: "I mean this, that each one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ? For whereas there is among you jealousy and strife, are ye not carnal?" Speaking of my special beliefs and likes, deliver me from my friends, for my own good, and save me from those of like faith and order. I, most of all, require the brother of contrary opinion and order.. Introduce me to the man with a new thought and shock me out of my rut with a new custom. We plead, not for rival churches with set opinions, but for one church possessed of many opinions. Ask them very few questions and give us all the classes. Give them the right hand, brethren, the dogmatist and the doubter, the logician and the mystic, the dreamer and the doer, the worshiper of God and the one who does not forget the poor, Mary and Martha, Philip and Simon Magus, Peter and James, Paul with his Silas, and Barnabas with his John Mark—the Lord is the maker of them all.

Here is at once perceived the danger lurking in this religious individualism. Who is not aware of the extremes into which wild liberty may plunge us? We are reminded that the French goddess of liberty had uncombed and streaming hair and the torch in her hand was that of the incendiary. Somehow, our Lord, whose truth makes us free, expected that we should find a unitizing principle which would restrain us, reduce us to order and save us from ourselves. It was no time for light and formal praying. The Saviour, wrestling with the dark image of the crucifixion, must brush aside the unimportant when he said, "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are." "Not take them out of the world," so runs the petition, but to be "kept from the evil in the world, that they may be sanctified in the truth." Oh, friends, hear him: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me and I in thee, that they also may be in us; that the world may believe that thou didst send me." We must never cease to lead our denominationalism, with its "bitter jarrings and janglings of party spirit, its uncertainty and clashing of human opinions, its rending and mangling of his mystical body into pieces," up to the light of this divine intercession. In the hearing of this unselfish death prayer, shall we be content to call our unnatural and woeful divisions in the church merely foolish and regrettable? Rather let us with a full heart believe and call them sinful and heinous. Shall we render them a passing sigh and a vain wish that they were not? Shall we not rather here dedicate ourselves to the enticing, though difficult, task of uniting into one great body the separate, wasteful and warring factions of the church of Christ?

II. Where shall we find the way to unity? I know, without the shadow of a doubt, where our hope lies, where we shall not fail to achieve it. Coupled with the resolute defiance of human authority, oppressive and burdensome, is the deep respect felt for and shown the will and word of God. The authority of Christ in the department of religion is acknowledged by those that are near and those that are far off. It was to this profound reverence for the Bible and the Saviour it reveals, that our fathers so confidently and so successfully appealed. That "Declaration of Religious Independence," whose issuance we celebrate, contained for its opening words: "We are persuaded that it is high time for us, not only to think, but also to act for ourselves; to see with our own eyes and to take our measures directly and immediately from the divine standard. To this alone we feel ourselves divinely bound to be conformed." The ground of our hope for the ultimate oneness of believers in Christ has always resided, not in the silence of the Scriptures so much as in the silence of the people in the presence of the Scriptures, their unwillingness to maintain the silence of veneration and tractableness when the Scriptures speak. We wait before the Scriptures as Israel waited before Sinai, till there come forth that greater Lawgiver and Leader, that prophet from among the people, yet crowned with heaven's effulgent diadem, our Lord Jesus Christ. He had said in the day of his humiliation, "Other sheep I have which are not of this fold; them also I must bring and they shall hear my voice; and they shall become one flock, one shepherd." Now, behold him, exalted and given a name that is above every name, that in the name of Jesus every knee should bow and that every tongue should confess him Lord. This Lord, this Shepherd and Bishop of souls, shall bring his other sheep and lead forth the flock, one and indivisible, forevermore.

So long as he himself remains the ideal character and exemplar for the individual, so long will the church he founded remain in its essential qualities the ideal, beyond which congregations of most enlightened men may not hope to go, but toward which, and which only, they should be satisfied to approach. We are not disappointed in the exalted vision, the pristine strength and remarkable catholicity of that church of the New Testament, church of the few fundamentals, broad and deep, church of the widest range of personal choice and movement, church virile enough to attack and conquer a pagan world. We hold it up in its refreshing undenominational constitution and work.

So, in its life and mission, that first church was all-inclusive, and in its testifying to the gospel of the grace of God, there was neither Jew nor Greek, there was neither bond nor free, there was neither male nor female, for they were all one man in Christ Jesus." These are the few simple, yet basic, truths about the church Christ founded, and we have seen how in creed, name, ordinances and life it is too broad for a single denomination. Rather is it possible for every church to hold fast every great principle precious to it, to modify merely some incidentals so as to broaden for the wider brotherhood, and in every modification defer not to the wish of man, but to this ideal church God has shown us on the New Testament page.

Christianity is Christ. Christendom may be great, but Christ is far greater, and our hope for that unity that shall convert the world is in him. He has been truly called "the living bond of unity necessary to fellowship among men and the worship of God."

III. "And above all these put on love, which is the bond of perfectness."

From the beginning, the motto "In opinions liberty, in faith unity, in all things charity," has been emphasized in the religious life of this great people. It must be frankly admitted that, for most of this century, we have dwelt upon the first and the middle phrases, those involving the mental problems of faith and opinion. The best we could show toward one who differed was a silent tolerance. To our shame, it must be admitted that our career has not always shown forth that magnaminity which characterizes Father Campbell, when, respecting the reception of Aylett Raines, the Universalist, into the church, he said: "He is philosophically a Restorationist and I am a Calvinist, but, notwithstanding this difference of opinion between us, I would put my right hand into the fire and have it burned off, before I would hold up my hands against him." I come to extol the last phrase of our motto; I come to claim that whatever of narrowness and intolerance may have shown itself in particular quarters, from time to time, there has been enough of sweet charity permeating the growing body to save us, to keep us consistently one. Thank God for those apostolic men of broad charity—raised up at critical points in our growth, to sound out, and so steadily, the doctrine of love, that unfailing grace that beareth, believeth, hopeth and endureth all things. The stupendous task of uniting Christendom is more than half effected, for that sundisk on the eastern horizon unmistakably indicates that our day is the day of love, Christian love, church love. Do you read the meaning of this in change of sentiment and in change of attitude? It means the recognition in its real sense of Christ's "other sheep"; it means that we and they "are no longer strangers and sojourners, but fellow-citizens with the saints and of the household of God." No longer as we stand praying do we say, "That son of thine," as we refer to the member of another communion, but we say "That brother of mine," and these days it is very far from a formal prayer. The whole spirit is changed. No one with the hardihood to apologize for our arbitrary and useless separateness, they are pointing out: the woful waste in men and means, the whole areas of unreached and unreaped harvest, the dearth of spirituality and sympathy resulting from the haphazard, hit and miss method, duplicating and dispiriting as it is. The sentiment for real union is percolating downward, till many a village pulpit is echoing the plea of our great metropolitan prophets for the consolidation of God's army and its discipline under the one mighty Captain. What an inspiring sight that consummation, angels rejoicing, demons trembling!

Love of brother is conquering, and we are passing out of darkness into light. I have saved the greatest proof for the last. I refer to the federation of all the churches inaugurated within four years, and whose last expression was the great Philadelphia Convention. Thomas Campbell issued the call for this federation a hundred years ago. It was more than the fear of the trackless wilderness that kept them from assembling in the western end of this State at that time. Hear his call: "Come, then, dear brethren, we most humbly beseech you, cause your light to shine upon our weak beginnings, that we may see to work by it. Evince your zeal for the glory of Christ and the spiritual welfare of your fellow-Christians by your hearty and zealous co-operation to promote the unity, purity, prosperity of his church." And we witness one year removed from the Centennial of his call in the eastern end of this State the delegated representatives of all the great churches met together to seek at least a working basis for unity. If it be true that the spirits of the departed hover near the resting-places of their tenements of clay, and if those spirits have the power to convey themselves to other points, do you doubt that one year ago there took place across this State a pilgrimage of choice spirits made perfect, to breathe the sweet incense of their benediction upon the federation of all the churches?

As we come to be free in Christ we shall find ourselves all the more loyal to him. He is more than Lord commanding. He is the attraction drawing and holding us in one great company. If we love him, and as we increase in our love and apprehension of him, we shall be pained at his mystical body, the church, wounded and mangled by human spear-thrusts. We shall lead every thought captive to his obedience, we shall count the peace and prosperity of his kingdom too great a consideration to permit our whim or preference or special belief to mar or hinder. We shall return to take the pure draughts of the living water he supplies. He is our hope. He is our creed. His is our name. His is our command. His is our life. And as he becomes our all in all, his people shall become our people and all shall bring their glory into his city and walk in his light.

The Old Book Stands

M. M. Davis, Dallas, Tex.

Carnegie Hall, Sunday Night, October 17.

There must be a common source of authority, or there can be no concert of action. The church, as an army, must have a commander in order to co-operation in movement; as a band of pilgrims, it must have a single light to keep it in the narrow way; as a school, it must have the same text-book in order to unity of teaching. What is this source of authority? Is it the voice of God or man? If of God, it is perfect, but if of man, it is imperfect.

Alexander Campbell, answering this question, says: "The Bible alone must always decide every question involving the nature, the character, or the designs of the Christian institution. Outside of the apostolic records we find ourselves on a sea of uncertainties, without one solid foot of *terra firma*, and with no haven in our horizon or in our chart." This is true, and it is an echo of the climax of his father's great sermon in the home of Abraham Altars, about the time he wrote the "Declaration and Address," which was the slogan, now so famous—"Where the Bible speaks, we speak, and where the Bible is silent, we are silent." And this slogan is an echo of Paul (2 Tim. 3: 16, 17), where the Bible is said to be a "perfect" code of Christian equipment; and this, in turn, is but an echo of Isaiah, seven hundred and fifty years before the cross (8: 20), where we are told that our only appeal is to "the law and the testimony."

IT STANDS THE TEST OF TIME.

Time is the severe, but impartial, tester of all things. Under the gnawings of her hungry tooth, rocks dissolve, mountains crumble and man bows low in death; and under her imperious sway, nations wax and wane, kings rise and fall, and even the shape of the globe is changing; but this Book, amid all this commotion and unrest, like its Author, remains unchanged and unchangeable.

The coming and going of the nations is the drama of all dramas. The Babylonian, Egyptian, Persian and other great powers have lived their little day and died. Great discoveries and astounding inventions have followed rapidly in the footsteps of each other. Scientific and philosophical theories have been changed and rechanged, and laws have been enacted and remodeled so as to meet the wants of a growing world. But the Bible has kept pace with every onward stride, and is still as perfectly adapted to the wants of the world as it was when first it came from the hand of God. *Progress is fatal to a false religion, but to Christianity it is its best tonic.*

David and Homer lived at the same time. When the former, on Judean hills watching his flocks, or in Jerusalem, as its poet-king, ruling his people, was writing his immortal odes, the latter was singing his wonderful songs in the cities of Greece. Many critics then, as now, regard the two as similarly inspired, and so they stood on a common level. But, now that three thousand years have passed, how do they stand? Homer is still with us, but, oh, how changed. He is found in every academic course as a model of epic verse, as a sample of old Ionic Greek, and as an illustration of the customs of that far-away land and people; but he has no rank as a standard of human life and duty. As an ethical code, the world has outgrown Homer. But David was never so widely read, so highly prized and so mighty in his influence as he is to-day, and what is true of David is true of Moses, Isaiah, Jeremiah and all Old Testament writers.

IT STANDS THE TEST OF CRITICISM.

No book was ever subjected to a more severe criticism than that applied to the Bible. Its friends, realizing how much was at stake, have turned on the light from every viewpoint. They would, whatever the cost, know the truth and the whole truth. And now, after the fullest and most impartial investigation, those who believe in it are increasing as never before, and among these believers are found many of the brainiest and best men of the world; among these are Locke, Newton, Faraday, Dana, Agassiz, Milton, Dante, Victoria, Gladstone and Washington. Were these lofty spirits blind dupes unable to find the truth, or incapable of appreciating it when found by others?

M. M. DAVIS.

But much of the criticism comes from its enemies and has been of the fiercest and most unrelenting character, and their assaults on the Book have been many and strong. But these onslaughts have been of value to the Christian in more ways than one. They have developed the noblest defense possible and shown that Christianity is true, or such foes would have triumphed. They have been of value also often in the conversion of the assailants. About one hundred years ago, Lord Lyttleton and Gilbert West, English skeptics, agreed each to attack a stronghold of the Bible and try to show it to be false. Lyttleton chose Saul's conversion as his theme.

He wrote, as he purposed, but not against the Bible, but in its defense, and his treatise is a masterly work of its kind. Mr. West selected the resurrection of Christ as his point of attack. He was also led into the light and wrote a great argument in defense of this fundamental doctrine.

The battle is still on. The last century dawned in the midst of conflict. In France the Reign of Terror was at its height, and it looked as if it would be irresistible and universal. God was dethroned and his holy day was erased from the statute books, and his enemies, bold and blatant, were rejoicing in the prospect of the early downfall of Christianity. Voltaire, their greatest leader, said: "I am going through the forest of your Christian doctrines and will girdle every tree, so that presently not a sapling shall be left you." (Little did he think that the very house used by him in which to print his prophecy would soon become a depository for the Bible and other Christian literature.) All Europe was enveloped in an atmosphere of unbelief, and religion was at a low ebb. Infidelity was not confined to Europe; it also swept across the Atlantic and invaded our beloved land. Tom Paine published his "Age of Reason," and the effect was terrible. He showed the manuscript to Benjamin Franklin, who urged him not to "unloose this tiger," saying, "If our people are what they are with the Bible, what would they be without it?" But he did unloose it, and it seemed that the day of death had come for the cause of Christ.

The present century finds the battle as furious as ever, but the method of warfare entirely changed. The attack from without has given place to one from within. The great leaders of open infidelity are gone; Bradlaugh, in England, and Ingersoll, in America, closed the fight on that line.

Our citadel is the Bible. Take this away and we have nothing left. Nobody knows this better than the enemy; and when his open attacks had failed, with the beginning of the new century, he resorted to strategy. The Trojan horse, filled with foes, many of them robed in the garbs of teachers and preachers of the gospel of Christ, has entered the walls. They are striving to open the gates of our great stronghold. Let the reader be not shocked at this figure until he has asked and answered two questions: 1. *Is it not true that there is scarcely a fundamental doctrine connected with our holy religion which has not been assailed recently by these men?* 2. *Did Paine and Ingersoll utter ranker infidelity than Eliot and Foster and those who echo them?*

The Lord still reigns and our citadel is safe. The heart of the world, once estranged, is turning again in love and loyalty to God's word. With the eloquent Burrell, we may canvass the battlefield and note the points where the attack has been hardest and hottest, and no signs of weakness appear. The old Book stands! It stands like Gibraltar with the wreck of hostile fleets floating at its base. The assaults from the open foe have not breached its walls from without, nor have its bolts been drawn by treachery within.

IT STANDS THE TEST OF UTILITY.

In the patent offices of the world are multitudes of models of ingenious, but worthless, machinery. As models, they are beautiful to look upon, and the theory upon which they are constructed seems philosophical, but when subjected to the severest of all tests, the test of utility, they are like Belshazzar, weighed in the balance and found wanting. Either they do not do good work, or they work too slowly; or they are too costly, and so are of no value to the inventor or to mankind at large. But in no way does the Bible more fully establish its divine claims than by meeting and supplying all the wants of an exacting world. Here, perhaps, is its highest proof of heavenly origin. That which always ennobles and elevates and purifies must be of God. "Where there is no vision, the people perish, but he that keepeth the law, happy is he" (Prov. 27: 18). We see vice changed to virtue; savages to saints; and barbarism to civilization. It touches every phase of life and blesses everything it touches. In its wake we find the noblest men, the purest women, the largest liberty, the highest civilization, and the best government.

In the realm of law, perhaps, reason reaches its highest development, and here the Bible is the basis. Men like Blackstone, Marshall, Story and Kent, giants in their calling, are witnesses to this claim.

In the realm of government, the same is true. The nation that receives it, feels at once the flush of health and the vigor of life. Japan was unknown among the nations until the Book was opened in her midst. Webster said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

In literature, it makes and moulds the best. This is not strange, for mind sharpens mind in all human relations; and when the mind of man comes in contact with the mind of God, every human faculty is aroused and strengthened to the utmost. When old, blind Bunyan was locked up for twelve years in Bedford jail, his library consisted of the Bible and Fox's "Book of Martyrs," and he produced "Pilgrim's Progress," the book which reigns without a peer in its realm. It has been well said that "the Bible was Bunyan's teacher, text-book and college." And Shakespeare, that wonderful prodigy, who, like the sun, belongs alike to all men, would not have been Shakespeare but for the Bible. His works contain more than five hundred Biblical quotations and sentiments. He quotes from or refers to fifty-four of its sixty-six books; and in every one of his thirty-seven plays there are Scriptural references. These two masterpieces in literature, like most of the best things in it, are saturated with the word of God.

And what would the world of painting be without the Bible? There would be no Raphael's "Transfiguration"; no Angelo's "Last Judgment"; no Murillo's "Moses Striking the Rock"; no Rubens' "Descent from the Cross"; and no Da Vinci's "Last Supper."

In sculpture, a sister to the art of painting, the loss would be equally great. We would miss Angelo's "Moses"; Canova's "Penitent Magdalen"; and Thorwaldsen's "Christ and the Apostles."

Without the Bible, the world of music would be poor indeed. We would not have Handel's "Sampson," "Saul" and Messiah"; nor Hayden's "Creation"; nor Beethoven's "Mount of Olives"; nor Mendelssohn's "Elijah" and "Paul."

And what would woman be without this blessed Book? Before its gracious beams shone upon her way, she was the toy or plaything of man, or a beast of burden, yoked with the ox of the field. Even in the classic glory of Greece, the most honored symbol on her tomb was a muzzle, suggesting that she should not speak; or a pair of reins, showing that she should be driven by her husband. But, with its aid, she has risen to the high and holy and tender place which twentieth-century civilization gives to mother, wife, sister and daughter.

But what need I say further? What it has done in these spheres, it has done in all spheres. It blesses all ranks and conditions—the rich and the poor; the weak and the strong; the wise and the ignorant; the master and the slave; the prince and the peasant. It builds schoolhouses, colleges and universities; hospitals, almshouses and orphanages; railroads, telegraphs and steamships. In a word, it gives to us our best civilization, and ever rests, as the benediction of Heaven, on all the world.

A single great witness must be heard, and one whose bias was against the Book—Charles Darwin. While on a scientific voyage, he touched at Terre del Fuego. The inhabitants were so degraded that he was horrified, and doubted whether they belonged to the human race. Science noted the awful fact, but made no effort to change it; the church heard the sad news and rushed to the rescue. Two noble fellows led the way and were murdered by the bloodthirsty savages; but again and again the missionary stations were replenished until the victory of the cross was won; and when Mr. Darwin saw what the Bible had done for them, he became a regular contributor to the South American Missionary Society. The old Book stands the test of utility.

Whence, then, this wonderful Book? How came it with a vitality which ignores the passage of time, and, though old in years, like its Lord, still retains the dew of youth? Whence its power to meet and foil all foes? Why is it that it comes forth from the furnace of criticism, though heated seven times hot, without the smell of fire on its garments, or the loss of a single vital doctrine? Why is it that it continues to shout its challenge in the face of all men: "Supplant me; supersede me; supplement me, if you can!" And why is it that, like God the Father, it passes through the world only to beautify and bless? Is it not because it came not from the earth, but from heaven, and was written, not by man, but by God? Columbus never explored South America, but touched only a few places on the northern coast, and yet he unhesitatingly pronounced it a continent. As he gazed on the vast volume of fresh water rushing through the wide-mouthed Orinoco into the sea, he said, "That stream, comrades, never came from an island; be sure it gathered its vast waters from a continent." And when we contemplate the streams of influence flowing from this Book, we instinctively exclaim, "This Book, so mighty and matchless in its power, never came from man, but from man's Maker, and its contents betoken, not the finite, but the infinite!" Our fathers were right, therefore, when they exalted it to the place of supreme authority and made it their only rule of faith and practice.

Let me close with two words, one of history and one of prophecy. Our pioneers in this great Restoration movement may not always have measured up to the full standard of duty on all things spiritual; but at this point they were never found wanting. They believed the Bible came from God and they reverenced it accordngly. They wrote the name with a capital B. They had no fear of Bibliolatry, and here, in a much larger degree than many suppose, is the key to their wonderful success.

And now for a word of prophecy: If we, their children, will follow in their footsteps, a future of constantly increasing usefulness and glory awaits us; but the day we abandon their postion on the Bible, we are doomed, and ought to be doomed, to the miserable fate of "a disappearing brotherhood."

Not with Observation

Burris A. Jenkins, Kansas City, Mo.

Carnegie Hall, Sunday Morning, October 17.

Text.—"The kingdom of God cometh not with observation."—Luke 17: 20.

There is a good deal of falsity in the old saw, "Seeing is believing." Some of the finest things we believe we never have seen, never can see. The kingdom of God is one of these.

The ancient Hebrews expected to see it and feel it and locate it and bound it. They hoped to behold it coming with all the pomp and majesty of the empire of David and Solomon. From what we know of the literature of that period immediately preceding the coming of the Messiah, all Israel was on tiptoe, eyes to the east, awaiting a restoration of their pristine, but now faded and shattered, glories. They were no doubt secretly armed and organized, awaiting that day. The fishermen of Galilee, the shepherds of Judea, the young sons of princely houses in Jerusalem, all with their chosen leaders, watchwords and standards, were only awaiting the signal for revolt. They would finally have taken Jesus by force and crowned him king. But, "My kingdom is not of this world."

The same spirit has always cropped out, more or less, in Christian history. The church has, once and again, thought to usher in the kingdom by violence and to measure its advent by visible manifestations. The Crusaders and the Round-head army of Puritan England, St. Bartholomew and the Gunpowder Plot, were but samples of this spirit. And so is every impulse of the church to measure the presence and success of the kingdom by the senses, by numbers, wealth, power, or any material manifestation whatsoever.

If we have come up to this Centennial in any pride of our visible system, our million and a quarter, our treasuries and foundations, our buildings and prestige, it will be worth our while to consider a moment the word of our Lord:

"The kingdom cometh not with observation."

Three things characterize these mistaken conceptions of the kingdom. They are material, they are negative, and they lead to despair.

1. Our age is considerably affected by materialism. Men are accustomed to count success by size, mass, wealth, numbers and noise. The successful man is the man who makes things go—*things*, mark you! And the church, like all the rest, is infected with the microbe of materialism. When we see a great crowd and a great noise, a shouting and a hullabaloo, we are tempted to cry out, "Hosanna! the kingdom is at hand!"

Mark Twain tells us how an old Southern negro first saw a Mississippi steamer plowing round a bend in the river; how the old uncle took it for God as he saw the rolling smoke and flying sparks, heard the mighty coughing of the engines, and felt the very throb and pulsations of the steam; how the old man fell on his knees on the river cliff and cried out, "Lord, have mercy! The kingdom am a-comin'!" That old black uncle was no more material in his conception of the kingdom than are we, if we measure its advent by the smoke and the noise we see and hear.

There are at least three kinds of churches in our cities, and perhaps even among us Disciples, that do violence to Jesus' notion of the kingdom. They may be termed the "Prosperous Church," the "Pyrotechnical Church," and the "Philosophical Church."

The prosperous church is gloriously built and appointed; under its high-vaulted dome rolls the splendid organ; through the delicate tracery of its art glass streams the softened light; through its cloistered arches ring the voices of its well-paid choir. The foot of the worshiper sinks deep into its noiseless carpeting. Its pews are luxuriously upholstered and induce repose. If one is materially successful in the commercial or social life of the city, he is sure of a high seat. If not, he takes his chance.

The pyrotechnical church is built for crowds. Its seating capacity rivals that of the greatest theaters and halls—also its attractions. Brass is there, musical and oratorical. The facade of this church is plastered all over with clouds of signs by day and clouds of incandescent lights by night, advertising the spectacular subjects of the pastor, and the "bill" of the week's performances.

The philosophical church is dignified, quiet and cold. It is a revolt from the other two, and its manner is marked by intellectualism. Here wise men, and especially the wise schoolmarms, resort—the mental *elite* of the municipality. These are they who have come up out of the rudiments of religion into a freedom from all religion.

B. A. JENKINS.

If a preacher is asked to preach in the prosperous church, let him take his best coat; in the pyrotechnical church, his best bundle of popular skyrockets and roman-candles; in the philosophical church, his doctor's thesis. If a worshiper goes into the prosperous church, he will find an air heavy with perfumes that are not of sweet incense to God; if into the pyrotechnical church, an atmosphere laden with false emotions, false laughter and false tears; if into the philosophical church, he will see his breath in the frosty air.

The first two of these churches are material in their view of the kingdom, and the third leans so far back from these as to fall the other way. Golden means are hard to preserve.

2. Violent conceptions, like these, are generally negative in character. They draw boundary-lines for the kingdom and shut many out. They persecute, try and ostracize men. They are usually creeded faiths, either with written or unwritten standards, by which men are tested as to their entrance into the kingdom—tested by their fellow-men.

Jesus met the grandees of the Jewish church upon the temple stairs, and they, preventing his entrance, demanded his authority. He met them and defeated them in debate, and then denounced them as hypocrites, saying, "Ye neither enter the kingdom yourselves, nor suffer those that are entering to enter in." God forbid that the grandees of the church of Christ should ever meet the Master in any of his little ones upon the temple steps and refuse him entrance. "Do you believe this? Do you believe that? If not, ye can not enter here!" This spirit of negation is violence toward the kingdom. "Do you believe that Jesus is the Christ?" That one question, and that only, is sufficient. That is the real creed of Christendom.

The kingdom is not to be visibly bounded. No man can say of it, "Lo here or lo there; for the kingdom of God is among you." That is to say, the boundary of it is a waving line, and would, if seen, cut out many now supposed to be chiefest in the kingdom, and cut in many now supposed to be without.

3. Such material and negative conceptions also must lead to despair. The kingdom is not to be compared, for material achievement, with the great secular undertakings of men. Our buildings, none of them, can stand beside the great commercial structures of our country for size, cost and magnificence. Our numbers are not comparable to the numbers of political parties or military movements. Our treasuries are but pittances when laid beside the great insurance or banking or railroad corporations of the day.

If we are priding ourselves on material success to-day, let us recall that our million of church-goers is but a drop in comparison with the millions upon millions, even here in our own land, who never darken a church door; our church structures are small beside our court-houses and theaters; our college endowments meager beside those of great secular institutions.

No, if I believed that the kingdom of God were material and capable of being bounded, I should do one of two things: either I should quit the pulpit and take to the sword, and try to persuade or compel my fellow-ministers to do the same, and, like Mahomet, drive men into the kingdom, or else, like Job, on an ash-heap of despair, with no potsherd of comfort in my affliction, be tempted to curse God and die.

But, thank God, Jesus' idea was not material, but moral and spiritual; not negative, but positive and constructive; and therefore leads not to despair, but to an unending and undying hope.

Our greatest successes, then, are not to be seen, counted and measured in this past century, for the kingdom cometh not with observation. The future, therefore, is big with hope, rosy with assurance, radiant with certainty.

"Fair is our lot, goodly is our heritage.
Humble ye, my people, and be fearful in your mirth,
For the Lord our God most high he hath made the deep as dry,
He hath smote for us a pathway to the ends of all the earth."

These words of a national poet, writing for a nation, may be true of a church, a movement like ours, if, estimating things at proper values and no more, we go forward after moral and spiritual conquest.

The Supreme Question

H. O. Breeden, Berkeley, Cal.

Duquesne Garden, Sunday Night, October 17.

"What think ye of Christ? whose son is he?" (Matt. 22: 41-46).

The twofold question of the text, framed by our Lord himself and put to the Pharisees, is the vital, crucial and transcendent question of the Christian religion. The question is definite and personal. "What think ye of Christ?" Everything depends on what we think of him both here and hereafter, for what we think of him will largely determine character, and character determines destiny.

It is significant that Jesus addressed his supreme question to the *thought* of the Pharisees. He provokes thought, the deepest and highest, the holiest and the most profound. He challenges the reason. He is the reason of the universe.

The question enthrones a person. A

person who was and is the supreme fact of life, the dominant force of the world. "Christ himself is our song. . . . Lullaby and hymn, carol, choral, serenade and love lyric, sonata and symphony, elegy, oratorio and eternal requiem—He is the theme and inspiration of them all."

But who is Jesus Christ? Whose Son is he? We know what he is. He is a force in the world at this hour, greater than any other. But where shall we go for information concerning him? Where shall we ascertain his origin and history and character? We are directed to the New Testament—to four short records called the Gospels. We are asked to believe that they were faithful historians, writing down what they saw and heard and experienced, and what they received from credible, first-hand witnesses. They were faithful witnesses, sealing their testimony with their blood. They were honest historians with exceptional opportunities and facilities of knowing the truth of the things whereof they wrote.

Open, now, these biographies, and at once you are introduced to a wonderful being—a person who made marvelous claims for himself. He claimed to come forth from God, to be the Son of God, the only begotten of the Father. He also claimed to be the Son of man. But that title was really his assertion of deity.

It is constantly assumed by the four Gospels, even as it was by Christ himself, that, though he was born of the Virgin Mary, he was still the Son of God. Our Lord declared his divinity time and again. His enemies accused him of sacrilege so strongly that they wrung from him the well-remembered reply: "Say ye to him whom the Father hath sanctified and sent into the world, Thou blasphemer, because I said I am the Son of God?" Again, he declared: "I am the light of the world." "No man cometh unto the Father but by me." "He that hath seen me hath seen the Father." "I and the Father are one." And he prayed: "Now, O Father, glorify thou me with the glory which I had with thee in the beginning before the world was." These are wondrous claims. What must be thought of the presumption and the vanity of these claims if Jesus was not more than man? And how is it that man's conscience accepts without protest or hesitancy these mighty claims? That question must remain forever an insoluble mystery on any other premise than that Jesus was God manifest in the flesh, in whom dwelt all the fulness of the Godhead bodily. There are those who laud Jesus as a good man—the best man, indeed, of all the ages, the flower of our humanity—but deny his claim to be the Son of God. "But to laud Jesus as a great and good man while repudiating his deity, is to involve ourselves in logical contradictions and moral inconsistencies, which it is impossible either to reconcile or understand."

If Jesus was not what he claimed to be, the Son of God, then he was not even a good man. For good men do not lie or deceive. In making the stupendous claim of deity, he was one of three things; namely, an impostor, a lunatic or divine. Jesus with calm assurance asserted his pre-exotence and his istence, his omnipomnipresence. He claimed power to forgive sins, and even on the cross claimed to be Lord of the realms beyond the grave. How could he make such a claim, knowing it to be false, and yet be a good man? If he was not divine, he was the grandest, guiltiest impostor the world has ever seen. But he verified his claim by giving his life. Men do not die for a falsehood. Only an impostor will assert that Jesus was an impostor.

H. O. BREEDEN.

Was he a poor, weak-brained fanatic, the subject of a wild delusion? The sanest men of history have all declared that he was the sanest man that ever lived. Who can believe that the stream of civilization, which had its source in him, the power that "lifted the gates of empires off their hinges and turned the stream of centuries out of their channels," emanated from a lunatic? No one but a lunatic will say that he was a lunatic. Then, if he was neither an impostor nor a lunatic, he must have been what he claimed to be, the Christ of God.

Let us now examine his credentials to sustain his claim. The old argument for the divinity of Jesus was good and, for many minds, quite sufficient; namely, the prophecies perfectly fulfilled in his birth and life and death. To the candid mind, prophecy and history so completely blend and dovetail that the conclusion is irresistible that he was the divine One sent of God.

The resurrection of Jesus from the dead is another impregnable rock of evidence for his divine origin and nature. If God raised him from the dead because it was "impossible that he should be holden of death," then he was divine and all he said was true. But, passing these now, because they are not required, let us invoke a mightier testimony.

Jesus sustained his claim of deity by three infallible credentials. First, by what he said: "Never man spake like this man." This was the testimony of his enemies. Yet he wrote no book, invented no tool, discovered no remedy for physical ills, contributed nothing to the sciences of geology or astronomy. He simply talked. He never tried to preserve his wisdom, nor did he ask others to preserve it. But there is no speech like it. It is so simple in phrase that a child need not stumble. It stands alone. And we are not left to report concerning his wisdom. The very words at which men marveled are here in the four Gospels, and men read them now and marvel still. The civilization of successive and ever-advancing centuries has produced no man who spake like this man. Take the first discourse, as we turn the pages of the first Evangelist—the Sermon on the Mount. Is it feeble? Is it tiresome or weak? Does it savor of the age when it was spoken? Is it not as fresh as ever to-day? Is there anything in all literature that can be placed beside it? Does not every line of it bear out his claim to speak in the name of God? Or, take the last discourse in the upper room, beginning, "Let not your hearts be troubled"—where can you find anything in all literature that has been cherished as these words have been cherished, or that have brought such consolation to men of troubled hearts? His sentences are gems; they sparkle. Instance the parable of the lost son. What a masterpiece of composition! What grasping and grouping of detail! What a reading of the human heart! It is a living unit. He was not an expounder. He was a revealer. His teaching was not commentary; it was text. It is not apologetic; it is dogmatic. Nine and forty times in the Evangelist do we read, "I say unto you."

His teaching does not have to be changed to suit each changing age. It fits every century, the twentieth as well as the first, the first as well as the twentieth. It carries the same attraction to West as to the East, to the East as to the West.

To-day he is the dominant spirit in all literature. Jesus is back of all thought, the master of all the laws of the universe. Whence his acquaintance with all truth? While a lad of only twelve years of age, his superlative wisdom astounded the learned doctors in the temple. In every point of morals, as in every phase of theology, he is the world's Master at this hour. He beggared the past and bankrupted the future. In the realm of wisdom he had absolutely no competitor. He is peerless. He is so great, so lofty, so solitary in his magnificent repose, that comparison seems mockery. This is the unique glory of the Virgin's son—his aloneness. This is his credential of superhuman wisdom.

His second infallible credential was what he did—his superhuman power. Jesus was master of earth and sea and air and sky. He is the meeting-place of two worlds—the human and divine. The essence of all being centers in him. Godhood and manhood are forever united. I see him take little children in his arms in Jerusalem, and then I behold him glorified, radiant as the sun on Hermon. I see him ascending the mountain, like a man to be alone with God in prayer, but now 'tis night, and I see him walking upon the waves of the silvery lake to the amazed disciples like a God. I see him again grown weary with fatigue by the heavy burdens of the day, now seeking repose and rest like a man. And "sleep, sweet sleep, tired nature's sweet restorer," is kissing down his eyelids, while he slumbers as a man with his loving disciples in the boat. But, anon, a storm sweeps down upon the treacherous sea, lashing its waves into a wild carnival of fury; the lurid lightnings gleam, the foaming billows roll, and the little frail vessel is tossed like a cockle shell. The disciples, thoroughly alarmed, rush to him, in whom was conscious power, with the terrified cry, "Master, save us, or we perish!" The man of slumber steps forth from his couch, and, brushing the sleep from his eyes, he waves his hand in majesty over the raging sea and shouts like a God, "Peace, be still," and immediately the winds subside, the waves are hushed to slumber; there is a great calm. "What manner of man is this that even the winds and the sea obey him?"

Again, I see him in Perea, beyond the Jordan, attended by the faithful disciples, where he is preaching and healing the sick. Suddenly, by his strange prescience, his omniscient gaze penetrates the home in Bethany, where he beholds his friend Lazarus in the embrace of death. He announces to his wondering disciples the death of his friend. "Our friend Lazarus sleepeth. I go to wake him out of his sleep." In the Bethany home what anguish, what heart-breaking grief! For four days the devoted sisters watch beside the body of their beloved in silence, waiting for the Saviour's return. But decomposition has set in and they are compelled to lay him away, burying every earthly hope. But at last the Saviour comes, and the sisters run to meet him with the anguished cry, the bitter wail, "Master, if thou hadst been here our brother had not died."

As a man, Jesus accompanies the sisters to the rock-hewn sepulchre where the body is entombed. As an eternal tribute to his manhood and a touching witness of his love, it is said that "Jesus wept." But, dashing the tears from his manly cheek, he utters a brief prayer and shouts in triumph, "Lazarus, come forth!" And he raises him like a God.

Again, I see him apprehended, falsely accused and despitefully used as a man, by the hypocritical Jews. He is condemned to death in a mockery of a trial and led to his crucifixion on Calvary as a malefactor. And now I behold his secret friends as they come to beg the body. It is tenderly taken down from the cross and laid in Joseph's new tomb. For three days he is a prisoner of the king of terrors. Death, the mournful conqueror, holds him captive in his dark domain.

"Low in the grave he lay—Jesus my Saviour,
Waiting the coming day—Jesus my Lord.
Vainly they watch his bed—Jesus my Saviour,
Vainly they seal the dead—Jesus my Lord.
Death can not keep his prey—Jesus my Saviour,
He tore the bars away—Jesus my Lord.
Up from the grave he arose,
With a mighty triumph o'er his foes;
He arose a victor from the dark domain,
And he lives forever with his saints to reign;
He arose: He arose: Hallelujah! Christ arose."

The third infallible credential of Jesus was the life he lived. It consisted of a superhuman character—in what he was. He was absolutely sinless. Sin is so characteristically human that sinlessness must be divine. Pollution touched the hem of his garment again and again, but it left no stain upon his raiment. "Which of you convicteth me of sin?" was his challenge to his enemies. "The prince of this world cometh and hath nothing in me," is his own calm assertion of sinlessness. This differentiates him from the race. But the purest, the saintliest, the most like God have revealed imperfection and confessed it. Christ, on the contrary, claimed a perfectly sinless agreement of his will with the will of the Father. "I do always those things which please him." He places himself before men as the absolute summit of human perfection, the single example, the light of the world. He never repented, for he had nothing to repent of, and he never once asked forgiveness for himself. It is impossible to think of a single excellence of character that does not shine out in his wonderful life. If you take single features separately, you may be able to think of some of earth's great ones whom you could put beside him. But when you take the combination of them all, he stands absolutely alone.

Christian Union and the Disciples of Christ

S. M. Martin, Seattle, Wash.

Duquesne Garden, Sunday Night, October 16.

The fittest preparation, preceding a discussion of this subject, is a careful, prayerful reading of the intercessory prayer of Jesus, found in the seventeenth chapter of John.

The two prominent aims of the current Reformation have been, first, the conversion of sinners, and, second, the restoration of the lost unity of the church, or Christian union, and the latter is necessary in order to the accomplishment of the first. "That they all may be one, that the world may believe that thou hast sent me" (John 17: 21).

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Our message has been both to the world and to the churches. We say to the sinner, "You are wrong;" and to the members of sectarian churches, "You are not wholly right, and your deficiencies are responsible for the unfortunate divisions amongst the professed followers of Christ."

If union is right, division is wrong. The church was one in the beginning, and each congregation of Christians was like every other congregation in all the essentials of faith and practice.

But differences arose which grew to such proportions as to produce divisions and alienations, based upon disagreements. And this disintegration continued until there were eightscores of warring sects, contending more against each other than for "the faith once for all delivered unto the saints." Soldiers of Christ were engaged more in civil strife than in the conquest of the world. Each man was suspicious of the soundness of his brother, and cocksure of the unsoundness of all outside the narrow limits of his own peculiar sect. And, strange as it may seem, out of this division grew an admiration of it, and doughty warriors justified it all!

With supreme desire to carry out the great commission of "discipling all the nations," and hindered and saddened by the bitterness engendered through division, just a hundred years ago Thomas Campbell wrote and promulgated the now famous "Declaration and Address," thus inaugurating the current Reformation, which, in a century, has grown to the enormous proportions of eleven thousand congregations and over twelve hundred thousand members.

That union might supplant division, and Christian sects return to oneness in Christ, we have the paradox of a new sect, which is unsectarian, non-sectarian and antisectarian!

In our efforts for union we have had to attack the causes of division, and, although we are the avowed champions of peace, we have appeared to many to be the most warlike of all Christians. But "things are not what they seem." In contending for the "one Lord," we have had to depose the Roman Pontiff and all lesser popes. In fighting for the "one faith," we have inveighed mightily against human creeds. And in our advocacy of Scriptural rites and forms, we have been forced to affirm believers' immersion, weekly communion and the congregational form of church government. In our fighting we may not always have been as considerate of the enemy as was the Quaker who, discovering a robber in his house, said gently, "Friend, thee would better move. I am going to shoot right where thee stands." This thoughtlessness upon our part has often caused us to wound our friends, the enemy!

One of the greatest obstacles to union has been the complacent satisfaction of each sect with itself, glorying in its past achievements and unwilling to share them with any who would not at the same time share their denominational ensignia and environment, as if Luther were the exclusive inheritance of Lutherans, Calvin and Knox of Presbyterians, Wesley of Methodists, and the Campbells of the Disciples of Christ. Are not these mighty men of God the common property of Christendom? Alas! that one should be of Paul and another of Cephas and not all for Christ alone.

Whatever justifiable causes for division may have existed in the first place, these causes have, for the most part, or altogether, disappeared amongst Protestants.

I do not question the fact that most noble souls, protesting against the evils of traditional systems, and longing for purer, nobler expressions of the faith than the tyranny and bigotry of those forms permitted, actually saved Christendom by destroying a unity which was maintained by authority, wholly assumed. Division and freedom were better than unity and slavery. But union is not incompatible with liberty —the liberty which could once divide, can now unite, with sufficient incentive.

This Reformation pleads for Christian union, because, first, the Bible teaches it. "There shall be one fold and one shepherd" (John 10: 16). Second, Jesus prayed for it in the seventeenth chapter of John. Third, Paul condemned division in the church of Corinth: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. Now this I say, that every one of you saith, I am of Paul; or I of Apollos; or I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1: 10, 12, 13). "For ye are yet carnal: for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. For we are laborers together with God; ye are God's husbandry, ye are God's building" (1 Cor. 3: 3-7, 9). Fourth, in order to convert the world we must unite the church. "This Reformation proposes simply a return in letter and in spirit, in principle and in practice, to the original basis of doctrine and fellowship." Our motto has been, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." "We have no desire for a mere organic union any further or faster than a supreme love for Christ leads us to unity of spirit."

There is a difference between a union and a mixture. Oil and water may be mixed; they do not unite. The so-called "union meetings" are merely mixtures, and, like oil and water, soon return to their former constituency. If such unions are good for a time, why not for all time? If they are unions at all, why do they not remain united?

The preaching of a pure gospel will produce Christians. If wheat only is put into the soil, the harvest will be wheat only. The word of God is the seed of the kingdom, and if that only is sown in the heart, we shall have Christians only.

We must have a basis of union. That basis must omit no essential thing, and it must contain no non-essential thing. If an essential is omitted, it will not be Christian, and if a non-essential is included, it will prevent union.

The united church must be non-sectarian. Christ alone must be the head. The head rules the body. If all sects were to unite with, or be swallowed up, by one great sect, that would be sectarian union, instead of Christian union, unless it be conceded that that particular sect was the true bride of Christ, without spot or wrinkle or any such thing. The Disciples of Christ are often accused of trying to bring about Christian union after the similitude of "the lion and the lamb," but this is a sore misapprehension. We only ask people to come to us as far as we now occupy the only tenable ground of union, and in the language of Alexander Campbell, "we take the Bible, the whole Bible, and nothing but the Bible, as the foundation of all Christian union and communion. Those who do not like this will please show us a more excellent way."

I recently made the statement before the Southern California Christian Ministers' Association in Los Angeles, that I was willing to sell all our church property and devote the proceeds to missionary and charitable enterprises, and join the Methodists, Baptists, Presbyterians, Congregationalists, etc., if they will simply call their churches "Churches of Christ," or "Christian Churches," practice the immersion of penitent believers only, and allow each congregation to attend to its own local affairs, and spread the Lord's table every Sunday for all who want to partake of it that often. Thus we would disappear to reappear a much enlarged body, and with infinite might for the evangelization of the world.

The united church must have a nonsectarian creed. Christendom can never be united upon any of the creeds which have been formulated by men, and used as the rallying standards of the very divisions which union is to destroy. As long as we support human creeds there will be parties in the church. Nothing is Christian union but a union of Christians in faith and fellowship on the word of God—the Bible—"the creed that needs no revision." It is the unsectarian, non-sectarian basis for the union of all Christians.

Listen to these words from John Wesley on the subject of Christian union. He says: "Brethren, I am distressed. I know not what to do. I see what I might have done once. I might have said, peremptorily and expressly, 'Here I am: I and my Bible. I will not, I dare not, vary from this Book, either in great things or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet on this ground? Join me on this, or not at all."—*Wesley's "Sermons,"* Vol. II., p. 439.

If John Wesley had only had this vision, and felt this way a few years sooner, he, and not the Campbells, would have been the founder of the movement for the restoration of primitive, apostolic, Bible Christianity, and I would that it had been so.

The union church must have a Bible name. The seventeen kinds of Methodists might all unite on the name "Methodist." The thirteen kinds of Baptists might unite on the name "Baptist." The twenty-two kinds of Lutherans might unite on the name "Lutheran." The twelve kinds of Presbyterians might unite on the name "Presbyterian." But, where and what is the name for all of these, and scores of others, when all are united in one great church or body? Albert Barnes asks, "Should not, and will not, all these divisions yet be merged into the high and holy name 'Christian'?" Henry Ward Beecher says, "Let me speak the language of heaven and call you simply Christians." A. J. Gordon says, "It was not by accident and as a term of derision that the first believers received their name; but the disciples were divinely called Christians first at Antioch (Acts 11: 26). This was the name preordained for them, that honorable name by which ye are called."

We must join each other on common grounds, in love of Christ, and that will be Christian union. We shall then be Christians, neither more nor less—Christians in faith and in purpose, Christians individually and collectively, Christians plus nothing, minus nothing, divided by nothing! Clothed with all that is Christian and stripped of all that is unchristian.

In the language of Isaac Errett, "we call upon all the people of God in the various sects to come out from them, and unite in the faith and practice taught in the New Testament."

Hold on to all that is good and Scriptural for which you now stand, yielding only the unscriptural and non-essential things, which things now divide us, and heartily accept any and all the Scriptural things which you may not have already accepted, and we may then serve God in the one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all" (Eph. 4: 4-6).

"One faith, one hope, one joy, one strife.
One head, one truth, one way, one life,
One kingdom's universal reign—
One vast eternity sublime;
One hell to shun, one heaven to gain,
And only one probation time."

Christian Unity

James M. Philputt, St. Louis, Mo.

Duquesne Garden, Sunday Morning, October 17.

One theme is of paramount interest to-day. We have heard much about it, but we are always eager to hear more. It is the thing for which we have stood as a people for a hundred years—Christian unity.

My text is the fourth chapter of Ephesians and the thirteenth verse, "Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

It is well to read these words quietly and allow their spirit to take possession of our minds and hearts. The conception which Paul here gives of Christian unity scatters many mists and obscurities which have hovered about this subject. We do not any more have to show the necessity for Christian unity. Eloquent tongues in other religious bodies are to-day pleading for it.

Notice two things: first, Paul's conception of Christian unity; second, the means whereby it is to be brought about.

First, then, as to the conception. Strip the verse of the qualifying clauses and the heart of it is this, "Till we all attain unto the fullgrown man;" and by the fullgrown man is meant the finished, the complete, the perfect man. The word means "unto the limit," and the idea is that each individual is to be developed in the line of manhood unto the utmost. Notice that one end of my text is plural while the other is singular. It is not "Till we all attain unto fullgrown *men*," but "Till we all attain unto the fullgrown *man*." It takes all to make one. The apostle's conception involves something more than one man, more than one religious body. It involves a community consisting of all Christians of whatever name. The idea, then, is this, that each individual Christian is to be developed unto the limit of development, unto the measure of the stature of the fullness of Christ. And then all these Christians are to be merged into a spiritual harmony, the "full-grown man" of Paul, of which full-grown men are the elements, the miniatures.

The individual can not be the perfect man; even when he is developed to the utmost he is still imperfect, he is still a branch and not a tree, he is an organ and not an organism. But this magnificent conception of Paul includes the whole company of believers so developed, and no one of these can reach his utmost point of development in spiritual things until we have the full rounded unity of man drawing his life from the central whole.

J. M. PHILPUTT.

This unity is not the unity of an army, drawn together and disciplined. It is not the unity of a building made up out of various materials. It is not even the unity of a watch, which is a mechanical unity. No part of the watch has any significance except in connection with the whole. But this unity is more like the unity of a tree. There is life in every branch, but there is a larger life in the tree. It is like the unity of the body. There is life in every limb, but there is a larger life in the whole body. Paul's conception of Christian unity is this full rounded organism made up of all believers. "Till we all attain unto the fullgrown man."

Note the means whereby this unity is to be obtained. It is important that there be clear thinking here. Sometimes we have proceeded by wrong methods and made no progress toward the goal. Indeed, when we proceed by wrong methods we actually retard progress. The first element here is *unity of the faith.* What do we mean by faith? We must distinguish between faith and belief. Belief is simply saying "Yes" to a statement. I say to you that Jesus is the Christ, the Son of the living God. I present the evidence. You say, "Yes, that is clear, I accept it." Now, that is belief. It is the acceptance of evidence by reason. It moves in the sphere of the intellect. But faith is something more than mere intellectual assent. It reaches down deeper and takes hold of the heart and the life. Faith moves in the sphere of the will. It is the active, executive principle of life, carrying the whole being out in the direction of its goal. Moreover faith always has a personal element in it. You may believe a doctrine, but faith is a matter between your soul and God. You may have many beliefs, and only a little faith; or your creed may be a short one, and yet your faith be strong. Faith is the rising of the soul into its strength. It is that element which lays hold upon Christ and brings him into the heart. The faith which makes Christ not a far-off fact, but a present force. Two things make up the religious life of a people—faith and practices. Notice how these two are related. Practices grow out of faith. They are related as cause and effect. But Paul says the unity is to be in the faith. We are to begin there, and work from within outwards, and not from without inward. When we can produce this unity of faith, it will make for itself such conformity of practice as is necessary and desirable.

The second element is "*the knowledge of the Son of God.*" This knowledge is not mere head knowledge. There are three Greek words in the New Testament for knowledge: "*Oida*" which means to know a thing as a fact. Columbus discovered America. Jesus lived in Galilee. Knowledge of a fact is "*oida.*" "*Gnosis.*" which is the knowledge that comes from study, from reasoning, from investigation. You may take two facts and put them together and from them draw a third which is more important than either. This is the knowledge of "*gnosis.*" But there is a deeper word yet, "*epignosis.*" This is the knowledge that comes from personal experience, the knowledge of fellowship, heart-to-heart intercourse. Knowledge which the mother has of her child, the husband of the wife, bosom friends of each other. You do not always have to be on guard, you understand each other without explanation, you only have to be together, you do not even have to say anything. It is sweet to know that the other is near. There is filling of the soul which comes from the blessed companion who is with you. This is the knowledge of "*epignosis.*"

Now, apply these words to Christ. You say, "We know the Christ after the flesh. He was born in Bethlehem, he was brought up at Nazareth, he appeared in Galilee, he suffered under Pontius Pilate, was crucified, dead and buried. We know the story." That is "*oida.*" But you are not content to stop there. You take up his messages, you familiarize yourself with his teachings, you follow these great principles down through history and see them transforming the world. You come to admire these lofty principles, to have some sympathy with, perhaps participation in, the great work which he is doing. This brings you to the knowledge of "*gnosis.*" But you have not yet reached the heart, you are still on the outside of the Christ. You are holding your life aloof, you have not yet surrendered to him so that he controls as King of kings and Lord of lords. But there comes a happy moment, a crisis in your spiritual experience, when you make this complete surrender. You enter into the joy of this blessed fellowship, recognizing the Christ as your personal Saviour. You say, "It is he that has wrought this great transformation. I know the joy of speaking with him, of walking together, my Lord and I." Your heart burns within you as you hold sweet converse with him, and he is the great goal of all your ambitions, purposes and desires. Thereby comes this knowledge of "*epignosis,*" the knowledge of personal experience which can be had only by the surrender of the soul to Christ. Now, this is the word which Paul uses in the text, and this is the knowledge which is an essential element of unity. There can never be unity in opinions, in conception of the Christ. We can not all think of him alike. It is not necessary that we should. It is not desirable. Paul did not think of him as John, nor

John as Peter. Each had his own conception of the Christ, while all rejoiced in the same Christ as Lord and Saviour. The same sun shines upon all the flowers, but all are not the same color. If we should attempt to enforce a conformity of opinions, we are working at an impossible, yea, an unworthy, task. We shall not all think alike of the Christ up yonder. Paul still has something to say to John and John something to Paul. Calvin has something to say to Campbell and Campbell something to Calvin. Professor McGarvey has something to say to Professor Willett and Professor Willett something to McGarvey. These variations in conception are necessary. But underneath is that unity which binds all together, that knowledge which each has of Christ as a personal Saviour.

I have set two things before you: first, the conception of Christian unity; each individual Christian is to be developed to the utmost and all are to be merged into one spiritual harmony in the Christ. And the second thing is the *means*—the faith which brings Christ into the heart and makes him not a historic figure, but a present force; and that knowledge of experience which recognizes him as the source of spiritual life and power, and surrenders in loving obedience.

I have said nothing about the various denominations. They do not enter into this figure of Paul's. They are no part of his great conception. We are going to hear less and less of the various denominations of Christendom. They come from too little faith and too little knowledge, and as faith and knowledge increase, these divisions of Christendom are going to fade out of sight. I grant you that the line-up is now denominational. We think in terms of different religious bodies; but the time is rapidly coming when the line-up in Christendom will not be along the present denominational lines. It is going to be vaster and determined by greater issues, compelled by the growing problems of the world. Already we begin to see the evidences of this approaching line-up in the Students' Missionary Movement, in the Ecumenical Missionary Conference, in Church Federation, in the score and more of great world movements which rise above denominational lines and give us a foretaste of Paul's great conception when all believers have become one.

The foundation for this unity is not any creed, not any compromise which churches may form. Not even the Bible itself. It rests upon Christ. "Other foundation can no man lay than that which is laid." "We are complete in him." It is necessary that there be, not only clear thinking at this point, but correct speech. It is a common saying that the basis of our plea for unity is the Scriptures. We are familiar with Mr. Campbell's utterance, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Have you thought that when that utterance was made it meant something different to Mr. Campbell and to the religious world from what it means today? It meant to Mr. Campbell the putting of the Scriptures over against creeds, and in that sense, of course, we stand by the utterance. But now that creeds have lost their hold upon Christendom, when you say that the Scriptures are the foundation of unity, you are likely to be misunderstood. They understand you to mean that the Scriptures are a perfect and inerrant basis upon which Christian people can unite. But we never can all have the same conception of the Scriptures. There will be differences of interpretation to the end of time. And when we attempt to unite Christendom upon any particular interpretation, even of the New Testament, we are pouring water into a sieve. It is an attempt to compel uniformity of opinion, and we must get away from that to the Christ. Unity is based on him and not on the Bible. I feel, my brethren, very deeply here. There is danger that we may get side-tracked. There is—and it makes me shudder sometimes when I think about it—a kind of idolatry of the Scriptures like that which the Jews had when Jesus himself was on earth. "You search the Scriptures," he says, "for in them ye think ye have eternal life. But they are they which testify of me and you will not come to me that you may have life"—making an idol of the Scriptures so that their minds are darkened and they could not see the Christ of the Scriptures. We do not want to make that mistake. "The letter killeth, but the spirit maketh alive." We must not bind Christ by the word of Christ. He must have freedom to do his work. Truth is not a thing that you can build a fence around, not something which crystalizes and always remains the same. Truth is a flowing stream. There is more truth yet to break out of this Word. The Holy Spirit is still leading us into deeper and wider truth, and we are coming to understand the Christ through the centuries as we never have understood him. God is still speaking to the world through history and through Christian experience. We must not bind Christ as Lazarus was bound, hand and foot, when he came from the grave. We must not thrust in our own conception and theory of Christian unity, but give Christ freedom and follow where he leads. Christ is the foundation of this unity. It is to be a unity of faith in him and of knowledge of him as the Son of God and the Saviour of the world. The order of development, then, is this: First, the exaltation of the Christ as the basis; out of that should come the unity of all who believe in him; that should produce the evangelization of the world, and that, in turn, the perfection of God's people in spiritual things.

Here, then, is the great purpose of our movement, the thing for which we have stood for a hundred years, for which we shall continue to stand so long as God gives us opportunity.

There are two things for us to do, whereby Christian unity is to be advanced. The first is to hold up the Pauline conception, which is Christ's conception, before the world. That is what we have been doing. That is the thing which has made our plea dear to the hearts of thousands everywhere. Hold up that ideal. Make it clear to the people.

And the next thing is to take every practical step that we can to bring about the oneness of God's people as an actuality of Christian experience—church federation, exchange of pulpits, the great missionary movements, everything which we can conscientiously do to emphasize and actualize this ideal of our faith. Paul puts it all in one phrase, "Speaking the truth in love." There is the recipe for Christian union. We are to speak the truth, no compromise. We can say nothing else than the truth as we understand it and see it. We may not have the perfect conception, but the truth which God shows us to-day, which we feel burning in our hearts—that is the truth which we must utter. Speak out the truth as God gives you to see the truth, but speak it in love. If there is a man across the street preaching something you do not believe, do not denounce him, do not advertise his errors. The best way to preach down error is to preach up the truth. Emphasize those things wherein we agree and not those things wherein we differ. Listen to these words from John Ruskin: "Whenever . . . we allow our minds to dwell upon the points in which we differ from other people, we are wrong and in the devil's power. That is the essence of the Pharisee's prayer of thanksgiving. 'Lord, I thank thee that I am not as other men are.' At every minute of our lives we should be trying to find out, not in what we differ from other people, but in what we agree. And the moment we find that we can agree as to anything that should be done, kind or good, then do it. Push at it together. You can not quarrel in a side-by-side push. But the moment that even the best man stops pushing and begins talking, he mistakes his pugnacity for piety and it is all over." I would not, if I could, this moment close any place where Christ is being uplifted, from the Salvation Army barracks to the cathedral cross. His work is sacred wherever it is being carried on and by whatever name. "He that is not against me is for me." If these words mean anything, they mean that every man who is doing good in the world, every man who is uplifting the Christ, is to be let alone. "Speaking the truth in love"—that is Paul's program for the advancement of Christian unity.

A few years ago I stood upon the Isle of Jersey, off the coast of France, where the tide rises twenty feet high. It was low tide and numberless islands were visible here and there. Soon the great tide came rolling in, and one after another these islands disappeared from sight, and when it had reached its height they had all disappeared and I looked out upon an unbroken sea. With the advance of the tide of faith and this knowledge of the Son of God, spirituality will rise higher and higher. We shall be welded into one great unity and the divisions of to-day will disappear from sight, and be covered "as the waters cover the sea."

The Renaissance of the Apostolic Church

I. N. McCash, Berkeley, Cal.

Luna Park, Sunday Night, October 17.

Text.—"God is Spirit: and they that worship him must worship in spirit and in truth."—John 4: 24.

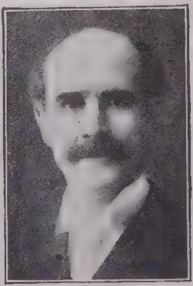
Worship of God is the noblest attitude of man. There is no higher plane of meeting between creature and Creator. This text names the twin facts and factors of acceptable worship. It must be in spirit and in truth. These are bonds of spiritual union and covenantal fellowship with the heavenly Father and his children. A religious body is profitably studied and best understood through its concept of devotion, adoration and homage. What it holds essential in doctrine, ordinances, polity, purpose and qualifications of church membership are traceable to its conception of that consummate act—worship.

The Disciples of Christ furnish data for one of the most interesting and important chapters in all church history.

The hundred years lying between 1809 and 1909 measure one-nineteenth of the centuries since the Holy Spirit inaugurated at Jerusalem the church of Christ. It compasses nearly one-fourth of the time since Columbus' discovery of America, and numbers all the years since the delivery of the "Declaration and Address." That document, delivered by a humble man, and unpretentious, was fraught with principles and facts of a restoration movement coextensive with Christendom. This renaissance of the apostolic church in America began when Gladstone and Chopin, Darwin and Mendelssohn, Tennyson and Holmes, Carson and Lincoln were born; when statesman and musician, scientist and composer, poet and humorist, pioneer and liberator, began notable careers. Those men took their parts in human affairs, made their contributions to the world's thought, and now sleep. But the church, serving the same generation, is only coming into possession of its powers and prestige. It fulfills a prophetic paradox: "A child shall be a hundred years old."

This century completes an orbit. We now return to the region of beginnings, the grounds of hallowed history. Lonely lovers of truth went forth from here to do Christ's will despite almost insuperable barriers. They wrought through his word and the might of his Spirit, and fell in battle. They are not here, but their sons and daughters, servants and handmaidens of the Lord Jehovah, inspired by a pilgrim instinct, have returned. Then a few, now a multitude, make these glad days vibrant with the Master's praise.

The attempt to reinstate in America the New Testament church in name, ordinances, officiary, aim, life and spirit has more than a suggestion of fitness. God chose this continent, after long trial of Asia, Africa and Europe, as a land of religious liberty. Not only did he make it a retreat for Puritan and Pilgrim, Quaker and Huguenot, but for all who seek freedom within the church. Roman Catholic, Greek Orthodox, Lutheran, Presbyterian, Congregationalist, Baptist, Methodist, Episcopalian, Unitarian and Universalist—all are exotics, scions from ecclesiastical plants, grown first in European soil and transplanted in America. But here, a century ago, American citizens, ministers of the gospel of Christ, discovered in Christian-



I. N. McCASH.

ity's temple of worship the unfettered word of God. That recovery was as vital to Christianity as the finding of the "Book of the Law" by Josiah was to a religiously confused and divided Israel. The re-reading of the law brought the people back to God, re-established Jerusalem as the center of religious life in Israel, restored the temple service, crushed idolatry, purified the morals of worshipers and united the kingdom.

Less spectacular, but not less revolutionary in religious thought, attitude and life, was the movement of the Disciples of Christ for the restoration of Christianity in its primitive purity, at the beginning of the nineteenth century.

A century ago, our pioneers mapped out a continent of religious thought. That map had two hemispheres, spirit and truth. Since then men of independent research have explored valleys, uplands, forests and deserts, hoisted flags, staked claims and declared their rights as discoverers; but examination of records through a hundred years will show the general contour map made by Barton W. Stone, Walter Scott, Thomas and Alexander Campbell correct.

If one discourse of the Master is to be compared and contrasted with another, his talk to that one auditor, at noontide, in a sultry season, beside the well of a patriarch, ranks first in comprehensiveness and clear teaching. The contrast of water from a well dug by men with spiritual satisfaction, the comparison of meat brought by his followers with his nourishing soul food unknown to the woman and to them, are set forth.

That Samaritan woman heard him say of the Messiah, "I that speak to thee am he." Forgetting the waterpot, and with unconscious evangelism, she brought from her city the people to hear the Christ. They heard, race prejudice died, religious hatred disappeared, and union with him opened wide a door of hospitality. It is ever thus. We are not experimenting when we bring men to Christ only.

The meaning and practical application of his wonderful words brief notice unfolds. God is Spirit. The source of life, the creator of all things, the beginning of salvation of men, the judge of all—the heavenly Father—is spiritual. His Spirit called into existence the material universe to help represent himself in his thought, feeling, character and purpose toward man. The spiritual and material were thus associated.

Man, a personality, revealed by Christ as a spirit dwelling in a body of flesh. He is both immaterial and material, joined for a few years at most. Man is to be put in alignment with God. Humans are to worship him for spiritual development. Christianity is the agency of such growth. The physical man is of the earth earthy. His body is the servant of his spirit. It has a distinct nature, peculiar needs which material substance supplies and satisfies.

An age-long error, held by some in all lands, is that place, physical condition and bodily attitude count most in acceptable approach to deity. This woman, with such an error, said, "Our fathers worshiped in this mountain, but ye say Jerusalem is the place where men ought to worship." Practices of self-torture and the sad stories of pilgrimages to meet God at shrine, temple, altar or upon mountains prove the width of such error.

The intellectual or mental man has a nature differing from his body and his spiritual nature. The intellect thinks, plans for the body, using its organs for helpfulness or pleasure, and dominates it. It also must have exercise, food, rest and instruction. What feeds the mind would starve the body, and what would clothe, shelter and rest it, would expose to discomfort and death the physical. Intellect alone can not find God. Understanding alone can not worship him aright. Wisdom makes her throne in the capital of the mind, but with rarest jewels, gifts from collected treasuries, carried by a royal retinue, must go, like the queen of Sheba, to Jerusalem for knowledge of Jehovah and understanding of his law and spirit.

The spiritual man, the real man, the self in worship, that part which feels, longs, yearns and aspires, also hungers, thirsts, requires rest, seeks comradry, and must be satisfied. What will minister to the spirit of a man will deprive both body and intellect of their means of subsistence and growth. Albeit, over-care for the spirit makes the recluse, monk and esoteric sadly out of touch with the world and its needs.

Estimated as the world estimates man, the order is physical, intellectual and spiritual, or intellectual, physical and spiritual; but Christianity reverses that order, and makes spiritual first. The spirit controls body and mind. It reaches out through the intellect and down through the body which serves. It assents to the word, "I know that in me—that is, in my flesh—dwelleth no good thing," and "To be carnally minded is death." It joins in the resolve, "Casting down imaginations and every high thing which exalts itself against the knowledge of God, and bringing into captivity everything to the obedience of Christ." Again, as with God in creation, in man material and spiritual find comradeship.

Jesus, sent by the Father, is spirit embodied in flesh, clothed with a prepared body, material to hide the glory of Emanuel—God with us. His glory flashed through the darkened windows of its tabernacle on the mount of transfiguration, revealing a living, resplendent Shekinah.

The Holy Spirit's part is to convict the world of sin, of righteousness and of judgment. He uses the Word as a sword to slay, or as seed to sow. He leads Christ's disciples into all truth, and abides as a Comforter.

Through all this range of study, it is Spirit with spirit. It is Spirit, God, with spirit, man, in worship, Christ Spirit and the Holy Spirit bearing fruit in the lives of devout worshipers of God who worship him in both spirit and truth. The fruit of that Spirit is love. Mating itself with human spirit ripened in joy, which is love exulting; in peace, which is love resting in satisfied confidence; in longsuffering, which is love forbearing and abiding its time; in gentleness, love in society, polite and considerate; in goodness, love ministering to others; in faith, love standing guard or battling against the seen to obtain the unseen; in meekness, love in school. training for service; and in temperance, love controlling self.

The Disciples of Christ strive to produce in the individual and church these fruits of the Spirit. They lay no claim to exclusive right to such products. These are not private property, but may be enjoyed by all. They hold, with all evangelical bodies, the fundamentals bound up and expressed in the two Scriptural phrases, "Common salvation," and, "Contend earnestly for the faith once for all delivered unto the saints." Here are the facts, doctrines and spirit of our plea—the system of authoritative teaching without an amendment clause.

The Disciples seek the Head of the church for authority of vitality and power. They hold fast to the absolute sovereignty of Christ. Government is strong only with authority. Jesus is King in his kingdom. His commandments are to be obeyed in love.

Disciples of Christ can accept only the living, regnant Christ with his inspired constitution and by-laws of that "faith once for all delivered to the saints."

The Restoration movement, which we celebrate to-day, began in the recognition of and return to the sovereignty of Christ. With him, a propaganda of Scriptural standards and measurements was begun. Its leaders restored fundamentals, while giving true values and place for accidentals in Christian teaching and life. They stood for that liberty wherewith Christ hath made us free, both in church government and theology. They rallied believers to Christ for that unity *in* him which promises the conquest of the world *for* him. Their appeal to all religious bodies, as well as to the world, was to return to the great Shepherd of the sheep.

Into this movement for restoration have come the men of historic churches to which the course of years has added its value of influence. Countless varieties of thinkers are among the assimilated and absorbed. All of these have gradually been transformed from a heterogeneous to a homogeneous brotherhood by the spirit and authority of Jesus.

The labor of our pioneers was not negative, but positive and constructive. They found the lost authority of Jesus, and were the first in modern times to reinstate him in his place in the good confession of faith to the penitent believer, and as the unrevisable creed of the church.

Wyckliff, John Huss, Jerome of Prague, all the great religious teachers, acknowledge Jesus as the Christ; but gathered no followers for him alone, organized no congregation of worshipers on this basic truth, around this life-giving creed. They seem never to have laid hold upon the fact of his authority, and yielded to his all-sufficiency.

An eminent writer recently said: "The person of Jesus Christ is the heart of all living theology."

Fitting proclamation of universal homage! Wondrous climax!! When the Father commanded: "Let all the angels of God worship him."

He is before God the perfect Son. Before men he is the ideal love, justice, service, example, mediator and redeemer—the anointed Saviour.

Reformers, prior to a century ago, overlooked the fact that the throne of power, favor and redemption must be central and occupied by him who "loved righteousness and hated iniquity."

To worship God in Spirit includes the spirit of loyalty to Christ, the spirit of outreaching, helping love, the spirit of missions, the spirit of sacrifice and the spirit of obedience.

Spirit worship *alone*, however, produces mysticism. It eliminates commands of God, banishes ordinances, and reposes in a vague, impotent religious experience. Its basis is emotion, and its expression variable feelings. Worship must be in truth as well. Worship in truth *only* tends toward legalism. The analysis of one can not be expressed in terms of the other. Christian worship is a union of Spirit and truth. They differ from each other. One can not be expressed in terms of the other. They unite in the living person of Jesus Christ, the spiritual life and the truth. Both are required. He was Christianity infolded, and Christianity is Christ unfolded. Truth lives in its author. Reject Christ and there is no worship and no salvation. Forget Christ and Christianity becomes history. Lose Christ and the world's moral and spiritual cataclysm has come.

The Disciples of Christ stand for a religion of truth. They contended for the truth as they learned it from the Bible. And this contention for their conviction has been their offending and crown.

From the high altar of the temple of truth, a voice strangely sweet announces, "I am the truth," while the open book of God on its pulpit reads, "Hear ye him."

The slogan of the Disciples of Christ—"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent"—which means when Christ speaks or is silent—embodies both requirements of the temple of truth. It has been the trumpet-call to battle, and the bugle-blast for silence. Its spirit is, speak the truth in love, and let all the earth be silent when truth speaks. Here is the centripetal force—love of truth—drawing within, and the centrifugal power—missionary zeal—heralding the gospel everywhere.

In religion, as in every realm of thought, truth is discovered, classified, tested and proclaimed. "The law was given by Moses; grace and truth came by Jesus Christ."

Truth is exacting. There must be agreement between thought and declaration; between word and deed; between thought and action, and between letter and spirit. To Disciples of Christ, truth is authoritative. To the records and corroborative evidence of primitive Christianity, the church to-day turns for examples of worship, observance of ordinances, officers of the congregation, name of the church and plan of salvation. According to those records, the New Testament church was re-established in truth, in America, a hundred years ago.

Liberty is by the truth, not vague and unreal, not by abstraction, but in personality. "If the truth hath made you free, ye shall be free indeed." Freedom is the Christian's birthright, union the bond and strength of God's household. The Disciples stand fast in the liberty of Christ. They open prison doors of interpretation and maintain the right of private investigation and interpretation. The principle prevalent in the ministry of this renaissance is,

"Let truth be seized wherever found,
Whether on heathen or on Christian ground."

They heed but one voice. "My sheep

hear my voice and follow me." Their test of truth is the word of God.

The seeming note sounded through addresses, religious periodicals and recent books, "Back to Christ, back to Jerusalem," has been middle "C" in the Restoration keyboard. Early and later writers of such literature and modern advocates of such a return, can discern footprints of our pioneers in every path leading toward Jerusalem, even through her gates. They left the gates open and set no guards to hold possession and prevent other truth-seekers from entering. Their reliance was upon the apostolate preaching of Christ and the law of the Lord to woo and win sinners. They prayed that effectual doors should be open to the Word and that the Holy Spirit would use the truth to persuade men to turn to God. The facts of Christianity were laid before the mind to produce faith. The crucified and risen Saviour was set forth as the object of that faith. When a penitent believer obeyed the gospel, he entered into covenant with the divine Lord and Master. He became a member of that spiritual body which Jesus called his church, which he loved, for which he died, and which he will claim as his bride.

The genius of this Restoration movement is an earnest contention for the truth as included in the "faith once for all delivered to the saints," without the power from its "Author and finisher" to change its terms or annul its requirements. With such a creed, our heralds were but seekers for life and power to do good through spiritual and covenantal union with Christ, the head of the church. Such a contention rejected all hierarchies which acknowledged two heads to the church, and disputed the right of temporal and spiritual power. A Christian yearns for a church with a human and divine head, with power on earth and in heaven. In Christ Jesus is the human and divine head of the church, both in one, with all authority in heaven and on earth given to him. He was divinity in the day of his incarnation, living on earth under human limitations; he is, since his ascension, human, living under divine conditions.

Our leaders stood with open Bible, and plead: "Endeavor to keep the unity of the Spirit in the bond of peace." "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." The best guarantee of the permanency of the church of Christ is in preaching a full gospel as veritable and redemptive history. In the person and career of Jesus are the meaning and explanation of Christianity. The fundamental truths of the gospel are his *death, burial and resurrection.* The greatest of these three, the resurrection, is linked inseparably with his death and burial. Take away this triad of truths and the gospel becomes a deserted house falling into ruins. The historical truth of the New Testament church therefore requires, first, that consistency, as well as the teaching of Scripture, makes the name of the body the same as the head. Second, that the ordinances and their observance shall honor the head of the church. The Lord's Supper prefigures the suffering and death of him who is the Head of the church. It perpetuates his voluntary suffering and death. In the anguish of that tragedy the Father forsook his only begotten Son, our Saviour, that he might not lose the human family. That memorial and feast silently represent violence and suffering for men. It is a mute reminder ever of death, death! His death!! It is a test of the loyalty and faith of his followers *every first day of the week.* That table, spread with the two emblems of bread and the fruit of the vine, is the Lord's and he prescribes the conditions of participation. They are pathetic and soul-searching. "Do this in remembrance of me." "Let each one of you examine himself."

Baptism, in order of obedience, precedes the Lord's Supper, though burial logically follows death. It connects itself with the central event of Christ's tragedy. Its meaning is found in terms of the burial and resurrection of Jesus. It was administered in the apostolic church to penitent believers who confessed Christ the Son of God, and, voluntarily, like their Lord who died for sin, died to sin, and "were buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also rise to walk in newness of life." The Scriptures are plain in command, clear in examples, a unit in mode, and overwhelming in illustration that immersion *only* was practiced by the apostles. Its form has no meaning apart from the burial of Jesus. Everywhere and in all periods of Christianity, the immersion of a penitent believer in the name of the Father, Son and Holy Spirit has been considered Scriptural baptism.

The Disciples of Christ do not prescribe this action of surrender. They are not the author of conditions of entrance into Christ, but as obedient servants of the King they lead all who voluntarily accept Christ to comply with his command as they have done.

Third, the Disciples of Christ seek the union of all God's people. They recognize the Father has a people scattered and confused. They bow at many altars and yet desire truth. They weep by the rivers for the lost unity of the church. They seek union visible to the unspiritual world.

The Disciples of Christ recognize that uniformity may not be unity, but the union of God's people must be in spirit and in truth. They seek to actualize in Christ Jesus the fulfillment of his prayer to the Father.

Union in him is by constraint of love. Such unity will be evidence to unbelievers that God sent his Son, not to condemn the world, but that the world through him might be saved. It is the credential to the doubter that he may know Jesus Christ as a personal Saviour.

No teaching of the New Testament is more important, and none urged with such unction as the uniting of the church. "There is one God and one mediator between God and man, the man Christ Jesus." . . . "Stand fast in one spirit, with one mind striving together for the faith of the gospel."

The darkness of heathen lands makes imperative the union of Christians to save the perishing millions. The waste of means in attempting to establish, extend and maintain denominations, shames those who pray for the coming reign of Christ. The poorly fed multitude of ministers cries for a return to the unity of the faith in the bonds of peace. The united forces of wickedness that hold territory against the armies of righteousness, summon all lovers of truth to throw away their differences and fight the foes of the King.

The music of the church will never attain its greatest art in its divided state. A small sect, isolated, can not produce the hymns, anthems and oratorios which a great racial religion and world-wide church can create.

The Disciples of Christ, in spirit and in truth, follow the cross as it leads on to victory over paganism, till temples and shrines are deserted and grass grows in paths leading to their doors. They shout as an undivided body: "On to victory!" Against slavery, till not a slave is giving service beneath our flag on continent or insular possession without due requital. "On to victory!" Over race prejudice, till lambs and leopards, calves and lions, lie down in peace together. "On to victory!" Over immorality and vice in dens and high places of iniquity. "On to victory!" Against the cruelties of war and the horrors of attendant evils. "On to victory!" Against the beverage liquor traffic. The mobilized church is the only power to slay it. "On to victory!" When Gog and Magog shall gather to fight the battle of Armageddon. Then the Rider of the white horse, whose vestment is stained with blood, will lead, and proclaim the kingdoms of this world have become the kingdoms of the Lord and of his Christ.

Bible-school Day

Monday, Oct. 18, 1909

The Junior Conference

J. Walter Carpenter Presiding

Congregational Church, Monday Morning, October 18.

Devotional exercises led by Charles M. Watson.

Mr. Carpenter: I count it very fortunate in having with us this morning one of the few men in the United States who hold professorships in chairs of Bible-school Pedagogy, W. F. Smith, connected with the College of the Bible at Lexington, Ky., who is to speak for us on "The Characteristics of the Juniors."

W. F. Smith: Mr. Chairman and Fellow-workers: I appreciate the gravity of my position, because just twenty years ago I undertook, for the first time, to train Sunday-school teachers. And I very speedily did one or two of them more harm than good. And now I am guessing that, in a few years, professors of Sunday-school pedagogy will be as numerous as rabbits in Old Virginia. Already we are having very much talk about psychology and pedagogy in various departments, and there is danger that good, earnest people will become so confused with the multitude of voices, so distracted by the combination of councils of impractical persons, that there will be more discouragement than otherwise in it. Now, you must defend yourselves against me and the others. Just hold fast to good common sense and your own experience, and do not throw it all overboard in the hot pursuit of novelty. It is said, you know, that

"The Centipede was happy quite
Until the Toad, for fun,
Said, 'Which leg cometh after which?'
This wrought her mind to such a pitch
That she lay sprawling in the ditch,
Considering how to run."

We can do many things just by good, natural ability and out of a depth of interest, that we sometimes do less perfectly when we fall in love with red tape and are greatly given over to doing our work by rule. I would have every one of you to be known in the community, and especially by your pupils, chiefly for your common sense, your knowledge of God in your daily lives, your love for them rather than for your psychological lore and your pedagogical remarks, or even for the technique of your teaching. These matters are important, but not supremely important.

A large number of business men in the city of New York were recently interviewed as to their early rearing, especially in the Sunday-school. Those conspicuous men, successful in business, testified that the chief contribution received by them from their Sunday-school teachers, was the godly living of those people.

We really need to know something quite definitely about juniors. It is my function in this program to beget in your minds a sense of the importance of that work, rather than to tell you just what to do with those peculiarities. I am enacting a kind of John the Baptist for one coming after me in that respect.

One of the chief teachers before the public says that the development of the various powers of the mind may be likened to people starting in a race. All of those powers are present at first, but they are not equally active to begin with. And, as we stand watching the line, we see that some are scarcely moving, and others are going on very rapidly. And as they advance, the teacher should know the natural order of their appearance, and direct his efforts toward those powers which are especially active and which prepare the way for those that are to come afterward. Now, you know that a little child reasons, but reasoning is not one of its characteristics. That is not dominant, that comes much later.

When we have reached the juniors, we have come to a very interesting period in the activity of the child in certain ways. The child is restless. Nature intended it to be restless, in mind as well as in body. What are you and I to do about it? I am here chiefly this morning to preach to you the doctrine of reverence for it, that you should be told that children shall be restless, that their minds shall move rapidly, and that they shall not settle down into the humdrum taxing lines of thought. I hope your boys and girls never will be interested in you, if you deliver them long, tedious lectures. I don't want them to be, God doesn't want them to be, nature doesn't intend them to be, and we had better let God and nature have their way to some extent.

What does that mean in your attitude of reverence? It means that you should never be very long in getting to a point. When I was a boy, I was much taken with Washington Irving's description of the green Dutchman who wished to leap over a mountain, something after the manner that I had seen men in a circus leap over horses and elephants. Mr. Irving said that that same Dutch tumbler, in order to get a good start, got back three miles from the mountain, and by the time he reached the mountain he was exhausted, and had to sit down and get his breath. Now, children do not like that, and children are right. Children want us to come to the point, and children are correct.

You are to furnish food for the imagination, food for the judgment by and by, food for a taste for literature, for a taste for the Bible. You are to furnish food for the feelings, and I hope you take very seriously to the feeling-life of your child. People who conceive of their functions as teachers being limited entirely to the condition of a recitation and the purpose of the illustration, as being entirely to cram certain dates and facts into the heads of the children, and to try to have them to know just how many miles Cæsarea was from Jerusalem, as I heard a teacher only a few days ago, have entirely misconceived their function and their opportunities. I do not care whether a student knows how many miles it is from Jerusalem to Cæsarea or not. I do not see that that is really going to enrich his imagination or his feelings.

And we are to understand and take seriously the child's love of a story. The Religious Educational Association recently advised that it was their opinion that teachers should not be permitted to teach children of any grade unless they could tell a story well. We are coming to that, we must come to that. Everybody loves a story, and every good thing under heaven nearly, by way of enlightenment and inspiration and interest appealing to the feelings and imagination and the judgment, can be put into a story. Use the story very largely in your work. Why? The children like it; it is interesting to them; you can make the story instructive; you can make it for their training in judgment; you can put everything good into the story

You say you can not tell a story? How do you know you can not? Not everybody can tell stories. The children's superintendent of Carnegie Library of this city is doing a great work by training people to tell stories to children. I hold here a leaflet entitled "A List of Good Stories to be Told Children under Twelve Years of Age," and it contains a brief statement upon the subject of telling stories, how to tell them—the best which I have seen. That pamphlet is worth its weight in gold, and only costs five cents. If you want them in considerable numbers, you can get them for three cents, down here at the children's department of the Carnegie Library. Learn to tell stories, and tell them just the best you can.

There are two things chiefly to be kept in mind in telling Bible stories to children. One is to bring out the divine activity. Most Sunday-school teachers exaggerate that, and make the little folks feel as if human beings were just sticks and stumps and stones, and didn't amount to anything; that they are entirely passive. The next thing is to bring out the human side so that they understand it, know it, feel it. I was telling a little mountain girl a story last year in the mountains of Kentucky. She was interested in the story, a bright little girl of this same period we were talking about. And her mother sat by listening. Her mother had read the Bible a great deal, but it was in an exceedingly dry way. And when I had finished the story, the mother said: "Well, well, I declare. You talk about that just like it happened. It seems like those people were alive." Why, certainly, human nature has not changed. Let children get into the reality of things. We can not fool them; they do realize, if we will let them, how close akin they are to the world.

I have occupied my time, and I did not expect to talk as long as this. Love God, love humanity, love childhood. Be content to let children be as God and nature have made them, and if they are restless, work with them, and take it into account. And if they want stories, tell them stories. Get by their side and move with them as they advance. Be in touch with them. Many of the people think they are ahead of the children, when they are behind them, and they look back and expect to find the children, and they are looking the wrong direction.

After singing by the congregation and a few sentence prayers by various persons, the leader (Mr. Carpenter) addressed the meeting as follows:

Mr. Carpenter: I want to speak to you in this hour on the subject of "Practical Junior Results," believing as I do that the junior superintendent of our Bible school has a definite work to do and definite results to attain which do not belong to any other department of the school; believing also that there is a junior religion which ought to be enjoyed and possessed by every junior child in our school, a religion suited to this boy and girl in this period of life.

To use an illustration this morning, it will be my aim as I speak to you to set the target at which the junior teachers and officers of our schools shall aim. I am reminded of the old firearms used by our fathers in the early settlement of our country, and known as the old "Blunderbuss," which shot almost anywhere and hit almost nothing.

Now, in the Sunday-school we have got beyond the day of the blunderbuss and we have come to the day of the modern rifle. And so my purpose this morning shall be to set this target for us that we may see where we are going to shoot, what results we are seeking to attain, that our efforts shall not be scattered broadcast everywhere, but shall be definite and effective.

J. W. CARPENTER.

As I shall speak to you this morning, I wish to discuss for you five of the predominant characteristics and seek to show the results which we ought to secure in our work as junior teachers, results directly related to these predominant characteristics of the junior child.

One of the predominant characteristics in this period is that it is the memory age. The things, friends, that you remember this morning most clearly are not the things you have learned most recently, but are the things which you learned in this junior period of your lives. Passages of Scripture you would quote most correctly and most easily this morning, would be the passages learned then. What result ought we to get, since this is the memory age of life? As junior teachers, we ought to see to it to fill the minds of the children with numbers of choice passages of Scripture. Not only Scripture passages, but also choice hymns, ought to find lodgment at this time, so that we might sing by day and by night those songs of sweetest melody and highest inspiration.

But, in addition to these, we ought to have given us at this time numerous facts about the Bible, the names and divisions of the books, until this book, in which we are all so vividly interested, would be a book that would be a sharpened and ready tool in the hands of every one. It is a pathetic sight, friends, to go into an audience of adults in a prayer-meeting and call out the location of a lesson as Second Timothy, third chapter, verses 6 to 10, and observe that audience of adults trying to find the passage in the Bibles.

The junior age is the heroic age in life. It is the time when every boy has some man as his ideal, when every girl has some woman as her ideal. There is perhaps no time in all human life when the Christ can be held up as a life ideal better than right at this time of which we speak. But the children as yet know not very much about the Lord, and it is the place of the teacher to so teach Him that He will be fair to the junior children and will be taken instead of even father or mother as life's ideal.

In the next place, the junior age is the habit-forming age of life. I want to mention a few of these habits that ought to be formed at this period. The habit of daily Bible reading ought to be formed here, for, as well as being the habit-forming age, this is also the reading age in life. Almost every child of the Junior Department has been to school long enough to read the newspapers and books and his Bible. He can read almost anything with intelligence and with joy. Since it is the reading age, we ought to form the habit of daily Bible reading. But this is a problem.

If the teacher is wise, and willing to read her Bible with her children in mind, and choose for herself the junior passages and then cultivate daily Bible reading in this period by use of appropriate Scriptures, not the dry portions they will not read, but the part suited to their abilities and interest, she can develop in their lives one of the most blessed habits it is possible for any human soul to possess, the habit of daily reading of the word of God.

The habit of church attendance ought to be formed here also. But you say, "How is that to be done? How can that splendid result be attained?" I think I can give you a recipe which I believe will help us. The Junior Department in its program of exercises ought to have some order that should prepare the children for the enjoyment of the services of the church. Let the superintendent in charge of the Junior Department arrange her program, the manner of collecting the offering, the songs that shall be sung, the spirit of religious devotion and reverence that shall be found in the department over which she presides, until the very atmosphere of the church shall be found in this department.

There is another habit that ought to be secured in this period, and that is the habit of reverence. It seems that a boy or a girl, unless they are taught, do not understand the difference between the secular and sacred things. It is our duty as teachers in this department of our schools to see to it that the habit of reverence claims a place in all the lives of our boys and girls: reverence in the first place for the Lord's house, so that they may understand when they come into its sacred courts that the Lord is in his holy temple, and all the earth shall keep silence before him.

There ought to be a reverence also for the Bible. It is God's book, friends, and ought to be touched by hands more reverent than books written by others.

There ought to be a reverence also for prayer. I have seen junior boys that did not know any better, whistling one to the other when prayer was being offered, but the teacher had been at fault in not instructing those boys to be reverent in those sacred services in the Lord's house.

There ought to be a reverence for songs as well, for songs, friends, are praises of the Most High. There ought to be no whistling, no conversation, no moving about.

Another habit that ought to be formed at this time is the habit of giving. It is said that you can not teach an old dog new tricks. Certainly you can not. A man or woman who has never been in the habit of giving as a child, will never learn to give as a man or a woman, but if we begin when boys have nickels and have dimes to teach them that it is "more blessed to give than to receive," it will become a joy so sweet that they will never, never relinquish it as long as they live.

There is another habit, the habit of prayer. There are three kinds of prayer that ought to be taught. One is the emergency prayer, which every one is very ready to participate in. The emergency prayer—when a man gets in trouble he prays. They ought to be taught to depend on God in the hours of crises of their lives. There is another prayer which is more in use than this, and that is the prayer that comes daily to us, that when we get down on our knees by our bedsides at night, or when we rise up in the morning, or, like Daniel, three times a day, with our faces turned towards Jerusalem, that habit of daily prayer is important, as the habit of opening the book of God is important. And the third kind of prayer is the prayer which has no petition in it, a prayer of gratitude, a prayer of thanksgiving. I believe we ought to say prayers to God that do not have a single petition in them. And I should not wonder if that is the sweetest hour God knows, when his children, instead of beseeching favors, are thanking him for blessings given. Let us teach this kind of prayer to our children, and when they are forming their prayer habits, let them pray thanksgiving prayers.

I want to say two things more before my time shall expire. The junior age is the time when sins first consciously come into the experience of the children. Before this, wrong, so far as the children were concerned, consisted in disobedience to commands given, either by parents or teachers. The wrong consisted not in the doing, but in the disobedience to the father's instructions or the teacher's directions. But now there comes into the consciousness of the child a knowledge of sin. There is a burst of conscience that distinguishes right from wrong. What result ought we to get from it if this is the age of conscious sin? We ought to teach the Bible view of sin, and we ought to teach the consequences of sin and its remedy as the word of God points it out.

And this leads me to the last of the two things I wanted to say before I closed. This is also the age of spiritual awakening.

I was talking with a mother about three weeks ago, whose little girl was in our Junior Department, and I said to her, "Little Annie will very soon, if not already, make known her desire to serve the Master." "Oh," said the mother, "Annie has been talking about it for six months." It is the age of spiritual awakening. And the result, friends, that we ought to attai. because of this being true, is that the child ought to be led to a personal confession of his Christ.

This brings us to the decision day, which every school ought to have, which every worker in the Junior Department ought to seek to make as profitable as it is possible to do. For a decision day is a time very favorable indeed to bring about this personal decision which this Junior Department should see registered everywhere.

Atfer the singing of a hymn by the congregation, an address was delivered by Mrs. Dickey, as follows:

Mrs. Dickey: I want to tell you a little story this morning. Once upon a time there were two children who were born the same day. We call them twins. And as they grew up they began to be very fond of books, and their friends gave them a great many such presents, year after year. After awhile they began to read for themselves and did not have to ask mother to read the stories to them, and their mother thought she would make a place for their books so that they could keep them together. And so one day she said to them, "Children, I am going to give you a bookcase to keep your own books in." So they got their books and put them in, but they could not always find just exactly the ones they wanted, so they said, "Let us put all the fairy tales on one shelf and all the other stories on another shelf; then take all these stories that were written before we were born and put them on the other side, and all the books that were written after our birthday over here."

Do you know that this Book Mr. Carpenter has been talking to us about is just arranged that way? It is God's book, and we can just imagine this morning that we see a bookcase here, and there are different kinds of stories in this book; we have history, very early history, and then we have later history, and we have poetry and we have prophecy and we have a birthday, and then on the other side we have some books of biography and one book of history and fourteen letters, special letters to people, and seven general letters, and another book of prophecy on the other side, and the birthday in between, and all the books in one side of the bookcase were written before that birthday, and all the books on the other side of the bookcase were written after that birthday; and that is the way our Bible is arranged, God's bookcase. We want to interest juniors in this bookcase.

Now, we want to make the Book just as attractive as possible to children, and one of the ways we use to make this Book attractive is by the use of the rainbow book-mark. God gave us this Book and it is just full of beautiful promises, and why can not we use God's colors to help us find them?

So we take this rainbow book-mark, which is just a simple device made of ribbon. There are nine ribbons in it. We add two to the rainbow colors, and we take this first one, the red ribbon, and have that placed just after the five books of early history and law. And the second, the orange, is placed after the twelve books of history. The yellow stands for the five books of poetry, and the green for the major prophets' five books, and the light blue is for the minor prophets. And that brings us to the division between the Old and the New Testaments. The white stands for the four Gospels, because everything else centers right there, and white light is all the other colors blended. The indigo is for the one book of history, and the violet for the fourteen special letters, and the purple for the seven general letters; and that brings us up to the Book of Revelation, and we do not need another mark for that. Your child will just be delighted with a book-mark of this kind.

Then, there is some hand-work that one may do in connection with this rainbow book-mark, right at the beginning of the school. Here is a little book, and on the outside of it we have the rainbow colors put together just to make it a little bit more attractive. On the inside they have written here, first the name of the school, then the name of the person who made it, and then on the first page is the strip of red paper pasted there in the center of the book, with the names of the first five books written there. On the second page is the orange strip with the names of the twelve books written there. Then the third page has the five books of poetry, and has the yellow strip. And so on right down through the books of the Old Testament.

That is first-year work for nine-year-old children, and at the end of the year you will find that the children have a knowledge of all the books of the Old Testament, their correct names; they can say them backwards or forwards; they can bound them—that is, give the book before and the book after—and can tell you a good deal about these books in our year's work.

In the second year we have to do something about the contents of the book. You can do that in various ways. This is a second-year junior book. There are five little booklets of the books of the early history and law. And I want to tell you just what is written on the inside of these. This one is Genesis. If I were to ask you what is the first thing you would think about in Genesis, you would answer the creation. Then the flood would be the second story, that would stand out most prominently, even in the mind of a grown person. And they are the things that interest children. Genesis is the book of beginning; that is what is written on this first page, and it contains two stories, and that is enough for the children to remember—the creation and the flood. Next are the characters. Who are some of the people? There is Abraham and there is Joseph; these are two people the children are very much interested in, and that is all that is written on this first book, and that is probably enough for a junior child to remember.

The next book is Exodus, and we do the same thing with that. Here is the book of the minor prophets. The name is written on the outside there, then two of the different writers' names are written on the inside of the book. It warns the people against sin, and there you have the two books one after the other written to warn people against sin.

I know one little boy said to me once, "Why didn't these Israelites, when they had so many warnings, quit sinning?" That is the effect it had on him. He thought that when they had had all these warnings they ought to remember, and then it was quite easy to go on after that and tell him that we have warnings just as well as the Israelites, and that perhaps we do not quit sinning either.

Then, perhaps you can take up a map of the Old Testament world. You can have the children outline the maps in the second year, the second junior year, because they are ten years old by that time, and I think it is better to have something of that work more or less in the schools. And then there are the different stories after that which will come in the different books for the third-year juniors. You get eleven-year-old children then. They are much more interested in the work and will begin to do that themselves.

Then we come up to the New Testament times, and so we can make a book just as we made in the Old Testament series, using the New Testament. Start out with the white books, and we have the names Matthew, Mark, Luke and John, and with some simple things written on the inside. We have here written to the Jews, or written to the Romans, or written to the Christians, or written to the Greeks, etc.

And then take the one book of history, the Acts, and just write, "From the leaders to the different classes of the people." And then we come up a little further, and then the life of Christ is taken up. That makes a wonderful book. In that way they will get the life of Christ as they never could get it otherwise. They can make a simple outline map of Palestine. This is the Christmas story that is written out and illustrated with pictures. One can get the Wilde pictures, or the Brown pictures, or the Perry pictures, or you can find an abundance of pictures in the different magazines. And then, using large initial letters that the children will find in the different places and color them a little, make the books a little more attractive. I want you to look at these things after we are through.

And then we have the life of Christ illustrated, and there are always such beautiful maps and pictures that we can get. We can get a good many of the maps from our old quarterlies that these children will not do anything else with, and write up these incidents and different places and watch for the pictures. They are all so helpful and so beautiful. Here is one that was made by a child; it was quite a thick book when it was finished. It was a scrap-book, and the child has the full life of Christ written out in this in her own handwriting. And there are pictures here and there that illustrate these things.

Here is something in the way of a pulp map. Anybody can make pulp by tearing up old newspapers just as fine as you can tear them and put them on the stove where they will keep about the boiling point until they get into pulp. Anybody can make a pulp map. And then, perhaps, you can have some access to a map where you can get the outline. This is one that shows the mountains and the valleys. That is work boys like to do. You can not get them to do as much pasting and cutting as girls, but they will do this work every time.

Then, we have hymn illustrations, and that can be done in this hand-work. I have some hymns here illustrated. One is, "My Faith Looks Up to Thee." You can make these just as beautiful as you want to make them. Here is "There is a Green Hill Far Away," and the verses are written and then the pictures throughout the verses and the pictures are colored. Children like to color them. The bright colors interest them.

You can always find plenty to do with this supplemental work. Are there any questions?

"Are those maps and things to be taught during the Sunday-school hour? We in our school meet Sunday afternoon."

Mrs. Dickey: Some do it during the hour and some at other times. Almost every school I know of in our county and outside takes ten minutes only for that work.

On motion, a very hearty vote of thanks was extended to Mrs. Dickey and to the people who have assisted her by furnishing her the material for the work that she has presented this morning.

After prayer by Mr. Watson, the meeting was dismissed with the benediction.

Intermediate Conference

Myron C. Settle, Topeka, Kan., Presiding

Bellefield Church, Monday Morning, October 18.

Mr. Settle: How many of you are teachers of intermediate classes in the Sunday-school? Practically all of you are such. Let me see how many of you are teachers of boys' classes. Then teachers of girls' classes. Very evenly divided. Suppose we occupy this next ten minutes in a discussion of intermediate problems.

A Delegate: What is the best way to interest the boy who does not study the lesson and who does not like to read?

Mr. Settle: Is there a teacher here this morning who has had particular success in this direction? If so, I would be glad if that one would answer this question.

A Delegate: I have done this, which has brought very satisfactory results: Sometimes I would tell a story to a boy about the Sunday-school lesson, and then he would have to read it.

Mr. Settle: What age boys have you in mind?

A Delegate: Well, from nine to thirteen years of age.

Mr. Settle: The intermediate grade includes ages from eleven or twelve up to thirteen or sixteen. It depends. There is no iron-bound rule for grading a Sunday-school on the basis of age. We are taking now the boys and girls between, say, ten or eleven or thirteen and fifteen or sixteen. It differs for boys and girls. This is a very good suggestion that the sister has given. Is there another suggestion that some one has?

A Delegate: I have found great success in giving the boys a verse of Scripture, which they all repeat with me, when they get confused in that way, and do not want to pay attention; something like, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord."

Mr. Settle: You remember in the Home Study text-book the way to get home study is, first, expect it, then ask for it, then use it, then command it. And you teachers in the intermediate grade at the Sunday-school, if you expect to get work from your boys and girls at home by simply assigning it to them this Sunday, and then next Sunday don't ask for it, they will be greatly disappointed. They think you do not mean it when you assign them home tasks. So if you expect your pupils to come prepared, do not overlook any little details. Boys and girls are quick to take up anything of that kind as an excuse for their failure.

A Delegate: There is just one little thing that is helpful. If you take little cards, of any size, and write on them questions about personalities that will be in the next Sunday-school lesson, and you write out some question regarding these different personalities on a little slip of paper, then cut this paper up into a puzzle shape, then wrap it up in attractive little tissue paper, different colors, and at the close of the lesson just say, "I have something here I want to give you, a little task to take home with you, and there is a puzzle inside of it, and you take this home and next Sunday when you come I want you to answer the questions." If possible, make the questions involve the lesson, particular truths you want to bring out, and your young people will be delighted with it, and it will bring about study that you will not get in any other way. For instance, you can suggest the place in the Bible that they can find the answer.

A Delegate: I would like to know how you keep boys that are getting past sixteen, and are hardly young men and are not little boys.

Mr. Settle: J. Walter Carpenter has as a topic the question of manual work as a means of holding and interesting the intermediates. I think he will give us something interesting along that line. Class organization has been found helpful. Now, has some one else a suggestion to give the brother in answer to his question?

A Delegate: In the last few years I

have had quite an experience with more than a hundred boys from ten to sixteen years old. In the first place, I never go before the class without knowing my lesson. And, another thing, I go to teach with all my might, and in some way or other I have had no trouble, with all sorts of boys, and have their attention, so that I hardly have to say anything to a boy on the side. But I take from nearly every lesson something that shows the struggle of life and bring that out. I make every boy feel he has a battle. Nothing so appeals to a boy. The hardest things are the things that fire him. I bring those points. Sometimes it is not more than a small part of the lesson. I never try to go over the whole lesson in teaching boys of that age, but I tell them the story of the lives of other men, the struggles they have had, the very hardest things I have heard of in their lives, and how they overcame those things, how they became strong; and I appeal to the boy to overcome everything. I always appeal to the boys to help other boys, to always be on the lookout for boys that are not as fortunate as they are, and to help them to overcome their difficulties.

Mr. Settle: I think that strikes bedrock. Surely every teacher in the Sunday-school ought to be fired with the feeling and the absolute knowledge of the fact that he or she is the most important worker in the whole Sunday-school. The superintendent is not the most important worker; the treasurer or the secretary or the other officers are not the most important workers in the Sunday-school. It is the teacher. And the teacher who feels that way about his office can not help but come and teach the class in a way and an attitude that will engage the attention of those boys and girls.

A Delegate: I teach a class of boys, and I have found by going into the homes of the boys continually, not once or twice or three times, but every week or two or three weeks, getting acquainted with the parents, and if you can not interest the parents, the boys have an interest in you for your coming into their home life.

Mr. Settle: That is a point that has not been touched yet; get in touch with your pupils' home life. How can you know anything about your pupils if you do not know anything about their home life?

A Delegate: I may say that I take my boys into my home. We have a class organization, and the first Tuesday in every month we have a meeting. I insist on their coming at 7:30, and I send them home at 9:30. All the boys in my class are from thirteen to sixteen inclusive, and I have forty-two on my roll. My boys like to come. Once in awhile I pass a basket of apples. I nearly always start them home with a story. I was fortunate in taking this class when we were studying David, and David surely appeals to all the boys. And I am glad to tell you that I have no trouble to keep my boys. I have good attention in the class, and I have a good average attendance, because my membership committee works. They save me all that work, or comparatively all. I try to get around and see them often. They expect me. But, so far as getting in new boys is concerned, my membership committee does that.

M. C. SETTLE.

Mr. Settle: I take it your class is organized. You understand you can just as well organize a class under sixteen as a class over sixteen. It is often easier to organize an intermediate class than a senior or adult.

Bowman Weir spoke on "Missions in the Intermediate Grades."

Prof. W. F. Smith, of the chair of Bible-school pedagogy at Lexington, gave an address on "Characteristics of Boys and Girls in the Intermediate Grades."

J. Walter Carpenter, of Uniontown, Pa., discussed "Manual Work as a Means of Holding and Interesting the Intermediates."

Chairman Settle: I am sure that I voice the sentiment of all that are here this morning in saying that we appreciate what these three brethren have brought to us in this conference, and I think I voice the feeling of all that are here this morning when I say that we shall all of us go back to our work feeling better equipped to teach intermediate boys and girls, and determined that we will do better work than we have ever done before.

Adult Conference

W. C. Pearce, Chicago, Ill., Presiding

Carnegie Hall, Monday Morning, October 18.

Leader of Music: We will open our service this morning by all standing and singing "America." [Song.]

Mr. Moninger: Let us all pray the Lord's Prayer. [Prayer.]

Mr. Moninger: It is an experience of great satisfaction that one of the national officers in the Bible-school work is a member of the Christian Church. I have seen him receive such great ovations that the people stood and waved their handkerchiefs as he came on the platform. I wish you would give Brother Pearce, the national adult superintendent, such a salute now as he comes to lead us in this conference this morning. I present to you Mr. W. C. Pearce. [Applause. Chautauqua salute.]

Mr. Pearce: I am sure, dear friends, I thank you from the bottom of my heart, and thank Brother Moninger for these words, but you know I was just thinking if it were not for Jesus that neither Moninger nor myself nor any of the rest of you could be lived with, and we would not love another if it were not for Jesus, and I pray that all our conference to-day may be woven into a wreath and put upon the brow of our blessed Lord. And it is because of his work and because of his love that we are able to sing a verse which I will ask you to sing now, "Blest be the tie that binds." [Song.]

I also like to sing that verse, "We share our mutual woes." [Song.]

I think it is only wise that we should take just a minute to get acquainted with each other. I want to ask how many teachers of Bible classes are in the room. Will you kindly rise and remain standing?

Thank you. Remain standing. How many presidents of Bible schools are in the room?

Remain standing. Teachers? How many officers or members of committees in organized classes? Will you please rise, all of you who are members of Bible classes? Will you please rise?

All of you who believe in Bible classes [laughter], please rise. [Applause.]

Just a minute. A couple of folks are not up. What is the matter? Help them up. [Laughter.] Oh, I see; all right. Will you shake hands with the folks on either side of you, and then sit down? [Laughter.] Now, there wasn't anybody here for me to shake hands with; how many would be willing to shake with me? Now, put up your hands. Now put them together. Now shake. [Laughter.] If there is anybody that doesn't feel at home, will you please rise? [Laughter.] Let us bow our heads a moment in prayer. [Prayer.]

The Chairman: I suppose one of the most significant movements of the day is the large interest being taken in adult Bible-class work. Our plan for the conference this morning is to leave just as much of it as possible for questions and answers, so that every one may get the help that he especially needs, but I have asked a few of our brethren to speak for a little time. I will ask them to come to the platform now and take these seats just here at the front. First of all, I have asked Mr. DePew, of Illinois, one of the dearest boys on this continent and doing one of the finest bits of work that any workman could do, to speak to you of the advantages of class organization. Mr. DePew. [Applause.]

The Chairman: We have not been in our organized class work long enough to gather statistics generally from the entire field, but in Ontario recently they gathered statistics that showed this fact, that in 211 classes from little villages and country churches and town churches and city churches, representing all parts of the Province of Ontario, that within six months, approximately, after the classes organized they increased 72 per cent. Some time since, in Pomona, Cal., as I was leaving their State Convention, an anonymous note was handed to me, and when I opened it I found this message, in substance: "Dear Mr. Pearce:—Evidently you believe in reaching an individual man. There is a young man living in San Francisco," and she gave his name and address. "Will you not please have one of your men's classes there go after him once"—then there was a little dash—"a hundred times"—then another dash—"yea, till you bring him back?" It was the handwriting of an old lady. I interpreted it as the cry of motherhood. Oh, friends, if the organized classes will help to bring back in six months as many young men and young women as we now have in the Sunday-schools, and answer the heart-cry of these mothers all through the land, it certainly would pay. Let us bow our heads a moment and ask the Father to use the organized class movement to bring back the prodigal. Let us pray. Moninger, will you lead us? [Prayer.]

The Chairman: "Throw Out the Life-line Across the Dark Wave." [Song.]

The Chairman: I think it well here for us to stop a moment and answer one question that comes so often, What is an organized class? When the work was put upon our hearts and we first began to plan for these classes, this question was asked oftener than anything else, "What is an organized class; how much organization is demanded; what are the essentials in the organized class?" I did not find it in the dictionary; did not find it in the morning newspaper, where nearly everything is, and so I began to think what to do, and it came home to me that I should hunt up the successful Bible classes that were organized, and out of their experiences we erected the standard of organization that I want to give you.

First of all, we found it was divided leadership, the teacher no longer the only leader. A teacher was frank enough to ask me one day what would become of the teacher when the class did everything. I said, "What will become of the preacher when he doesn't have to do everything? [Laughter.] Probably he would have some time to preach." Well, I think the teachers are not much afraid of that.

But the next question, How much division? and we find that the minimum division represented five different officers. First, the teacher, always the chief officer, then the president, vice-president, secretary, treasurer. Now, somebody comes up and says, "Can't you make the secretary-treasurer one person?" Then some one says, "Can't the teacher be the president, or even the vice-president?" Now, you have only got to make one other division, and then it will be as it is now. How many officers? Five. How many different officers? Five. If you have only got three, you have got to hunt up some more. One class sent in and said they were organized and only had three members. They were partly organized.

And not only divided leadership, but a variety of activities. If the classes are alive, they must be active along certain specific lines. And the first activity is membership activity. The first group of activities are all the things that a class could do to increase its membership. Therefore we require the appointment of a membership committee; but you can call it the lookout committee; you can call it the hustlers committee; you can call it any kind of name you want to; but the work of the committee is to build up the class.

Now, second, are social activities—those that refer to the social life. I heard of a church somewhere that was absolutely united—frozen together. [Laughter.] Now, I don't think that kind of unity tempting. It might be for the crowd they have, but I don't think it would get any more, and you would have to break into it if you got in at all, and when you melted it it would be gone. [Laughter.] So we must have a social life, and we will hear about that as the conference goes on this morning, and therefore we require the appointment of a social committee.

And the last are the religious activities, and more distinctly specific religious life, or that which cultivates the spiritual, without which the class will be a failure. A great crowd having a good time is nothing more nor less in some instances than a baseball game, and that won't build a church unless something else comes in. Your Bible-class boys may play baseball, but that is not building up the kingdom as it should be built up, and we must introduce the other phase of membership, the social and devotional committees.

How many committees? Three. Name them. What is first? Membership. What is second? Social. What is third? Devotional.

Now, some one may be here this morning that says, "I think that is an arbitrary standard." If you leave out that committee to do specific work along the lines of the spiritual life and service, you do it at your peril; you leave it out at your peril; you leave it out at your peril. You can go home, and you say, "Well, that is all right. We believe that, but we will leave out the social life." At your peril you leave it out. At your peril, for I declare while sugar may be the biggest thing in gooseberry pie, it is not the only thing. A gooseberry pie without gooseberries is no pie at all. [Laughter.] And so we want the standard kept clearly in your mind, and as the class grows and the activities multiply you may increase your number of committees, but the activities will not increase, for these three great divisions cover it.

Now, somebody here says, "Well, we have a little class; we are in the country." Thank God if you are in the country; don't you ever apologize for that; that is where I grew up. [Laughter.] All the folks that grew up in the country, or are living there now, put up your hands. [Applause.] You get about 85 per cent. of your preachers from the country. [Applause.] And your doctors and your lawyers and your great men everywhere. [Applause.] What I wanted to say was this: Go home and make your little class, if you are where there are not many folks, just as good as the big ones. You can do it and this standard will help you.

Now, we must pass on to the next. I want to ask Mr. J. H. Bryan, of Missouri—everybody knows Mr. Bryan—to talk to us. [Applause.]

The Chairman: We have on the platform this morning a man whose life is a wonderful inspiration to all of us. He is the man who has made the present of the Centennial flag that is to be awarded to-night, Mr. I. W. Gill. He wants to make an announcement. I want to ask him to do it now. [Applause.]

Mr. Gill: I desire at this time to announce the committee on nomination for your officers and directors for the coming year of the National Bible-school Association: E. J. Meacham, Ohio; L. C. McPherson, New York, and M. Lee Sorey, of Kansas. These brethren will report this afternoon during the business session.

The Chairman: I should have said that Mr. Gill is our present president of our National Christian Bible-school Association.

We will pass now to a consideration of the social committee. We will have just a brief message on this committee, and then we are going to give you all the opportunity to ask questions, and we can answer every one you will ask. I can't do it myself; I may have to say I don't know [applause and laughter], but I will answer anything you ask. So we will take the social committee. We have Mr. Welshimer to speak on this topic. [Applause.] Mr Welshimer spoke briefly on the topic mentioned.

The Chairman: The other day I received a letter which had in it this question, "We only have five minutes in our class for devotional service, what else is there to do?" and at a conference with the brethren they asked me to speak on this particular question this morning, "What can the devotional committee do?" I discovered at once that many people were perhaps misunderstanding the devotional committee because of its name and the common practice of having a devotional service.

I do not know a better name for the committee. You might say religious work committee, or you might say prayer-meeting committee, or you might say spiritual committee, but that would be rather presumptuous. But what is this committee? It is the committee that has charge of the work that will produce spiritual life in the class, and I will suggest two or three lines of duties for this committee.

First of all, this Book [holding up Bible]. Get every man in the class to have a Bible in his hand, and every woman. I have discovered that a great many men do not read the Bible. They talk about the Bible, but I have been in Bible classes that look like anything else than Bible classes, a group of men with no Bibles and a teacher talking without a Bible. It looks to me like a talking class. But when I go into a class and every man has an open Bible and is reading the Bible, you will find always the spiritual life can not but burn. Let our Bible class devotional committee see to it that every man, every woman in the class has a Bible in their hands every Sunday. [Applause.] I declare there is nothing that will count for more in your class than just to put the Bible in the hands of the folks and get them to own their own bibles.

Now, the second kind of duties is along the line of prayer. Oh, we never need to pray the prayer more than we need to pray it to-day, "Lord, teach us to pray. Lord, teach us to pray." The devotional committee's opportunity is to teach the class to pray. And here are some of the things briefly mentioned: Bring the needs of the class—they may bring the sick of the class. They ought to go outside of their own boundary and bring in other needs.

I want to call your attention to the third class of duties for the devotional committee. First, the Bible study. All together, what is the first? Bible study. And the second is what? Prayer life. Prayer life of the class, and the third is all the benevolent and missionary and philanthropic work of the class.

We want the next number of our program this morning. Mr. Faris, of Ohio, one of our most effective workers, many of you know him. He is going to tell us how Bible classes can go out and touch folks that can't come to the class. The Extension Department or Home Department of the Bible class Mr. Faris, of Ohio.

The Chairman: There are two things about the Home Department which make me very much in sympathy with it and very enthusiastic about it. First ot all, it leaves the door open for you to come back again. That is a great thing. I remember when I went to see my wife the first time that is all I accomplished, just left the door open to come back, and I was so pleased that I could hardly go to sleep that night for thinking about it, for the last words she said were, "Will you please call again." [Laughter and applause.] No doubt she has regretted it many times since. [Laughter.] And then another thing. I was so pleased yesterday to think that the offering on the day when we sat at the Lord's table was for the old folks. God pity the young man that forgets the fathers of yesterday. [Applause.] The men that can't come any more ought to be in your Home Department, if you don't have a Home Department for anything else except just to take care of those temporarily laid aside.

Now, we have come to the next topic, to be discussed by Mr. Elliott on "What the Brotherhood Can Do to Help Our Bible Classes." Mr. Elliott, it gives me great pleasure to introduce you, sir. [Applause.] He is an Illinois boy; that makes him all right. [Applause.]

The Chairman: Now, this takes us to the last speaker that we have invited to speak this morning. The last one is Brother Taubman, who is superintendent of the second largest school, I understand, in our church, and he will now speak to you on "The Meaning of the International Emblem," the little red button, and it gives me great pleasure to introduce our good brother. [Applause.]

The Chairman: Just two instances of buttons that have recently come to my attention. One was a young fellow on the dining-car the other day, who happened to be seated just across the table from me. I had on my little button. I was in Nebraska. He said, "Has that button got clear out here?" I said, "Yes, it is away out here. Where are you from?" "I am from Reading, Pa." I said, "Do you belong to a Bible class?" "I do." I said, "Where is your button?" He said, "It is in my grip." I said, "Please get it out and wear it, because you might miss meeting some other Bible-class man, for if I hadn't had it on you wouldn't have known I was a Bible-class worker." He said, "That's so." He was going to San Francisco, a strange city. I gave him an introduction to a Bible-class man in that city, and he promised to call on him the first week he was there, and if he kept his word he was in a Bible class yesterday because of the button.

Oh, friends, I rejoice; it seems to me it is extremely providential that our heavenly Father should cause us to choose an emblem that stands not for any authority, or declaration, or principle, or any form of class organization, but just stands for the blood of Jesus, that is all. Do you love him? Do you belong to a Bible class? Then put on a button. Let us see how many folks have it on now. Will you raise your hands? Thank you. The only trouble about the button is it is so expensive. It costs a dollar a hundred. [Laughter.]

Now, just one suggestion which I would like to offer. One of the perils in the organized class is, that you organize it and then go on doing the work just like you did before, or committees don't do their work, nor do the officers all of them respond. I was in another State, far away from here, when a man came up at the close of a conference like this, and he said, "Mr. Pearce, we would like to have an organized class with all these committees at work all the time, but," he said, "there is nobody down in our church that will do anything but me." [Laughter.] "Well, then," I said, "you can't do a thing." [Laughter.] Then he had a notion to get mad. Well, you know I wanted to do something to get him to thinking.

I offer this suggestion and urge it upon you, you teachers and ministers and leaders, do not expect to get the ideal results immediately. It takes some time for training. When my little boy got to be big enough, Mrs. Pearce and I unanimously appointed him chairman of a walking committee. He wasn't much of a walker. He had never walked in his life. But we just appointed him because we thought he had it in him. We could see promise there and it took two of us to start him. She held him. She was the class teacher. And I coaxed him. I was the class president. [Laughter.] Oh, that wobbly committeeman that don't know what to do, if you will just as teacher hold him up and the president coax him, and when he falls down say, "It's fine," and go on, the time will come when you will have your class full of life and full of power. Now, what is your first question:

"In a little city of seven thousand is there room for a men's Bible class, and also for a men's Brotherhood?"

Why can't they be united and lessen the weight of machinery? Over in Indianapolis last winter this question was asked of Brother Grafton, who has a great men's Bible class of something like three hundred men, and when he was asked the question he answered it this way, "My Bible class is my brotherhood." And all the Brotherhoods—our own church is not the only one I am in touch with—they have all provided that the organized men's Bible class may be a chapter of the national Brotherhood, and at the same time. That answers this question. If your men are organized in a Bible class, I will say this, that no men's Bible class or women's Bible class can be the success that it ought to be unless it does the Brotherhood work. Life always lives on exercise. Dr. Dixon, the Baptist preacher, said once a deacon came to him and said, "Pastor, feed the sheep." He said, "I looked at him and said, 'Why, deacon, God bless your soul, you don't need food; you are such a fat old sheep now you can hardly walk. You need exercise.'" [Applause.] And so the Bible classes must do Brotherhood work, and I think, in a small place, one might perhaps be enough.

"What about the Visitation Committee?"

Of course we class that under the Membership Committee. The class, when it gets large enough, might divide its membership activities into a Lookout Committee and a Visitation Committee and a Sick Committee and a Flower Committee, and they could have a Reception Committee. You could have half a dozen committees looking after the membership activities, and a Visitation Committee is one of them. An Advertising Committee would go in the same list. This is what I want you to see this morning: if we begin with membership activities, one committee at the beginning may look after that, but as the work grows, new committees will have to be appointed. That is left at your discretion and experience.

"In a school where the adult class must meet in the same room with the rest of the school, what devotional exercises would you have the Devotional Committee provide for each session, or would you have any?"

Well, it is very doubtful; I think there might be exceptions sometimes; the room might be curtained off. It makes no more noise to pray than to talk, although the prayer would be interrupted, but if you are off in a corner there is no reason why you might not bow your heads a moment and say, "Charlie is in the hospital this morning; let us pray for Charlie;" or "Pastor is returning to-day from his trip to Pittsburg; let us pray for him that he may have a safe return." There is no reason why the class can not bow the head in prayer as a part of the devotional service. You were in when we discussed that, so you understand that the duties of that committee are broader than just the devotional period.

"What about the Home Department? I find so many committees just simply distribute literature from door to door, but they don't get much more than that out of it. The people say they really don't think it pays to distribute literature. They may have their visitors, but they don't get the people out to the schools. They have a Home Department Committee, but very few of them come, just about the same thing from quarter to quarter."

Here is a Home Department that is not getting as large results as the brother thinks we ought to get. I will ask Mr. Faris to suggest, if he will. He is gone. Mr. DePew, then, answer that question. Brother Meacham then. How many here are working in Home Departments? Will you be kind enough to rise? Let us see the cloud of witnesses this morning. Can any of you give the brother one suggestion as to how he can make it go better. Brother Moninger is called for.

Mr. Moninger: Work harder at it. [Applause.] The Home Department that is organized will not be successful in its organization unless we keep working at it. The Extension Department feature is simply this: the committee works, and it means that if I go after a man I will not ask him to belong to the Home Department, but ask him to come to our men's class. Then after he has had his curiosity aroused, he will say to me, "I would like it the best thing in the world to come down, but I am an engineer." By and by, when he has said that two or three times, that he would like to come down there, bring out the Home Department, and say, "We have an Extension Department; every man who can't come is to be on the Extension Department, and he is as much a member of the class as any other member, except he can't come on Sunday." That is the way it will work. Call on them. Work hard at it. You will find your Home Department will keep active, and most of them will come to the active school sooner or later. The Home Department is for the "shut-ins," the "shut-outs" and the "shut-ups." [Applause.]

The Chairman: I was talking about that Home Department I had so many years ago. I did not go around once in three months, when Mrs. Pearce said, "Please call again." I didn't wait three months. [Applause.]

I do not think a Home Department will ever succeed, or any other work of the class, unless down in our hearts we love folks, and just want to go get them and bring them to Jesus Christ. And so we must cultivate that deeper sense of spiritual life in our churches, in our schools, in our communities.

"I haven't yet got what I want about the Home Department. We have done what Mr. Moninger has spoken of. We have increased our class so far as our school is concerned. What I am trying to find out is, how to get these people a little more closely articulated with the Sunday-school."

The Chairman: I think the best thing to say to the brother is what the little girl said in her prayer. She asked the Father for help that night, and prayed, "O Father, help me to be a good little girl, and if at first you don't succeed, try, try again." [Laughter and applause.] You know I think that will win out after awhile.

"Should you put in, as chairmen of committees and officers, those who are not active church-members?"

It is not desirable to do so, would be my answer. I will ask Mr. Welshimer to say a word on this point, for he has been getting in a lot of new folks. [Applause.]

Mr. Welshimer: The class president, vice-president, secretary and treasurer, the chairmen of committees, ought to be Christians. You would not hear a man standing in your pulpit preaching the gospel who wasn't a Christian. Why should men go out in the name of Christ working for a Bible class who are not Christians? You ought to have Christian men and women doing the important things in the Bible class. [Applause.]

"What if you have no Christian men in your class?"

The Chairman: Make them. [Applause.] Do the best you can with what you have already got. Do the best you can with what you have.

How many of you are heartily in accord with Mr. Welshimer's statement of the situation? Say aye.

[Unanimous.]

The Chairman: How many of you would rather have one hundred men gather next Sunday, not one of whom was a Christian, for the study of the Bible, than to not have them gather? Say aye.

[Unanimous.]

The Chairman: But by all means hold the ideal ever before you, but do the thing that you have got to do, where you are to-day. That's all.

"What I want to know is whether you shall organize your class out of such material as you have or wait until they become Christians?"

The Chairman: What do you say, friends?

Delegates: Organize.

The Chairman: You hear what this crowd says. I promise you one thing, that if you are as good a Christian as you look to be, and you organize a class out of the material you have, you will have a revival before long. [Applause.]

"Is it wise for the adult class to meet with the main school for the opening exercises?"

Let me ask you a question: Is it wise for the big brother of the family to eat breakfast with the family? [Applause.] All who think it is, say aye.

[Unanimous.]

The Chairman: Well, that is pretty unanimous. You know I don't like an old bachelor unless he can't help it. [Laughter.] If he can't, I love him and sympathize with him; but if he could be different, I don't like him. He ought to be with so many beautiful girls in this country that are waiting for him. [Laughter.] But, putting all jokes aside, it seems to me like the Bible class needs itself added to your equipment and your society, and it seems to me the Bible class needs the home atmosphere, the boys and the girls need the presence of the adults. But you can't do like one superintendent I heard about, who had a long opening service all for the little children, and asked the men to stay around back over there at one side. No matter if the children are there, let's have something besides baby food.

"Where Sunday-schools are adjusted for one room, would you advise the use of a downtown room where it was near enough to get to church after Sunday-school?"

You have heard the question. How many of you think it would be wise, say aye.

[Some voted aye.]

The Chairman: Those who think it would not, say aye.

[Many voted aye.]

The Chairman: I say let's bring everything you can under the roof of the church. [Applause.] If you can't do it, then do the best—what is that motto? Do the best you can with what you have. Have your head in the clouds, but keep your feet on the earth. It is a good place for the head, providing your feet are on the earth, but when you get your head and feet up in the clouds, you are nothing but a balloon. [Applause.] You can't go anywhere unless the wind blows favorably.

"What is the value of contests between classes?"

Who will you have answer that? Brother Welshimer.

Mr. Welshimer: It makes workers. In every church and community there are those who are in a measure interested in the Bible-class work, but yet who are still outside. Get a contest and it wakes them up; they really get to work. There is where you discover latent talent. I have known individuals who have planned visits out of the city, but for the sake of their class or school winning, they have postponed that visit and stayed at home. I know a man who went out four miles on Saturday afternoon, and went around and made calls and paid the street-car fare of men and women and children to come to the Bible school to help with the contest. These were not Sunday-school people; the majority of them have come into the Bible school and church. Before that time that man could not do anything. It was just the contest that set him to work. That is the main purpose of contests.

The Chairman: One of the best things I ever heard said on contests was said by Mr. Welshimer. He said a contest is a fine thing if you keep it up all the time. The trouble about so many contests is you have to get over them like measles. Then you never have them any more. [Laughter.] You don't want the measles any more than you do want the contests right along. When I was a boy I had the chills, and I have never favored intermittent things. I believe in the contest that is on all the time to put life and vigor in our work. May I say this: there is a great power in the impulse of a concerted effort. I was in a town where I heard the band playing, and I looked down the street and here they came, and just behind the band was about one hundred and fifty men with Prince Albert coats and canes and silk hats, walking in the middle of the street, and just behind them were two men dressed in flowing white robes, with little white nightcaps on their heads, and just behind them a coach, and on top of it two men dressed in the same fashion, and on the outside were these words, "We are it." Well, this is the lesson. I said, "There is not a man in that crowd that would do that thing by himself." Think of a man dressed in white with a little white cap leading a billygoat down the middle of the street by himself. He won't do it. But when you get the impulse of a concerted movement on, then hundreds of people that never did anything before will take hold and begin to do it. Then, if you are wise, keep it up, and you will have great power.

"What time should be given on the Lord's Day morning when we meet for routine business?"

May I answer this question: Just as little as you can possibly get along with. [Applause.] I beg of you organized classes and ministers to stand as a Gibraltar to protect the Bible-study period from anything and everything. And therefore you want to refer all the business that you can possibly refer to the regular monthly meeting, or the weekly meeting, if you have it, and on Sunday morning I should say that if you had forty minutes, not over five minutes for business.

"What about funds?"

Without discussing the plans as I find them in the field, first I find two principles: The Bible class must have some money of its own to spend in its own way, or it will not succeed, and it ought to get that money under the authority of the school and the church. Some plan ought to be given to the class from the school so that they won't have to take the bits in their teeth. Now, some classes give all their Sunday morning offering to the school and support their own work by a monthly pledge; other classes give a per cent. to the school and keep a per cent. themselves. One class in Rochester gives the school $300 a year, and then pays all of its own expenses. Another class gives all its money to the treasurer, and at the end of the month the school treasurer checks back to the class 60 per cent., so that all the money goes through the one treasurer's hands and comes back to the class to dispose of itself in its own way. Now, you can adopt any one of these plans, but I beg of you to remember that the class should have money of its own. To repeat, the class should give of its Sunday-school collection to the Sunday-school supporting its own specific enterprises by monthly dues; that is one way. Another way is to make a pledge of $2 a week or $1 a week to the Sunday-school and keep all the balance. Another is to give a per cent.—40 per cent. of the Sunday offerings. Another, pay all the money to the school treasurer and have the treasurer check back to the class a percentage for its own use.

With your permission, I will ask that

the last ten minutes be devoted to the two following purposes. First of all, to the summing up which I have asked Brother Moninger to give us; and, second, to the hearing of a fraternal delegate who was delayed and could not be with us yesterday, and that will bring us up to the closing hour. May I say that, in introducing Moninger, for he doesn't have to be introduced to any one in America—but I never think of Herbert Moninger that I do not thank God for the day he was born. [Applause.] One of the dearest, purest, cleanest, finest Sunday-school men in the world. I have asked him to sum up this conference this morning. Come on, Herbert. [Applause.] I want to hug him. Everybody that wants to hug him hold up your hands. [Laughter.]

The Chairman: May I ask, friends, we are about to close in a very few minutes. I want that the last minutes shall be quiet ones until we have the benediction.

In introducing Dr. Perry, the chairman said:

Now, I have the pleasure of introducing Dr. Alfred T. Perry, fraternal delegate from the Congregational Church, and president of Marietta College, Ohio. I am sure it will give us great pleasure, every one of us, to receive him. [Applause.]

The Chairman: Now, Dr. Perry's remarks remind me of a story of a man who saw the Siamese twins for the first time, and he looked at them from right to left, and then up again and down again, and finally was so surprised and amazed he abstractedly said, "Brothers, I suppose." [Laughter.] We are brothers.

Now, you have been applauding men and you have been cheering those who have spoken and receiving them kindly as they have tried to help you this morning, but this is a Bible conference, and I beg every one of you that has got a handkerchief to get it out now and I will tell you what to do with it. I hold in my hand a full copy of a book that does not contain God's word, but it is God's word. [Applause.] It happens to be the copy of my Bible that I carried in my pocket through the Holy Land. I want while I hold that book up that we salute it. [Chautauqua salute.] And while we are saluting it, let us repeat this verse: "They are they which testify of me."

[Song.]

[Prayer.]

[Whereupon the session adjourned.]

The Training-class Work a Preparation and a Conserving Force in Evangelism

Stephen E. Fisher, Champaign, Ill.

Carnegie Hall, Monday Afternoon, October 18.

"Go ye into all the world and make disciples of all nations."

Movements destined to vast influence more often have their "Genesis" in quiet, unpretentious circumstance than otherwise. When seeking the utilization of dormant power and the greater efficiency of already active forces, that first training-class group was organized. They who planned it were guided from on high; they builded with Him who is master Builder.

The training-class work ushered in a great day of God. The century was drawing to a close; it had been one of splendid achievement; many and vital its contributions to that noblest task, "the imbrothering of man." But its closing day was to have no aspect of sunset and twilight's inaction no evening star and repose, for ere the sun is set the sky is radiant with hope of day—the day of God, when God's message to men shall come to its own.

Training-class achievement moves from goal to goal; 10,000 graduates, 25,000, 50,000, 100,000, behold the work of his Spirit, until we dared talk of 200,000, and the training-class promises to make every Disciple a Bible student; the dream of the century closing to be a reality in the century to come.

The training-class work is a preparation for evangelization; a world to be evangelized, that most daringly heroic, that divinest enterprise! "Go preach!" "They ceased not to teach and preach." "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Preaching, teaching; teaching, preaching—these the two wings of perfect poise upon which the purpose of God moves on its victorious way to the ends of the world. Lo! what preparation for that type of effective evangelism demanded by the life of to-day is afforded by the training-class work.

The training-class in our churches to-day is providing that preparation for evangelism which affords a call to arms for every disciple, the mobilization of an army whose every soldier will know and do. "Co preach!" and we have preached! What stalwart figures the preachers of these hundred years! With hearts on fire and lips anointed of God, theirs has been an evangel whose efficiency has been equaled only by Pentecost. But what of the multitude? What of the official board, the Bible-school workers and the C. E. societies, and the hosts beside, waiting for their part in the work of God? The modern training-class work is the answer. "Teaching them to observe all things" is coming to its own.

Is it the coming of the evangelist and the subsequent revival for which we would make preparation? Then, we begin months in advance, with a definite program in the carefully prepared course of study, laying foundations upon which fair and enduring structures of helpfulness will rise. The training-class will resolve itself into a personal workers' class, and the letter and spirit of the text-book will be supplemented by suggestion from the experience of the minister, and the fire of his love for souls will be a contagion.

Is it that wholesome day-by-day evangelistic temper of the congregation to be sought for and cultured? The vision of redemption's work an abiding one with men? The soul-winning atmosphere of fervor and power the normal temper of the church? The world to-day challenges us to make the New Testament church, its vision, its fiber, its passion, the church of the twentieth century. The training-class accepts the challenge and provides the way.

Such desired efficiency will not come in a day. The thrill of immediate victory may not be ours. It is the work of preparation for evangelism. We are growing a force in the community. We are leading souls into personal responsibility for souls. It is "first the blade, then the ear, then the full corn in the ear," and so we take long steps with God, have the courage of the future, and, toiling, can also wait.

S. E. FISHER.

Any sort of far-reaching preparation for evangelism must provide for the training of the men of our churches ordained to lead. Through the training-class work, with its popular course of study, our elders and deacons may be enlisted and trained for effective leadership.

The training-class presents for us a conserving force in evangelism. They who have so earnestly and efficiently presented the message in personal work, will be the readiest agency in the solving of the problem of the assimilation of the throng of new converts. These trained workers will bear the invitation to the Bible classes, and in most cases may have assigned them definite personal work.

The training-class will thus discover and train for service teachers, officers, leaders, new captains of industry for God. It will make of the personality of mediocrity a force of efficiency, and out of such build a community fit to present to the world the true church of God, the church of to-day in the life of to-day, leading because learning, living because loving, winning because working. The training-class can not do all things, but it can do some things; and what it can do it ought to do, and what it ought to do we will, by the grace of God, have it do.

Building Up a Teacher-training Class

Geo. O. Foster, Lawrence, Kan.

Bellefield Church, Monday Afternoon, October 18.

The teacher-training class should be organized on a business basis. Business methods, therefore, are as applicable in its work as in the world of secular business. The successful merchant has found that there is good profit in good goods, good salesmen and good advertising. The teacher-training class has good goods, should have good "salesmen" and should advertise. In all classes there should be a "key" man: this man should plan the campaign. He should have a committee to aid in carrying out the campaign, because there is a difference between a plan and a campaign. The architect and the engineer plan our buildings, but they must depend upon the mechanic to build in conformity to their plans. The key man will find other members of the class who have an abundance of ideas, but who lack the ability to carry them out to the point of securing practical results. Other members are plodders; their work is not "showy," but they never "let up" till the job is finished. Neither of these two types, if left to its own resources, will make a brilliant success. Team work is what is needed. Combine the talents of these types. And this means, practically, the training of every member of the class to be a living, moving, breathing partner in the business. Use tact saturated with love. Hold frequent conferences of the entire class to inspire the individual member to get busy, because he gets very close to the non-member—often closer than it is possible for key man or teacher. Have committees in the church vestibule before and after services to greet attendants, learn addresses and shake hands. The "God bless you" handshake will have much to do in adding to the class membership. The work of the vestibule committees can be followed up during the week by calling at the addresses secured. There is no reason why there should not be a teacher-training emblem to be worn by members of the class. It will stand for co-operation and serve to bind together the forces of this great Christian host. What army would dare go to war without a flag to inspire and enthuse its soldiers to heroic deeds? A well-timed parade through the streets of the town with properly inscribed banners; an "invitation" social to which each member may invite a friend; an announcement board outside the church or at a street corner; a class banquet; announcements from the pulpit; the United States mail; the newspaper and the printing-press—all these mediums may be used with surprising results in adding to the class membership. In the summer, lawn parties, excursions, picnics, trolley rides, which should always include the invited guests, are effective. The purpose is not to provide a "good time" alone, but the class should use its social side for the purpose of linking men and women to the class and the activities of the church, and awakening in them a desire to know God's will as found in his Word. While the members of the class are taught to rally around the banquet board and other social functions, they should also be taught to rally around the class, the Sunday-school, the church, the Lord's Day and the word of God. In carrying out the advertising plans other than social, it is well to have a publicity man. Make him a clearing-house through which all advertising plans and ideas pass. Through the newspapers he should keep the public informed concerning class matters of general interest. Advertising is an art and will require most careful and conscientious study to reach satisfactory proficiency.

G. O. FOSTER.

Methods of Working Up a Teacher-training Class

Clifford S. Weaver, Latham, Ill.

Carnegie Hall, Monday Afternoon, October 18.

I shall proceed to tell you the methods used in a certain field. The subject can scarcely be discussed without inluding also the subject: "How to Keep It Up." Fortunately, according to the program, the methods of teaching a class are not to be discussed in this hall. The methods of working up a class and keeping it worked up are so closely associated that it is difficult to discuss the one without referring to the other. In our case the teaching was one of the methods used in working up the class, hence the methods of working up the class and the methods of teaching are not so dissimilar, for, to be thoroughly worked up, the class must stay worked up.

Picture in your mind a small and well-churched community—a little, ordinary Illinois town of less than a thousand inhabitants. Teacher-training work had never been heard of. It was mentioned at both services Sunday and at the mid-week prayer-meeting for three or four weeks preceding the actual launching of the scheme. The pastor even prayed in public about it, and so the minds of the whole church community were fixed upon the importance of teacher-training, whatever that might prove to be.

One Sunday, morning and night sermons were wholly devoted to the value of Bible study, and then it was announced that at the close of the services the books would be open for members, having previously explained the matter of expense. It was marvelous how the people pushed about the desk to write their names. It was announced from the beginning that we would have a class of one hundred. We wished to have the century class of the county, which we easily succeeded in doing.

The class was divided into odds and evens in the order of their registration. As soon as the number reached fifty, for example, the odds were anxious to be ahead, so they solicited the fifty-first, and the evens, not wishing it to be uneven, solicited the fifty-second, etc. This class did not reach the century mark until we had taught three lessons, showing that the methods used in teaching had no little to do with the methods of working up the class.

The two sides—odds and evens—each elected a secretary and each night the roll was called. The attendance of each side was placed before the class. One night the odds had the first roll-call, the next night the evens called first, thus making it just for both sides, considering the fact that there were always late comers. Any not present when their names were called were counted absent, and thus for the glory of their own division all strove to be on time.

C. S. WEAVER.

The class rapidly reached an enrollment of 131, and maintained an average attendance of eighty or ninety until we came to the last part of the book. For the entire course in the Bible the interest remained at 100 per cent. Of course we did not graduate 131. Many took the full course who would not take an examination, but all received the full benefits of the course, none the less. It was the unanimous opinion of the community, when the class was graduated last month, that a great work had been done. Those receiving the International diploma were glad they had been faithful, and many who had done all but take the final examination expressed keen regret that they had not persevered and completed the course.

It proved a wonderful stimulus to the church work in general. This all in a town of less than a thousand inhabitants. "The entrance of thy word giveth light."

Methods of Working Up a Teacher-training Class

Adam K. Adcock, Fairfield, Ill.

Oakland M. E. Church, Monday Afternoon, October 18.

It is necessary, first of all, to understand what teacher-training is designed to do. It meets the present need for Bible study. A generation ago the Disciples of Christ were driven by misrepresentation and persecution to examine the foundation of their hope and the object of their faith, in order to be able to defend their position; but as we are now recognized in most places as one of the leading religious bodies of the world, this stimulus to the study of the word of God has passed away. And with multitudes of young people in the church and thousands coming in every year, a definite outline study of the Bible was necessary; and teacher-training, timely enough both to discover and supply this want, has swept the brotherhood like wildfire.

A. K. ADCOCK.

A keen knowledge of the relation of the training-class to the Bible school will also help much. The Bible school, being the foundation of all other organizations, is the most important function of the church today; and whatever makes it more effective will have a telling influence in the future. The International lessons, though, all things considered, the best method in the Bible school now, skip here and there, and study the Scriptures by piecemeal; and it is absolutely necessary to supplement them by a general study, enabling the student to grasp the Bible as a whole, appreciate its parts and understand their relation to one another. The training-class will do this.

"Training for Service" makes the Bible intelligible to the people. To those who have no general knowledge of the Sacred Writings, they are obscure and uninteresting; but in the training-class the Bible becomes a new, open Book, with history the most ancient, antedating man and going back to the beginning; written in language whose diction is the grandest, whose style is the most sublime, surpassing Shakespeare or Milton, and the greatest of all classics; severely true to life, giving the bad as well as the good in its heroes; the basis of all law, touching fundamentally or incidentally every department of human learning; a mirror in which we see ourselves; a picture of the world, which, as we look upon it, makes us contemporary with our fellows in all time, and in which we behold Jesus, the great Teacher, and hear the voice of God.

Moreover, a large training-class will help much in doing the work of the church, for it trains for service. None "who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come," unless they fall away, making their repentance impossible, can fail to respond to the call of the King, "Go work in my vineyard."

Now, the point, as to methods, in all that I have said is to tell it to those whom you seek to interest. The men and women of our churches are, as they should be, slow to organize a new class, unless they know what it is for. Therefore, having learned what a training-class can do, and being familiar with the needs of your community, agitate the matter constantly till you arouse a desire for the class. And the most necessary thing in this agitation is enthusiasm. Read our church and Bible-school papers every week to find out what others are doing, and go to all the conventions to hear addresses and reports along this line, till you become so thoroughly inoculated with the germ that you feel like you would die and your church would fail of its mission in training-class. Mark the enthusiasm of this world, unless you can work up a the Son of man as, coming into the full power of his manhood, he bade his friends and neighbors good-by, and turned his steps toward the Jordan where John was baptizing; hear him call from the blue lake by the mountains in Galilee humble men to be his messengers; follow him through his strenuous life, and see with what energy and devotion he did his work. He was enthusiastic, and he worked up a training-class. He taught his class both by what he said and by what he did before them. His instituting the Lord's Supper lingered with them, and it abides with the church forever as a never-to-be-forgotten object-lesson; and surely his disciples remembered to their dying day his prayer with crying and tears and sweat of blood in Gethsemane, and his poor, helpless, mangled body on the cross. But he did not have to die, for the angels would have protected him; but he was moved by his enthusiastic love to be the great sacrifice for sin. He would rather die than that the Scripture should not be fulfilled. He gave up his life to succeed and inspire *his* training-class to do their work. Enthusiasm like that will work up a training-class anywhere.

Do not be afraid to give much time in thought and work to this task. Advise often with your leaders, and see that they have literature on the subject to learn what is going on all over the country. Ask them to help you organize a training-class, and begin with those that are interested. Give the class all the publicity you can, and try to get everybody into it. Do not be afraid to advertise. The Lord advertised. John the Baptist was his great agent, and later on he sent his disciples before him to announce his coming. The people are busy with the affairs of this world, and we must use every legitimate means to get their attention to the work of the King.

The way to manifest your interest is to talk about it and work at it. Talk it on the street, talk it in the store, talk it in the shop, talk it in the office, talk it in the study, talk it at home, talk it at church, talk it by day and by night, talk it everywhere and everywhen and write it in the papers! Offer all the inducements you can think of, and make every proper appeal. Show them how the training-class will be a key to unlock the rich treasure of the word of God. Tell them that others have done it, and so can they.

Now, of course, in all this agitation, it is necessary to have system and wisdom. One can not do all the work, and a committee should be appointed to help by personal visitation and solicitation. And when the time, the "psychological moment," comes, call the people together in as large numbers as possible, and organize the class, with the best officers available. Continue to work it up, by enthusiastic endeavor, and many others will come into it later. Aspire to have a big class, not merely for the sake of size, but to reach all the members of the church and others. You can get more help to do large things than you can to do small things.

But in this, as in every good thing, there is no excellence without labor, there is no royal road to success. Everything has to begin in somebody's heart. The redemption of the world, which has been worked out through the ages, was in the heart of God, as Adam and Eve, with bowed forms and crushed spirits, were banished from the Garden of Delights; the perpetuity of the worship of the true God, the great nation through whom the Son of God came into the world and the day of Christ were in the heart of Abraham, as he journeyed to the land of Canaan; the glory of the Messiah's kingdom was in the heart of John as he thundered against sin, in the Jordan valley; his final triumph, filling the world with life, light and glory, was in the heart of Jesus raised from the dead, as he commissioned his apostles to go into all the world and preach the gospel to the whole creation; the restoration of primitive Christianity was in the heart of Alexander Campbell as he wrote in his study, taught at Bethany and traveled over this country; and the training-class must be in your heart, as you seek to organize it. If it is in your heart, persist till it gets into the hearts of the people. Talk about it privately, preach about it publicly, pray about it secretly, and it will surely come to pass! Talk it up, work it up, pray it up, and keep on keeping on!

Methods of Teaching a Training-class

F. M. Rogers, Long Beach, Cal.

Bellefield Church, Monday Afternoon, October 18.

No more important matter can possibly concern us than how and what our teachers are teaching, because the teachers have the mind before them in its formative period, where they can mold it and shape character as they will, while the preacher has before him those whose opinions are very likely already formed. And the only way the superintendent can know what and how the teachers are teaching is to have a training department in his school and train those who are already teachers and those who are to be teachers.

Now, I am sure that it was not the purpose of those who assigned me the task this afternoon of telling you how to teach a training-class, that I should come before you with any claims of a perfect plan for teaching, but to bring before you some methods that we have used in teaching. So I have presented to you an acrostic form on the blackboard, formed on the initials of "how to teach," showing something of the methods that should be used in conducting a training-class.

F. M. ROGERS.

Have perfect knowledge of lesson.
Outline lesson on blackboard.
Work for results; *i. e.*, trained teachers.
Test knowledge by frequent repetition.
Occasionally have class recite lesson verses.
Teach, do not preach.
Exercises in spelling, pronunciation, finding books of the Bible, etc.
Assign definite work, etc.
Conduct drills.
Have best equipment.

First of all, I would say, have a perfect knowledge of the lesson you are going to teach. Some training-classes have failed because some of our ministers, who feel that it is unnecessary to make special preparation to teach, go before a class not knowing exactly what they are going to do. He is an unwise man who will go before a teacher-training class and try to teach the class an outline which he has not grasped himself.

Outline the lesson upon the blackboard. Then erase it and have them repeat the entire outline from memory. Then work for results; that is, work for trained teachers. Do not have a cheap class. Have a teacher-training class. A good many so-called teacher-training classes over the country are simply Bible-study classes. They may be taking a teacher-training course. And I am not here to discourage that. But they are not teacher-training classes in the broad sense unless they are turning out teachers.

Test the knowledge of your class by frequent reviews. If you do this, there will be no dread of examinations ahead. Occasionally have classes recite Scripture verses, not only in recitation, but have them come before the entire church and do this. Advertise the work, and by so doing you will reach others who are not at present on the roll.

Then, above all things, teach, do not preach. To teach is not simply to cause to know, but to cause to understand. Exercises in spelling, pronunciation and the books of the Bible are helpful and are more important than you think. Assign definite work to individuals. You realize the importance of that. Conduct drils. How important that is!

Above all, have the best equipments possible in the way of maps, blackboards, charts, etc., and, so far as possible, have your maps and your charts made by those who are in the class. It is far preferable to purchasing those that may look better, because you get the class to doing something.

This great movement for training teachers is here to stay. It is here to revolutionize the Bible school. It is here to build up the church of Jesus Christ and train it for service. It is here, under God, to extend the kingdom. And, friends, in what has been done we have only touched the fringe of the latent power that will make the Bible school a force to be reckoned with. The golden age of the Bible school, the teaching service of the church, is yet in the future. Let us claim its possibilities for Christ.

Where the Training-class Has Helped; or, Teacher-training the Panacea for Church Ills

H. A. Pearce, Hoisington, Kan.

Oakland M. E. Church, Monday Afternoon, October 18.

It seems to me that the greatest ill that afflicts the American church to-day is none other than the neglect of the Scriptures. This should cause us to take hold of the word of God, and this the teacher-training class has helped to do.

Let us imagine, now, a large class, or a small one for that matter, one that is enthusiastic, one that has a live wire hold of it. Let us look into the homes of those who are members of that class, and you will find that many of the members of the class have the Book in a convenient place where they can turn to the page, and they study it as they work. You have doubtless gone into homes where the mother has been studying that Book while she was rocking her baby to sleep. I have been told by some that "we have teacher-training for dinner, supper and breakfast;" and one young man said that "our evening conversation has largely dwelt upon teacher-training work." It seems to me, now, that if we have got into the homes with this Book, if we want to get hold of the young and the old in making the Book clearer to the families, it has certainly helped.

Now, when we get hold of the Scriptures and try to do what they tell us, and try to find out what they are, we'll see that there is stirred up an interest in other things—all church activity, as well as in the study of the Scriptures. And that has helped. We find people oftentimes who are indifferent. The teacher-training class will cause the indifference to vanish. This has helped to make our teachers more efficient. It has helped them to catch a vision of the Christ. We have taken not the first standard of the course, only the outline, the surface of it, as it were, but we have caught a vision. Brethren, I was in the university for two whole years before I caught a vision of the Scriptures, before I felt that I had a grasp upon them, and it seems to me that when we have presented something in its simplicity that causes the members of the church to take hold of this and grasp it, they have caught a vision that will cause them ever to know more about the word of God.

Then, here is another ill. I attended the session this morning, and there the superintendents were telling about their difficulties. One of the ailments that has caused groanings before this is the lack of teachers, qualified supply teachers and new teachers. But when we can go to the teacher-training class and know just where to place our hands upon one who has been studying how, learning how, qualifying, it has solved one of the ills of the Bible school. It was Brother McLean who said in one of his works that it is believed that those who know will pray and give and go. When we have a call for missions, when we have a call for helpers, calls for those who are needed to do the work of the church, we must go to those who know something of the Scriptures, those who are willing to pray, to give and to go. A knowledge of the Scriptures will cause a man to pray, and pray intelligently, and, as Brothe

McGarvey used to tell us, "Study your prayer, study your prayer." Jesus has told us how to pray, the apostles have given us examples of how to pray, and we want to find out how it is done. Then, the giving; those who are interested in the Scriptures, those who have learned about them, we will find are the ones who give themselves, their time and their money. And the going; would you call upon some one who did not know these Scriptures, who did not know the Bible, to go? The president of Kentucky University once said that the best, the freshest, the least known illustrations that the ministerial students before him could find would be in the Scriptures. Since that day the teacher-training class has come along, and I believe Brother McGarvey would not say that. I believe he would say, "Use illustrations. If you want some that will cause people to know better what you are trying to drive at, use the illustrations from the Bible, because they are not the least known, because people will understand what it is that you are driving at."

Where is it that the teacher-training class has not helped? I say the training-class will permeate the entire church and the entire county. Has it completed its work when it has cured some of the ills to which our churches are heir? Has its work been finished? Why, my friends, we know that one of the greatest mines that God has ever planted is in these Scriptures, and when we go on the second or third courses of the teacher-training work we are getting down into the depths of the mine that God has planted, and this has made it possible to bring forth riches which the treasury of the world has never known.

Teacher-training as a Panacea for Church Ills

Homer W. Carpenter, Shelbyville, Ky.

Bellefield Church, Monday Afternoon, October 18.

It is an unfortunate thing that in this world-wide conquest for Christ, while every moment is freighted with awful importance, we must pause in the midst of our soul-winning to solve problems and treat ills within the church.

H. W. CARPENTER

I believe that all church ills can be traced to three general sources—ignorance, indifference and selfishness. Unpleasant words these, words that bristle with formidable meaning, and yet synonymous with conditions that exist to a greater or less extent in every church in our land. speak of faith, hope We might rather and love, but in practical church problems we must deal with the unvarnished truth.

It can not be denied that teacher-training work is doing much, and is destined to do far more, in the treatment of the ills that issue from these sources. It seeks to remove not only the trouble itself, but the source of the trouble, and becomes thereby effective not only for the present, but for all the coming years.

This department of our church has done much to remove ignorance. The ignorance of the rank and file of our church membership is absolutely appalling. I speak not with reference to general culture, but with reference to those things that are of fundamental importance in winning a world for Christ and a crown in the eternal kingdom.

There is a peculiar need that we have a larger knowledge of the truth—the truth that makes us free. That not only the ministry, but the mass of people, master the facts of religion, so that they might speak no longer with hesitation and uncertainty and doubt, but might be able to say with a faith that rings clear and true, "We know in whom we have believed."

There is need for information as to methods. The faith of the real Christian is something more than intellectual conviction. It is a matter of action and wants at once to know the methods by which to become the most successful soul-winner. That the teacher-training work is meeting to a large extent these needs to overcome the ignorance of the masses, is patent to all.

It has done much also in removing the indifference of the masses toward the work of the church. Absorbing interest in other affairs leaves for the church sometimes but a small portion of time and energy. Tens of thousands of Christians in the teacher-training classes, like Mary of the Bethany home who sat at the feet of Jesus and heard his words, have seen enthusiasm crowd indifference from their lives. They have become mighty factors in awakening sleeping churches and sending them forth with power.

The movement is also contributing much toward removing the third source of trouble. Selfishness, one of the most fruitful sources of evil, is largely the result of limitation. He who lives within his own little circle of dust naturally becomes selfish. The mass of Christians needs *vision*. There are too many in the valleys who have never been even on the mountain-side, to say nothing of the mountain-top. Paul, standing on the shores of the Hellespont, saw a vision of the continent of Europe. Jesus, ascending from the summit of the Mount of Olives, saw a vision. A vision of what? Jerusalem? No. Palestine? No. It was a world vision, for as he ascended his last words betrayed the burden of his great heart as he said, "Unto the uttermost parts of the earth."

This movement has been breaking down the walls of selfishness and giving to men a world vision—leading them out from beneath their little vine and fig-tree and up to the mountain-top where the horizon broadens and the heart throbs with holy enthusiasm.

One who has caught the teacher-training vision can never be a pessimist. The outlook is filled with promise. A new day has dawned in which the evils of the church are being dispatched, and no movement in recent years has contributed so much toward this end as the teacher-training movement. Armed with the information it is giving, with an unquestioned loyalty to Christ and a world vision of service, with what joy do we behold this army of trained workers marching forth to righteous war. Victory is assured. Heaven rejoices in the prospect.

Training-class Work a Revival of the Century-old Call, "To the Law and to the Testimony"

B. S. Ferrall, Buffalo, N. Y.

Carnegie Hall, Monday Afternoon, October 18.

The teacher-training campaign is on. It has already borne fruit unto God. If given half a chance, it will prove its right to the kindly consideration of every disciple.

We now stand at the threshold of an era in aggressive church work when, by virtue of its better knowledge of God's unfailing word, a congregation will no longer be the possessor of a preacher and an assistant, perchance, but of a score or more of intelligent preachers and teachers of the truth. What is to hinder it from being said of any congregation willing to pay the price of preparation, "It is scattered throughout the city and is found preaching and teaching the Word"?

A glimpse of the moral, spiritual and intellectual condition of the people in former days makes the heart sick. It has been truly said that the sectarian spirit was rife and the church for which Christ died made no progress. Slavery flourished unrebuked. The clergy and laity alike drank to excess and differences between reputable gentlemen were settled by duels. Great Britain, before the war of independence, would not permit the publication of a single copy of God's word within her territory in the United States.

While the French exhibited a kindly spirit in aiding the unfortunate colonies in their struggle for liberty, they sowed the seed of infidelity in the hearts of the people that yielded an abundant harvest, and it was not long before the educated and uneducated were in the thralldom of doubt. At the close of the war of 1812 one is astonished at the low ebb of religion, and is led to wonder whether God had representatives among the sons of men. But he had, and the leaven in the hearts of the few was a guarantee of the ultimate triumph of the truth. The fathers of the Restoration stepped upon the platform with their positive declarations, their earnest entreaties and exhortations that were to meet the infidelity and unrest of that day. "To the law and testimony." "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." "Let us call Bible things by Bible names," they said. How well they succeeded can be judged by the records of the past. The century-long campaign has given us much for which we devoutly thank our heavenly Father. Its closing years have granted us, among other things, a splendid vision of the power and glory of the Bible school, when well organized and taught by fathers. I marvel at our slowness in those who are true to the spirit of our discovering the real greatness of this important department of the church's activity. When one remembers that the Bible school is the church of God and her friends studying the word of God for salvation, growth and greater usefulness, the importance of this work is no longer doubted.

B S. FERRALL.

Our education is incomplete without a working knowledge of the Bible. Christianity stands for a symmetrically educated citizen. We talk much these days about higher education, and think it can be secured at a State university or college, yet thousands of young men and women are completing courses prescribed by the largest and best equipped institutions of our country with credit to themselves whose education is far from complete since by the privileges of substitution they have eliminated from the course the world's greatest text-book, the Bible. The public school represents education; the college and university, higher education; Christianity and the teacher-training movement represent the highest education.

A Salvation Army lass asked a distinguished-looking gentleman in a fashionable restaurant whether he was a Christian, and upon being told in a rather emphatic way that he was a professor in the university hard by, replied, "You shouldn't allow a trifling thing like that to keep you from becoming a Christian." I have known men who, while able to lead their students in secular studies within the classroom, possessed no religious qualifications for higher leadership without. Do you mean to tell me that such teachers are educated in the highest sense? A study of the Bible, with its marvelous unity of revelation, "will bring any student more than a study of Homer with his golden harp or Plato with his golden mouth can of the culture of the ancients." I would rather know of the plan and scope of God's book that tells me of his Son and the life I may live through faith in him, than to sit at the feet of the bard of Greece and hear of the rise and fall of Illium, or the account of Ulysses upon the seas Oh, the tremendous educational value of the study of the Bible in the teacher-training class! Our Centennial secretary has said that with nothing to study but the Bible and nothing to do but to study it, we should be a happy people. We have no time to waste in defining theological terms, in defending sectarian peculiarities, in committing humanly formulated confessions of faith or reciting the "Apostles' Creed." Our time should be spent in the mastery of "the Book," since it alone contains the rules for human action. We are fast learning that Christianity is absolutely good for nothing while remaining as a theory. Truth must be hid in the heart as seed in the soil and glorified in fruit-bearing.

A larger measure of God's spirit coming from a more intimate knowledge of his truth will furnish the impulses for such work. We are beginning to realize that nothing under the skies has such dynamic destructive power or such divine reconstructive power as the gospel of Christ—God's truth concerning his Son and our "Elder Brother." The church would have far more active disciples and less "adherents" could its membership be persuaded to enlist in teacher-training classes.

Is this true? Ask any one having to do with the splendid movement. Ask the happy pastors in the teacher-training churches who are enjoying a perennial ingathering of souls. Ask the church officers of such congregations who have had occasion to note the growing number of efficient workmen in the kingdom of Christ. Ask those who have been won to the better life by a more intelligent conception of God's book and its Christ. The world has long known the Christ of theological system, of Chalcedon, Heidelberg, Trent and Westminster. It needs to know of the Christ of God, "of whom to know aright is life eternal." God help us in meeting this need through the exaltation of his word.

Training-class Work: A Revival of the Century-old Call, "To the Law and to the Testimony"

George A. Miller, Washington, D. C.

Bellefield Church, Monday Afternoon, October 18.

There must be some fundamental principle underlying the marvelous progress and development of our movement during the first century of its existence. The outward surroundings and conditions can not adequately account for these.

It is not Christian union in general, but a Christian union having a common foundation upon which all can stand. This basis can not be articles of faith or creeds emanating from the brains of educated theologians. Neither can a liberal policy of disregard for the direct commandments and ordinances of the Lord ever satisfy the people in general as the true principle of union. Whenever an individual, a congregation, or a communion becomes more liberal than the commandments of the Lord, or forsakes the authority of "the law and the testimony," just that soon their usefulness begins to wane, and their power to fulfill the great purpose for which they have been called into being is destroyed.

The great underlying internal principle that has brought about this wonderful growth and development of our movement was enunciated by Thomas Campbell: "To the law and to the testimony;" or, again, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." Upon these two hang all the reason and explanation of our success and development.

In so far as we have followed the fundamental proposition of the "Declaration and Address" we have succeeded abundantly. Whenever and wherever this principle has been lost sight of there have been failure and disappointment. Shall we be wise as children of the light, and at the beginning of this second century magnify that which has made of us a great people, or shall we remove the foundation and destroy the grand structure of a century, which still stands secure upon this century-old call?

G. A. MILLER.

To-day there are signs of progress in preparation for the second century of our existence. I consider the greatest work of our church at the beginning of this new century of history that of teacher-training. It is greatest because it has before it the greatest possibilities. This is but fulfilling more perfectly the century-old call, "To the law and to the testimony." We as a people can never remain true to this call, unless we become familiar with that law and testimony as it is revealed in the divine Word.

The work of teacher-training is constructive. It brings blessing and joy to those who receive it. It gives off through these to thousands of our Bible-school pupils fragrance and life by teaching to them the glorious Word of divine revelation and power.

The greatest need of our people to-day is a return to the constructive study of "the law and the testimony." A careful and prayerful study of the Living Oracles will do more to bring about Christian union than all the conventions and conferences that may be held.

This will also answer that other very important demand for trained teachers in our Bible schools. The lack of these is the greatest hindrance to our work at the present time. The attendance of our schools could be easily doubled if we had trained teachers to instruct them. The answer to this need is found in these classes in almost every church in our brotherhood. They are preparing a great army, thoroughly trained, to instruct the thousands who are attending our Bible schools on each Lord's Day. This must become the great work of the church in this new century. No preacher dare neglect this call of opportunity, no church dare pass this lightly by, no great religious body dare ignore this growing demand; above all, we, who have built upon the true foundation of God's word alone, dare not turn aside from this greatest and most potent of all duties of the hour. We must continue as we are at present, leaders in this divinely ordained labor. Then shall we build, upon the true foundation laid by the fathers, a structure great enough and broad enough that all those who love and follow our Lord may find enlodgment within its spacious walls, and all the people of God may become one in fulfillment of the great sacerdotal prayer of our departed Lord and Saviour, "that they may all be one."

How to Make the Most of Graduation

J. A. Barnett, Galesburg, Ill.

Oakland M. E. Church, Monday Afternoon, October 18.

The climax of the year's work in teacher-training comes at graduation. This is indeed the Commencement. No effort should be spared to make the day a notable one. Church and community should be made to feel that the event is important.

In the first place, it is due the class to bestow upon them honors in recognition of their efforts and sacrifices toward preparing themselves for larger usefulness in the church. It is no small thing for busy people to devote fifty evenings, as most of our classes do, to recitation. And back of these recitations is the preparation which makes a large demand upon the time. To make a great occasion out of graduation causes the members of the class to feel that their efforts have been appreciated, and encourages them to continue their training.

In the second place, the importance of Bible training is impressed upon the church. Very few of the members who do not attend recitation have any conception of what the course means. Graduation day thus becomes education day for the church.

In the third place, graduation affords the Bible school and church a splendid opportunity for impressing the importance of Bible training and study upon the community at large. The church should embrace heartily this great opportunity of arousing interest in the study of the Word. If rightly observed, the day will mark an epoch in any community, and stimulate other classes to greater effort.

To make the most of graduation, it is necessary to put a great deal of thought and careful planning into the preparation of the program and all that attends its execution. Then, of course, the planning must be followed by systematic effort. Care must extend to each small detail that goes to beautify and to make impressive the graduation exercises.

The most can not be made of the day unless the teacher and officers of the class begin planning for it a long way ahead. If kept before the class constantly, it will keep many from falling out of the ranks. It is well to begin planning far enough ahead to use the occasional discussion of graduation day features to stimulate interest when the class comes to the last one-third of the course which has least to do with the Bible itself.

No amount of time and effort expended in the preparation of a creditable graduation program is in vain. In many communities the event can be made one of the year's attractions. In many instances an admission can be charged which will defray all expenses in securing able speakers and other attractions. At Galesburg, Ill., we began planning for the event five months in advance. The daily papers were used freely. We exploited who was to speak, Moninger; who was to sing, Excell; and the Auditorium, where the exercises were to occur, through the news columns, with great profit. The main thing kept before the people was that a class of fifty was to graduate upon that occasion from a course of Bible study that took brains and a year's work to complete.

Tickets were put on sale a few days in advance. When the diplomas arrived, one was displayed in the window of a store. Placards were displayed with Moninger's and Excell's cuts. In carrying out the program, the utmost simplicity was observed, but a variety of attractions offered.

J. A. BARNETT.

At the close of the drill, when the class came to the part upon the life of Christ, they instantly arose to their feet. When they came to the last event of the forty days, the organist struck the chord and the class burst into "All Hail the Power of Jesus' Name," and carried the audience with them.

Teacher-training a Revival of the Century-old Call, "To the Law and to the Testimony"

Grant W. Speer, Toledo, O.

Oakland M. E. Church, Monday Afternoon, October 18.

The Bible is our greatest heritage from historical Christianity. Nothing out of all that wonderful past has come down to us so valuable as the Bible. The Bible, not the church, is our most valuable asset. We have the seed of the church in the Holy Scriptures. The Word did not issue from the church, but the church from the Word. Destroy the church to-day and a new one would come into existence to-morrow.

The citadel of our religion is the Bible. It is the only authoritative voice of Him who is not only the foundation, but the Head of the church. It is not surprising, therefore, that the most powerful philippics of the enemies of our Lord have from the beginning been directed against the oracles of God. In the garden our first parents were tempted to doubt by the enemy's suggestion, "Yea, hath God said," and "Yea, hath God said," is still the bold, unbelieving and scornful challenge of the enemies of truth.

Looking back from the summit of this first century of our history, we observe there has been no cessation of this attack on the Scriptures. The nineteenth century was ushered in amid a lurid flashing and the strident shrieking of a storm of infidelity. In France the Reign of Terror swept away all sanctions of the moral law. It was solemnly resolved in the *Corpe De Legislatif* that there is no God. God was disposed of by resolutions. The Lord's Day was erased from the statute-books. The friends of the encyclopedia were chanting requiems at the tomb of Christianity.

Voltaire, the witty French skeptic, said: "It took twelve men to establish Christianity. I will show the world how one man [presumably himself] can pull it to pieces. In one hundred years from this time the Bible will be an obsolete book, and men will search for it on the dusty shelves of the antiquarian." The thinkers of Europe aped the thinkers of France. In our own country religion reached its lowest ebb. It is said that in the year 1800 there were only three professing Christians in Yale College. Darkness covered the land and gross darkness the people. This tidal wave of infidelity swept the country and it seemed as though the foundations of God were about to be overthrown.

Then came the fathers—the cry, "To the law and to the testimony." "If any man speak, let him speak as the oracles of God." They magnified the Word above all God's law. They took their stand on the more sure Word. Only one book in a thousand lives five years, and only one in twenty thousand one hundred years. Here is a book of which certain portions were in existence before the siege of Troy and centuries before the foundations of Rome were laid. The same unchanged and unchangeably great Book. "Heaven and earth shall pass away, but my words shall not pass away." "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent."

G. W. SPEER.

Our century opened with a storm of rationalism. There is great difference in the methods of attack between a century ago and to-day. In our day the assault is wholly from within. The great leaders of open and avowed infidelity are gone—Bradlaugh, in England, and R. G. Ingersoll, in America. These men were the last of the old guard. Open warfare has been displaced by strategy.

Within the gates of Zion a body of militant critics, many of them wearing the sacred garb of theological professors and ministers of the gospel, have attempted to draw the bolts of the citadel gates. Is it not a significant fact that there is not a fundamental which has not been called in question by these men in holy orders? The virgin birth, vicarious death, physical resurrection, have all gone overboard.

The crying need of our time is for instruction in religious things. The drift of the age has been toward superficiality in religious knowledge. Emotion has held undue sway. Tradition has been accepted without examination. Recently bold and sometimes irreverent investigation in Biblical science has shaken the faith that has been resting on unquestioned tradition. Never was it more necessary for the people of God to search beneath the rubbish for the unmovable stones of the divine temple.

Our faith must be reinforced by knowledge. Facts must be grasped in their solidity. The sword of the Spirit must be seized firmly and wielded skillfully. The Bible is not a plaster to be applied externally, but a remedy to be taken internally.

The training-class movement is not only as timely as the Reformation of Luther or the Restoration of the fathers, but as certainly of God. This is the age of the people, and through this movement they are being called back to a study of the Word. Our people were becoming as ignorant of the Bible as the man who posed as a disciple of culture and mathematical education. He was asked if he went through algebra, and replied, "Yes, but it was a very dark night when I went through, and I did not get to see much of the place."

The other day, in a round-table discussion in our city, conducted by Dr. McElfresh, some earnest man asked: "Mr. McElfresh, can a man understand the Bible by studying the International lessons?" "What do you mean?" said the leader. "Well," he said, "I have been going to Sunday-school and studying the International lessons for thirty years, and we have a person in our church who has been studying 'Training for Service' one year, and that person understands the Bible better than I do." This is valuable testimony for the work of teacher-training.

Why Make Teacher-training Unanimous?

Clifford A. Cole, Abilene, Kan.

Carnegie Hall, Monday Afternoon, October 18.

So well has the teacher-training movement met the manifest needs of the hundreds of Bible schools in which it has been tried, that it is evident it has come to stay, and sooner or later will become a part of every Bible school in the land.

In answering the question, "Why has it met with such success?" I also am answering the question contained in my subject, "Why make it unanimous?"

First, because the study as outlined is directed toward a practical end. This is a practical age. We clamor for practical ways.

In the second place, teacher-training should be made unanimous, because it is designed to bring the Bible, with its teachings which underlie our civilization, within the grasp of the young men and women who are to control the immediate future. It means much for character.

Again, teacher-training has met with success, because of the scope of the work it covers.

The plan of its work not only outlines the current lessons and grasps their settings, but gathers a view of the purpose and plan of the entire Book. Neither does it content itself with outlining the contents of the Bible, but seeks also an intelligent insight into the conditions under which it was written and of the meanings and relationships of the religious institutions of its history, furnishing also a historical outline of the church's activities from its beginnings to our own day.

It goes still further. It presents a study of the Bible school; of its departments and management and of its relation to the church. It deals with *methods* of preparation for the teacher and with the science of teaching, and includes a study of the fundamentals of psychology.

Covering such a field as this, and meeting such demands, we insist that there is no school in the brotherhood that should not provide for the introduction of teachers' training in its curriculum.

There is a reason for the enormous progress that teacher-training has made among us, not only because we had the men to push it. We were prepared for it by generations of adherence to the plea for a "return to the Book." A New Testament people need not wait to confer with "flesh and blood" in reference to a movement that would give rise to an "open Book;" but with resolution and enthusiasm should enter into the campaign to make it unanimous.

We are an evangelistic people. This is according to Bible precedent and command.

C. A. COLE.

The Bible school, with its teaching corps, promises more as an evangelizing agency than any other department of the church's activity. This period is basic to our evangelistic period to-morrow. Yet, its efficiency is hindered by a lack of training among its workers, which must needs be overcome before it shall come into its full and blessed heritage as a soul-winner.

Teacher-training will help to stop the leakage in our schools. We have been confronted with the problem of a seemingly unavoidable loss in practically every school. How shall we stop this leakage?

A father sent his young child to a physician to ascertain whether or not it was sound of mind. As a test the physician placed a wooden tub in the room with the child. In the side of the tub he had first bored a hole. He had also secured a stopper which he placed within easy reach and plain sight of the child. He filled the tub with water and left the child alone in the room. Should it discover the leak and insert the stopper, sanity would be established.

Friends, the fearful leakage from our Bible schools can be practically avoided by applying the method of training outlined in the teacher-training work. This is the stopper, and our sanity as a people shall be established in so far as we apply the same.

This problem of loss, and other kindred needs, are universal, and therefore demand the unanimous approval and acceptance of worthy and Scriptural methods of solution.

We know that much of the weakness and inefficiency of our church work is due to a lack of interest in Bible study. Hence, when the interest in Bible study is awakened, the prayer-meeting, which was sadly out of tune, is revived, and all departments take on new activity. Certainly there was never a more important movement started than to make this fundamental work unanimous!

We must as a people, by the very nature of our plea, obey the Saviour's command, "Go, teach," or else lose the "dynamic force'" in the conversion of the world.

We must not play at teaching longer, in any congregation, however small or remote. We must do away with the language of Ashdod among us, and have a care for "sound speech that can not be condemned." Once we become acquainted with the Word and learn how to properly impart it to others, as well as to do what it teaches, then we are worth something to God and to his church and to our fellow-men. If all these things be true, should we make teacher-training unanimous?

Ah! surely there is no North nor South when it comes to this mighty campaign, nor is there any distinction of city or country church. Next to preaching the gospel, this is the one thing on which the brotherhood is a unit. *Every* church *preaches* the gospel. If it doesn't, God forbid that it retain the name "church of Christ." *Every* church should *teach* the Bible, and should teach it in the most effective way.

Can we make it unanimous? With the marvelous experience of the last two and a half years, we answer, "We can and we must." Let all assist in making it so.

Make It Unanimous

Wm. Grant Smith, Alexandria, Ind.

Oakland M. E. Church, Monday Afternoon, October 18.

The first decade of the twentieth century marks a new era in the systematic study of the word of God. When the organized adult Bible-class movement began to fill our schools with thousands of new recruits, when the church adopted that latest and greatest motto, "The whole church and as many more in the Bible school," the church felt the need of trained workers to care for this growing host.

This movement ought to be made unanimous, for it means an open Bible, trained teachers and workers, more intelligent pupils, a better knowledge of God's word, and a more enthusiastic church.

Make it unanimous, for this was the plea of the Campbells. They plead for an open Bible and a united church built on the apostolic foundation. Above all else, Campbell and the pioneers plead for the study of the word of God, knowing that when the people understood its real teachings a united church would follow.

Make it unanimous, because it opens the door of the Old Testament. To many the Old Testament has been like a majestic temple of truth about whose walls they had walked, and whose beauty had entranced them, but into whose splendid inner chambers they had not entered, because they seemed to be labyrinths of mystery, the solution of which was beyond comprehension. Teacher-training has opened the door and led thousands into this majestic temple.

Together we march through these epochs, pausing to worship with the people of God at altar, tabernacle, temple, synagogue, and later in the simple service of the church of Christ.

The books of the Bible, apparently jumbled together, are seen to be fitted into place like the stones of a palace, each accomplishing its purpose and adding to the beauty and utility of the divine Book.

The lives of Christ and Paul, the two greatest characters of the New Testament, are easily remembered by their periods and subdivisions. Bible geography is woven around rivers and mountains and cities until it takes no guide to lead the pupil of teacher-training through the Holy Land.

It unseals and makes attractive the Old Testament, gives a clearer revelation of its purpose and place in God's plan of salvation and makes the New Testament far richer in its meaning, because of the better understanding of the Old.

Make it unanimous, because it fits the need of all our churches, the great city church and the small country congregation alike.

Make it unanimous, because of the vision it gives the teacher. The vision of the trained teacher furnishes a powerful motive for more faithful work because of its revelation of the value of the pupil's life and soul. Every child, every pupil, has the right to demand the very best that can be secured for that destiny-determining half-hour spent in the class.

The trained teacher will be practical, helpful, instructive and interesting. Pupils demand something worth while. They come not to be entertained, but to learn. They must be fed. No eleventh-hour or inadequate preparation will suffice. To furnish our pupils with anything else than trained teachers is, in these enlightened days, a crime.

Not that they must be college graduates with all the knowledge of the schools; that is impossible. But this kind of teacher-training lies within reach of all our teachers. Make it unanimous. Help them all to get the vision that is giving the Sunday-school such a mighty impetus, filling the churches with century classes, and crowding the doors with an eager throng, asking for the Word of life.

Make it unanimous, because it develops church workers. In a struggling church, confronted for years with a great opportunity, but unable to take advantage of it for want of real leaders, a teacher-training class was organized.

As I look over the list of my workers, I find that four of our teachers, all of our substitutes, the assistant superintendent, five out of seven members of the Sunday-school Council, the president of the Christian Endeavor, the Junior superintendent, several members of the official board, and many of the best workers in the church, are largely the product of the teacher-training course, while our old teachers and workers have been made far more efficient as the result of their studies in the teacher-training class. This work has revealed many a diamond in our congregation whose presence was hitherto unknown.

The *Sunday-school Times* says: "There is a church in an Indiana town of seven thousand inhabitants whose pastor got the vision. There was a Bible school of eighty-seven members and a Bible class of one man and four women. The pastor took the one man, organized him into an adult class and said, 'Get one hundred members.' He got 110 in eight months. The pastor's wife said to the women, 'Try to get one hundred.' They got 114 in the same time. Then the school adopted the latest, greatest Sunday-school motto, 'All the church in the Bible school.' That seems too far for most schools to go, but it was not far enough for this school. They added four more great words, making the motto read, 'The whole church in the Bible school—*and as many more.*' In this school they got all the vision called for, for the enrollment grew from eighty-seven to 620 in eight months."

W. G. SMITH.

Since this experience, for it is C. D. Meigs' report of my own church, I have stricken the word "impossible" from my dictionary. We can do as much in teacher-training and in due time make it unanimous.

While our hearts are thrilled with the visions caught from the mountain-tops of this great Centennial Convention, let us resolve to go home and help make teacher-training unanimous.

It is one of God's signals. Another pillar of fire has lifted. It bids you follow on until every church in the great brotherhood has been blessed with the inspiration and helpfulness of the teacher-training work. Yes, make it unanimous.

Bible-trained Men in Places of Power

Walter Scott Priest, Columbus, O.

Carnegie Hall, Monday Afternoon, October 18.

The nineteenth century had but recently been born—a century that was destined to be forever memorable because of its achievements in the realm of spiritual things, a century that was to witness the rise on American soil of a religious movement that would have for its aim nothing less than the restoration to the world of "the ancient order of things," the church of the Lord Jesus Christ, with "its doctrine, its ordinances and its fruits."

W. S. PRIEST.

A saintly man had just delivered a remarkable discourse in which he had uttered the now familiar sentence, "Where. the Bible speaks, we speak; where the Bible is silent, we are silent." Little did he then know where that statement, followed to its logical conclusion, would lead him and his associates; how it would revolutionize their whole religious teaching and practice; and yet, brave man that he was, he did not hesitate to say that he refused to acknowledge as obligatory upon himself, or to impose upon others, anything as of divine obligation for which he could not produce a "thus saith the Lord," either in express terms or by approved precedent.

Presently, submitting himself in obedience to a plain commandment of the Lord, a commandment hitherto not seen in all its relation to the preaching of a full gospel, the author of the "Declaration and Address," his family and some friends were baptized and formed a group of earnest advocates of that simple faith once for all delivered unto the saints.

From the utterance of that sentence, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," may be dated, as Dr. Robert Richardson says, "the formal and actual commencement of the Reformation." And thus came into being the great religious body represented in this city at the present time by thousands of men and women from almost every quarter of the globe.

The Disciples of Christ are just closing, in these opening days of the twentieth century, a hundred years of wonderful achievement. The hand of the Lord has been with us in a marked degree. It is in no spirit of vainglory or boasting, however, that we, during this Centennial celebration, shall recount what God has wrought in us and through us for the ongoing of his kingdom, but with grateful recognition of the leadership of the Captain of our salvation and with devout thankfulness that we have been deemed worthy to be good soldiers of Jesus, we come to rejoice together and to plan and to pray for yet greater victories in the century upon which we have entered.

If one were to ask, "What, from a human standpoint, has contributed most to your rapid growth and to your influence upon the religious thought and teaching of the present day?" we would answer without a moment's hesitation, "Because our leaders were, and are, Bible-trained men." And this is true, for we have always been, distinctly and peculiarly, people of *the Book*—the Bible. Whatever else we may know, or may not know, we do seek to know the word of

God, its divisions, its books, their authorship, the purpose of their writing, and, vastly more than this elementary knowledge, we would seek to know the deep purposes of God in his revelation of himself through the centuries, by men and by events, and thus properly interpret him to the world of our day.

From the beginning, we have been students and critics of the Bible. One name, among others, we delight to wear —"disciples of Christ"—means that we are learners of Jesus and as such are pledged to follow where the teachings of Jesus lead us. Our knowledge of the Bible, therefore, must be increasing all the time. We need not fear the most searching investigation of the truth. In many Christian homes the Bible is a sadly neglected book. With days filled with exhausting tasks, the evenings are given over to amusements which call for no thought. Let us not too harshly judge these toilers for so doing, but lay a large share of the blame upon the condition of the times in which we live—the struggle for existence, the competition in trade, the miserable "wage" system, by which many laboring men are deprived of a large part of the profits of their labor, rendering them dissatisfied, restless and breathing out threatenings and maledictions against the churches and the preachers whom they charge with being wholly on the side of the capitalistic class! The saloon, too, that arch-destroyer of the home life, while it does not attract many really Christian men, does, nevertheless, draw many men away from the fireside at nightfall, where, in jest and ribald song, long hours are spent which ought to be spent in the home with the wife and children, seeking to improve the mind and helping to teach the children something worth while.

Of course, it is the chief business of the Bible school to teach the Bible; to train boys and girls, men and women, in the knowledge of the Lord Jesus Christ and to fit them for active Christian duties. We all rejoice at the wonderful movements now going on in the Bible schools in the way of grading the pupils; in organized adult classes; better equipment in buildings and appliances; a deeper interest on the part of all the members of the church in this *teaching* department of the church's work. And we must not rest satisfied until all the members of the church—"and as many more"—are actively identified with some department of the Bible school. And, yet, it must be confessed that we have not attained the highest efficiency in Bible-school work. A competent teaching force is still lacking—too much of it falling into the hands of immature, illy fitted young men and women. We do the best we can, but we need more of the business and professional men, men of intellectual power and keen insight, men of affairs, fathers and mothers, too, who will give time and thought to the preparation of the lesson —people who will reach and hold young men in the Bible school

Then we need a comprehensive and connected course of study. Teaching of the Bible has been very "scrappy" in days gone by. There was little, if any, attempt made at a thorough understanding of the Bible as containing a revelation from God, as literature, as history, as bearing on the nations, as influencing the heart and life of mankind. Our fathers and mothers did the best they could under the circumstances and with their training. The International system of lessons was an attempt to meet the demand for consecutive study, and, with all its imperfections, looks that way. But there is room for improvement. The same lesson should not be taught the same Lord's Day to all the classes, any more than in the public schools algebra should be taught to all the classes at a given period. All the classes should be graded, having a regular, well-planned course, leading from the most elementary to the higher instruction in Biblical knowledge. The committing to memory of passages of Scripture, the naming of the books of the Bible in order, a proper division of the Word—all of this is very good and worth while, but it is far from being the whole of Bible knowledge. Something more than this is demanded, and that something more is to acquire an understanding of the *contents*, the purpose, of the books of the Bible and of the Bible as a whole.

Especially must we look to those schools which have been founded and are maintained by religious people for the supply of Bible-trained men. A series of sensational articles has been printed in one of the recent monthly magazines in which the leading universities are charged with teaching things calculated to undermine faith in the Bible, destroy confidence in the marriage relation, the democratic form of government, and several other dreadful things. This charge "is important, if true!" Without entering into any discussion as to how far these articles represent, or misrepresent, the professors who are named therein, let it be here stated, with all the emphasis possible, that no college, no university, no professor, can afford to teach anything to young men and women which would lessen their regard and love for, and their belief in, the divine origin and authority of the Bible, the faith of their fathers and the Christianity of Christ. But let it be said, also, that many of the wretched interpretations of the Bible, the horrible caricatures of God, the traditions and superstitions of men ought to be exposed and rebuked—interpretations of the Bible which, in the light of modern scholarship, can not be maintained for a moment; representations of God which have been repugnant to every enlightened soul and which have filled the ranks of the unbelievers; the traditions and superstitions which old-time theologians, clergy and lay members have believed and taught and by which they have obscured the pure word of God—all these things should be held up to the classes by the professors, and their folly shown; and the professors would not be true to their position and opportunity if they did not do so.

But no belittling of the authority of God and of Christ and of the divine Word; no slurs cast upon the bride of Christ, the church founded by him; no ridicule of the marriage tie, or other things held most dear, and rightly so, by the great majority of people, shall be tolerated and go unchallenged. College presidents and professors should realize—and I presume they do—the importance of their position and the immense responsibility resting upon them. They should go before their classes with fear and trembling, realizing that before them are plastic minds to be moulded into forms for good or evil.

There need not be any antagonism between the church and the higher institutions of learning. There is nothing incompatible between the highest culture and the most reverent faith. It is only between knowledge that is not knowledge and a faith founded upon ignorance and superstition that there is conflict, and this conflict will, and ought to, go on until the truth is revealed in all its glory and power.

I have thus set forth where and how Bible-trained men may be produced for places of power; viz.: in the home, in the Bible school and in the college and university. The thought thrills me! Bible-trained men in the church, in the college, in the business and political world! Men who know the Bible and have the mind and Spirit of Christ at the head of great business enterprises; who sit in the chairs of Governor and President and in the halls of legislative enactment; who, because they are Christ's, seek to do good unto all men; who are unselfish, kind, loving and forbearing toward all. Surely this would usher in that "Golden Year" of which Tennyson sings:

> " . . . When all men's good shall
> Be each man's rule, and universal peace
> Lie like a shaft of light across the land
> And like a lane of beams athwart the sea
> Through all the circle of the golden year."

Bible-trained Men in Places of Power

David H. Shields, Eureka, Ill

Oakland M. E. Church, Monday Afternoon, October 18.

Throughout the ages men have struggled and fought and died for places of power. Men have dreamed of world-empire and have drenched many lands in blood in their mad efforts to realize their dream. But "vaulting ambition" never leaped so high as the ordinary facts of our everyday life. The electric switch, the engine throttle, the private office of the great trust, the head of the political machine and the editorial room are places of power surpassing the throne of Cæsar or the sword of Napoleon in sheer might.

But none of these centers of force are comparable to the potential might of the home, of the public school, of the Bible school and of the pulpit. Here is the central power-plant of the world of mind and heart. Here is where men must be energized for time and eternity. Here is where the destiny of men and of nations is decided.

THE CAUSE OF FAILURE IN MEETING THE TESTS OF TO-DAY IS HERE.

Bribes are given and taken; cities are sold; elections are bought and Legislatures are bartered; the police force of great cities is corrupted; boodlers and grafters get into places of power and escape justice; thousands of little children are cursed to a factory life; workmen are maimed and crushed; trusts are betrayed; foods are adulterated and thousands are poisoned thereby; men rob the State of millions of dollars of taxes; workmen shirk their work, and a thousand wrongs are inflicted on humanity, all because men lack moral fiber.

They lack the "salt" of God, therefore they rot and spread moral contagion all about them. They have not the might of God, therefore they are weak and sordid. They have not been trained in the workshop of God, therefore they make a botch of their job. We have unclean business and unclean politics because we have unclean men. We have places of power being used to oppress, to rob, to debauch and to kill, because they are not filled by Bible-trained men.

THE ONE SOURCE OF ADEQUATE POWER AND SUFFICIENT SKILL FOR THE LIFE OF TO-DAY IS IN GOD.

There is but one man that is equal to the demands of to-day, and that man is he who has come into a living, vital relationship with God, through obedience to his Son, Jesus Christ, by knowledge of his word. Faith is still the victory that overcometh the world.

There is but one man that is expert enough and sufficiently skilled to handle the giant forces of modern life so that they shall be blessings and not curses, and that man is he who has been trained by the word of God. Places of power must be filled by Bible-trained men for the welfare of the race.

By Bible-trained men is meant more than the mere memorizing of names and "proof" texts and chapters; more than being able to quarrel over the authorship of the Pentateuch or whether Isaiah was twins; or whether Jonah was swallowed by the whale, and we are to swallow both the whale and Jonah; vastly more is meant than being able to glibly recite "the plan of salvation." Men who call themselves Bible-trained men have many times been only gnawing at the bones of God's word and snarling and fighting over them while the people starved.

By a Bible-trained man I mean one who has comprehended, in some measure at least, the spirit of the Book; who has woven its great foundation principles into the fabric of every-day life; who has assimilated some of its truths; who is trying to live the Christ-life. A man may have his stomach full of food and yet get nothing out of it except the bellyache; so one may be able to quote much Scripture and yet be nothing more than a generator of strife, a maligner of his brethren and a stumbling-block in God's highway.

Bible-training, as I see it, does not end with chapters and verses and authors, but leads a man into such fellowship with God, through his Son Jesus Christ, that he is the shadow of a great rock in a weary land; a tower of refuge to the oppressed of earth; a light shining upon dark pathways; salt to cleanse and to preserve; bread for the hungry in heart; a well of living water for the thirsty in spirit; strength for the weary and heavy laden; and a doer of good to all.

A godless home is a menace to the national life. A Christless home is a community weakness. Reverence for marriage, reverence for the laws of the land, reverence for the rights of fellowmen, must spring from a reverence of God. But we can not revere God until we know him. We must make his acquaintance through his Son, Jesus Christ. We find Christ in the Bible, therefore it is imperative that our homebuilders be Bible-trained. Great men and great women come only from great homes.

Next to the home, the public school takes its place as a center of power. Here the soil is prepared and the seed is sown for many a harvest. Here many a life is given its ultimate direction. Every public schoolteacher ought to be a Bible-trained Christian for the good of the land.

On first thought, it might seem redundant to say that the corps of Bible-school teachers should be Bible-trained, but every man of experience knows that it is not. Multitudes are attempting to teach that which they do not know. They are ignorant of the most fundamental facts of Biblical history. What is far worse, they have not the spirit of the wonderful message they are supposed to deliver. "A Bible-trained teacher for every class" should be our ideal, in order that we may conserve and develop the most vital resources of our country, the boys and girls,

Dare we suggest that that greatest of all places of power, the pulpit, should be filled by experts in the word of God, skilled workmen in soul-culture? Are not all preachers Bible-trained? The facts are contrary to such a conclusion. A divided church with its confusion and its economic waste and its helplessness in the face of many of the problems of our modern life, reveals a structural weakness.

This is the "golden age" of Bible study. The libraries of the world are being searched for facts bearing on the ancient writings. Cities buried many centuries are being excavated with the hope that light may be found which will reflect on the Book of the ages. The best trained minds and the most brilliant intellects of the world are searching the records for new wealth of truth. All of this labor is due to the growing fame of Christ. Men want to know more of him. In their perplexities and exalted views of life they are turning to him for wisdom and power. And to the great, sorrowing, struggling world the Carpenter of Nazareth is still calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Bible-trained Men in Places of Power

S. M. Perkins, Davenport, Ia.

Bellefield Church, Monday Afternoon, October 18.

The lessons which the children of this world are teaching the children of light are obvious. If upon our farms, our highways of commerce, in our hospitals and schools; if men and women touching the various phases of animal and human life, his physical and mental welfare, need a standard of efficiency, why not the Bible-trained man be best equipped for spiritual service among the sons and daughters of men? The dignity of his position, the gravity of his responsibility, the place of power which he occupies, all signify that his equipment for service should be the very best.

The keener the sword, the more skilled should be the soldier. A Luther Burbank transforms the flower of a weed into a sweet-scented fragrance and the useless plant into a cultured utility, and all because he is trained in the field of horticulture. How much better is a man than a flower, which to-day blossoms and to-morrow withers under the rays of the sun? What Luther Burbank is to the flowers in the gardens of California, the Bible-trained man is to the mental, moral and spiritual culture of the flowers of childhood and youth in the garden of God's church on earth.

The wording of this topic is power, not influence—"Bible-trained Men in Places of Power." Influence is not to be despised. Bible-trained men often have influence that is marvelous indeed. But we must remember that those who were trained at the feet of the master Teacher were men of power, rather than of influence. They had little influence socially, financially or politically. On some occasions they had not influence enough with the politicians of their day to keep out of jail. They were despised by the magistrates and populace of the great cities in their day. Measured from the world's standpoint, influence was wanting in their lives. But they were all men of mighty power. Like the trolley wire from the cable above to the car below, they were silently, but surely, connecting high heaven above to men below, with power so marked that the magistrates were concerned and felt that they were "turning the world upside down." The man who knows and lives God's word is a man of power. He is a revolutionist, a path-maker and a pathfinder in the way that leads to civilization and Christianization. Bible-trained men have hewn out the paths through the forests of sin and darkness and superstition; they were the pioneers of discovery, commerce, inventions and progress. The wheels of commerce that roll amid the prosperity of to-day were made possible by men who yesterday schooled our fathers in the alphabet of Christianity. The army of volunteers for the mission fields and the ministry at this very hour are the sons and daughters of noble sires who taught them their first lessons in the Holy Scriptures. They builded better than they knew.

Teacher-training is already bearing rich fruitage. In many a young soul it has created a thirst for larger knowledge and fanned a cherished ambition into a living flame. It is thus that since the movement has been inaugurated our colleges and universities have witnessed unprecedented progress. Recent reports, not only of financial bequests, but also of the student body, indicate that our own educational institutions are prospering as never before in our history. There has been a marked advance along educational lines such as has not been experienced by any other phase of our work. Larger and more frequent gifts, more students in our schools, and an aroused interest everywhere among our people, indicate that something has taken place in very recent times to produce such a revolution. Who will deny that the teacher-training movement has fanned into a flame the dormant ambitions of many a youth for a wider knowledge of God's word, and through them aroused the latent forces of the church to a larger vision of the value of Christian education?

S. M. PERKINS.

Thus the necessity of Bible-trained men and Bible-training men in places of power. Let every pulpit of our land become a radiating center for teacher-training, and you have created in the youth of our land a thirst for a higher education. This alone will supply the missionaries for the foreign fields; this will solve the problem of the pastorless church and the churchless pastor; will furnish our quota for the student body of our educational institutions, infuse new red blood in the veins and arteries of the whole church, and usher in the new and better age for which we have prayed and labored for a hundred years.

The Future of Training-class Work

E. J. Meacham, Portsmouth, O.

Oakland M. E. Church, Monday Afternoon, October 18.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

But wouldn't you love to be living a hundred years from now? Could our grandparents and their parents open their eyes to-day to behold the wonderful utility and glory of the things with which we are surrounded; could they see as we see, and see again as they once saw, and contrast the material, educational and religious conditions of that day with those of our day, what great improvements, advancements and changes they could note; and surely they would be compelled to exclaim: "What hath God wrought!"

Sunday-school work of to-day is not as the Sunday-school work of former days. Changes have been made by the score, and every change has been an improvement. The work is now systematized and classified and adjusted. The conception of the Sunday-school has broadened and developed. And all are being sought out and fastened to the school, from the blessed little babe, cooing in mother's arms, to the grand old pilgrim, with silver-white hair lying on the weather-worn face, like moonlight on some strong old tower.

The supreme work of the Sunday-school is to teach the word of God. That this may most effectually be done, the work must be committed to *"faithful men* who *shall* be able to *teach."* That they may be thus able, they must be trained. Hence out of this necessity was born the teacher-training work. Already this department of Sunday-school endeavor has grown to large proportions, and while in 1900 there were but 2,000 people holding teacher-training certificates and diplomas, to-day there are over 200,000 studying the word of God and looking toward a diploma. Steadily have we been climbing "Unanimous Hill," until in the inspiration of present surroundings my soul hath seen a vision of the conquest of the world, because "the knowledge of God shall cover the earth."

E. J. MEACHAM.

What of the future of this great work? Events are not pauses, they are occasions. And this movement, this enterprise, is not here by accident; it is here because God was in the beginning of this movement and is in it yet. It is here because God raised up such men as W. C. Pearce, Marion Stevenson, Herbert Moninger, Hopkins, Settle, DePew, Faris, Cook, Bryan, Gilliam, and other great souls, and gave them glorious visions of possibilities, and power to move on in the fulfillment of these visions and dreams.

It is here because the time came when upon the stalk of Sunday-school effort is found the flower of the training-class work. The church needs this movement and is using it well, but we are just beginning to discover the real value and power of this teacher-training work. Protestantism is on trial as never before, and the hope of this cause is in training the people in the living word of God. This movement is the greatest now on foot in the world, and the church that fails to recognize it and use it will soon lose its place and power, and the church that uses it most faithfully will become the leading world-power in things Christian.

Brethren, we are coming to our inheritance. When we review the past, and note how many thousands have enthusiastically taken up this training-class work, we are thrilled and filled with joy because we know that means more and better work for Jesus. But let us dare look at the future and see still greater things attempted and done. The pathway that leads through the future of training-class work may be accompanied with less of hurrah and less of flying banners and flourishing trumpets (and I am sure that it will be), but greater results and more permanent. As fuller facts shall be learned and more far-reaching fields shall be entered and cultivated, finer harvests shall be gathered.

This pathway of effort and training will not be one of ease, but one of heroism. In this training-class work, we call for men and women who are willing to put on the whole armor of God and become skilled in the use of the "sword of the Spirit."

This pathway of the future will be "the pathway of hopefulness." God does not use timid and discouraged people much, because he can't. We must and we will plan great things, and expect great things, and pray for great things, and push for great things. If we do that, ours is certain victory.

Again, this pathway of the future shall be a pathway of holiness. By this training our teachers, our leaders, will be brought right down to purity of life lived out before God among men. This for his glory and for the increasing of his dominion on earth. The only thing that counts is passion for Christ—the passion that burns out selfishness, and consumes our pride, and inflames us to teach the world of Jesus and lead it to his feet.

God give us the men and women a time like this demands! And may a mighty multitude, a million and more of our people, be "trained for service" before the close of another year, that they may go out and win other millions to the master Teacher!

Brethren, lift up your eyes, and look, *look*, LOOK! Let us believe that the glory of the Lord will yet cover the earth, from where the rising sun salutes the morn to where he lays his head of glory on the rocking deep. Let us believe that God's truth shall march on and on with triumphant power, until the whole wide world shall sit at the feet of the master Teacher.

Men's Bible-school Parade

Monday Evening, October 18.

Despite the rain, the men's parade was one of the most striking features of the Centennial. J. W. Darby, of Beaver Falls, Pa., was grand marshal. His class of a hundred led the procession, with Hiner's Band, of Kansas City. The line of march was from Luna Park to Carnegie Music Hall and thence to Duquesne Garden. Thirteen States had fine delegations in line, after the following order: Pennsylvania, West Virginia, Virginia, Alabama, Tennessee, Kansas, Missouri, Iowa, Georgia, Illinois, Indiana, Kentucky and Ohio.

Centennial flags were carried by most of the men. These showed the regular Centennial emblem printed in black on yellow muslin, giving the Pittsburg colors, black and gold. The same flags were waved by the women as the parade passed in review at Bayard and Bellefield Avenues. Large banners were borne at the head of the division. These displayed such mottoes as: "America is Going Dry;" "Righteousness Exalteth a Nation;" "The Men of America for the Man of Galilee," and "Sunday-schools, Organize, Organize, Organize!"

The enthusiasm manifested both by the marchers and the reviewers, each a mighty army, was such as we are accustomed to find only in political demonstrations. But the songs were the songs of Zion, and it was unworldly zeal that fired the hearts of all. The scene will be long remembered.

Men's Classes

R. P. Shepherd Presiding

Duquesne Garden, Monday Night, October 18.

The Chairman: Men, will you all stand while we engage in prayer?

[Prayer.]

The Chairman: Frank C. Huston will now take charge of the song service, as announced.

Leader of Music: Brethren, turn to No. 18 in your book—"The Glory Song."

[Song.]

The Chairman: The special music that was arranged could not be here tonight, because somebody had the man's cornet locked up. The Fife was not locked up, and is going to sing for us. [Applause.]

[Song by Fife Quartet.]

The Chairman: Brother Chapman never misses an appointment if it is for the church, but I know that there is some reason for his absence. He has been sick all day, and came to this meeting only out of conviction of duty, and I want you to know that he is here. President Crossfield, whom we all delight to honor, president of Transylvania University, will now address us.

Bible Study and the Nation

R. H. Crossfield, Lexington, Ky.

Duquesne Garden, Monday Night, October 18.

My address this evening might, with equal propriety, be entitled "American Patriotism," so closely related to the best interests of the nation is the study of God's word. Indeed, it is in nowise extravagant to maintain that all we are as a people is due to the influence of the Bible on our personal, social and institutional life.

At the close of the sixteenth century, pious dissenters living in the north of England, especially in the counties of Nottingham, Lincoln and York, banded together for the free exercise of Christian worship. They were loyal to the king, but were rebels against the Established Church; their determined opposition to the Church of England, however, applying only to the right of every man to discover the truth of revelation with no restraint whatever other than that of conscience.

R. H. CROSSFIELD.

This sturdy stock voluntarily exiled themselves from fatherland and sought asylum in Holland. Later on, in 1620, a pilgrim on a December morning stood upon Plymouth Rock with his Bible in hand, and declared that such a place as he and his fellow-wanderers had long sought had been discovered. That Puritan was typical of the Christian liberty we are enjoying to-day. And it is due to the direction given our people and institutions by such an ancestry that our success and achievements have been nothing less than phenomenal.

The charters of all of the American colonies, the Articles of Confederation, the Declaration of Independence, the Constitution of the United States, all sprang from the devotion of these people to the Book which God had entrusted to their keeping, and which they passionately loved.

One does not have far to seek to discover the tremendous and far-reaching influences the Bible exerted upon our people. It was the eternal rock upon which the republic was builded. It gave to our citizenship an incomparable character. It afforded our people the sublimest philosophy. It was the guide of both church and state. It furnished the refrain for our national joy and the minor measures of our sorrow. It was the nation-wide voice inculcating virtues as lofty as heaven, and uttering warnings as dreadful as hell.

Daniel Webster, the "defender of the Constitution," set forth the effects of the Bible upon the nation, and the place and power of religion in the American commonwealth thus: "If we and our posterity shall be true to the Christian religion, if we and they shall live always in the fear of God, and shall respect his commandments, we may have the highest hopes of the fortunes of our country."

Of no people has it been truer than of America that "righteousness exalteth a nation," and, "The powers that be are ordained of God."

But, the democracy of America, lauded by De Tocqueville as the democracy of the Holy Scriptures, may have suffered decadence in these latter years, due to a neglect of the sources of continued strength. Many say that in our changed conditions the Bible is not studied as formerly, and that they entertain grave apprehension for the future. Indeed, it is a fact beyond all dispute that an appreciable per cent. of our people are failing in their devotion to the loftiest ideals on account of a lack of proper instruction in sacred things.

Pertinent in this connection is the observation of Prof. William L. Phelps, of the department of English of Yale. He says: "The ignorance of college students in Biblical literature is universal. Students in Harvard and Yale, different as they are in many respects from their brothers in smaller colleges, resemble them closely here. If all of the undergraduates of America could be placed in one room and tested by examination on the supposedly familiar stories of the Old Testament, the result would be a magnificent addition to American humor. I would therefore refuse to allow any candidate to enter the university until he has satisfactorily passed the examination on the Bible."

This ignorance of the Bible is by no means confined to college students, but represents a condition far too prevalent among all ages and classes, and serves to explain certain conditions which are regarded as perilous to the perpetuity of American institutions.

The absence of Bible influence is manifested to a marked degree in the home, that fundamental institution out of which every department of life normally springs.

Whatever we are as a people may be attributed very largely to the American home. The condition of Oriental society, degraded and unspeakable in pollution, is due in the last analysis to defects in this institution. The lack of its holy influence makes man more dangerous than asp or dragon, and renders him a subject for all crime and iniquity. The perils of the home are, therefore, the more serious, because the home is truly fundamental.

The word of God plainly declares that marriage is not a civil contract. No law of man ordained it. Marriage anteceded even the consideration of such a law. The Bible declares that what God has joined together man should not put asunder.

Furthermore, according to the teachings of the Bible, marriage is not a partnership in a common enterprise. The two thus joined are no longer twain, but one flesh—one in thought, one in purpose, one in ideals, one in destiny. The Bible doctrine declares that there is only one condition upon which divorce may be granted, the existence of the sin which destroys this unity. Not incompatibility of temperament, not the pleasure of friends nor the jealousy of foes, but the one sin which rends asunder spiritual union.

The lack of conformity to Bible teaching is also shown in the various business enterprises in which men are engaged in our country. Growing out of this condition, the evils attending business life are among the most numerous, complex and unyielding.

We hear much to-day about "the square deal" and the evident lack of the ethical conduct relative to others. This is due very largely, I take it, to a misapprehension of the purpose of trade and commerce. As a man who labors simply for his bread misses widely the mark, so the business man who strives simply for money wastes his time and perverts his abilities.

I should enter upon a given business because of the good I can accomplish in and through it, and every transaction should carry out this purpose. This is the true Bible doctrine, and is becoming recognized to-day. Well-developed Christian sentiment abhors injustice in every form, and therefore the increasingly strong protest arising from every quarter to-day against inequality and oppression. The railroad company should no longer operate for the purpose of declaring dividends. The steamship, which brings the ends of the earth together, should realize, first of all, that it is the servant, not the master, of men. The merchant must regard his business as philanthropic and benevolent, and only incidentally as a money-making agency. The college professor, the physician, the lawyer, should no more practice his profession for selfish purposes than should the preacher deliver his sermons, visit the sick, help the distressed, with his salary as the chief compelling motive. "The love of Christ constraineth us," says Paul, and when this doctrine is fully realized, business operations will become but a part of applied Christianity, and the motto, "Each for all and all for each," will dominate the activities of men.

I am prepared to say that such patriotism as looks to the good of others, that takes a comprehensive view of society, that has as its motto "The Other Fellow," finds its finest inspiration in the word of God. Webster was right when he declared, "Whatever makes good Christians, makes good citizens." Gladstone, the greatest statesman of his day, uttered with profound feeling, "There is but one question: How to bring the truths of God's word into vital contact with human life." This towering genius in statecraft reached the conclusion that the real cure for political ills is the word of God.

Sins of whatever kind—domestic, social, political—yield to nothing so readily as to the treatment of the Word. Paul with fine insight says that it manifests the activity of real life; it enters the temple of thought and inspects it; it traverses the fields of endeavor and views alike the true and the false, the worthy and the destructive.

Using another metaphor, the same apostle calls it a mirror. The artist may not paint you as you are, but this true reflector of life and personality registers no illusions, panders to no conceit, but gives back with certainty and in true proportions the pictures of men as they are.

The most universal and far-reaching treatise on social relations is the Bible. The principle that it enunciates is not such as "Might makes right," "To the victor belongs the spoils"—each must enjoy his rights, paying back in kind for service rendered; nor yet the statement of the Golden Rule; but the broader, more universal and impersonal principle of going the second mile, of giving the cloak also, that says, "Let all that ye do be done in love."

This word of God is constructive as well as destructive. While it is the germicide to domestic infelicity, the antitoxine to faulty business ethics, and the specific for political disorders, it is also the invigorating spirit of the springtime, not merely pushing off the old leaves and bark, but dressing the tree with new foliage and adding another concentric ring to its diameter. The rungs of Peter's ladder, beginning with faith and ending in universal love, are constructed from the materials taken from the storehouse of revelation.

How may we secure that Bible study which will result in the largest knowledge of the word of God?

I hold that the Bible should be a textbook in the curriculum of every secular school in the land, and that the epic and dramatic poetry of the Old Testament, the history of the Semitic peoples and the profound utterances of the seers of Israel should take their place side by side with the literature and philosophy of the Greeks and the Romans. The Sermon on the Mount and the transcendent thoughts of Paul should be studied along with the philosophy of Marcus Aurelius, Plato and Confucius. Such, however, is not the case with us to-day. The Bible has been eliminated to a very large degree from our public system of education.

The State is therefore giving to the youth of our land *incomplete education*, as no true education can be integral without religious instruction. If the province of education is to prepare for complete living—in a word, to develop men into all they are capable of becoming—the word of God must take its rightful place. Along with Kant and Aristotle, the true teacher should put Christ and Paul. With the poems of Homer and Horace and the orations of Cicero and Demosthenes should be placed the towering eloquence and poetic genius of Isaiah and Jeremiah. Job is as worthy of study in our educational system as Æschines or Goethe. Ambassador Rufus Choate was right when he said, "If we can have but one book, save us the Bible."

As the public-school system of America has practically excluded all religious exercise from its curriculum, we must look further for an agency which will develop the spiritual life along with the physical and intellectual.

The family altar formerly exercised a potential influence in training the youth of the home in the precepts of the Bible. Around it the household was wont to gather at the morning hour, while the dew was still upon the soul, or at eventide, when the hush of quiet was upon the world. No one has quite so well pictured the scene of domestic love and the attendant joys of religion in the home as Burns in his inimitable "Cotter's Saturday Night":

"The cheerfu' supper done, wi' serious face,
  They around the ingle, form a circle wide;
The sire turns o'er, wi' patriarchal grace,
  The big Ha' Bible, ance his father's pride;
His bonnet rev'rently laid aside,
  His lyart haffets wearing thin an' bare;
Those strains that ance did sweet in Zion glide,
  He wales a portion with judicious care,
  And 'Let us worship God!' he says, with solemn air."

Then "they chant their artless notes in simple guise." The Holy Bible is explained by the priestlike father as he reads the sacred page:

"Then kneeling down to heaven's eternal King,
The saint, the father, and the husband prays."

The poet observes with keen insight as he concludes:

"From scenes like these old Scotia's grandeur springs,
That makes her lov'd at home, rever'd abroad."

It may be said, without reflection on our modern poets, that not one of them describes a contemporaneous home like this. Not that such homes do not exist, but that they are unique, rather than typical. If modern life has not deliberately and willfully destroyed the family altar, neglect has accomplished almost as much. Few agencies can do so much as neglect. It is the sharpest blade, the keenest sword, the wound that defies healing. The average churchman has forgotten. Many a layman, much absorbed with business, social or political enterprises, is too busy to linger about the source of spiritual supply and instruction. There was a time when men defended their altars and their fires with their blood, but to-day no one seems to arise to defend them from neglect.

I know of no agency quite so effective in teaching the Bible to all ages and classes as the Sunday-school. It has accomplished wonderful things, and its golden age is yet to be. It has added to the church 75 per cent. of the present membership, established 90 per cent. of our churches, and brought into the ministry 95 per cent. of our preachers of the gospel.

The Sunday-school has failed, however, in that not more than 50 per cent. of those who attend its sessions become Christians during their connection with the school, and in the further fact that the number of churches and preachers which are the outgrowth of this institution is but a bagatelle of the hosts of men who should be trained for preaching the gospel, and the hundreds of congregations that should be established to serve as centers for world evangelization.

This failure may be attributed to an imperfect conception of the Sunday-school. Its leaders at first began to build the pyramid at the apex. Instead of enlisting the fathers and mothers, the strong appeal was made to the children. The maximum emphasis was put upon the direct training of the child, with the minimum accent given to the preparation of that adult environment without which the child is not likely to fill his highest destiny. We thought of the Sunday-school as a kindergarten and nursery. Our architects built simply for the young. Teachers were prepared to train the children only. Few thought even a decade ago of realizing the present-day slogan—"The whole church in the Sunday-school and the whole Sunday-school in the church."

Now, for the first time, the Sunday-school is taking imperial rank and is making its appeal to the greatest and strongest of our men. We are coming to understand that to save the boy, we must first of all have the example of the father, and to keep him in the straight and narrow way, we must build a wall of men around him. The Sunday-school must mean infinitely more to the boys of a given community when their fathers attend, and manifest an abiding interest in their welfare.

But how can we enlist men in the Sunday-school? My answer is, find out what interests them and apply what the pedagogist calls the "doctrine of interest." The successful fisherman baits his hook with that which the fish likes. Some members of the church are devoutly interested in all religious matters. No effort is required to enlist them. Others do not care a brass pin for the Bible; the only book they seem to study ever is that of the lives of inconsistent Christians. To some the Bible is as dry as Sahara sand. Others feel embarrassed because of what they once knew, but have long since forgotten, while indifference, inertia and lack of good habit keep many away. Applying the doctrine of interest, it will be noticed that men everywhere appreciate sociability, and are influenced in a large measure by the glad hand, the brotherly token, and the manifestation of helpful interest. This, I dare say, accounts for the fact that nine-tenths of our men are members of some lodge, society, fraternity, order or brotherhood.

Why not organize the men of a community into a Bible Brotherhood in connection with the Sunday-school? All agree that the most perfect fraternity is taught and exemplified in the Bible. Get them together to study this fraternal manual in order to prepare to carry out its precepts during the succeeding days of the week.

Let the men give the glad hand to the stranger, and let no man remain a stranger after he becomes a member of the class. Assist the unemployed member to secure work. If necessary, operate an Employment Bureau for all such. Visit the man when he is sick. Such tender ministries will go far to cement him to the class whose main purpose is to study God's word. Friendship is the foundation of fidelity.

Much, of course, will depend upon the teacher of such a class. He should be a student of human nature as well as of revelation. He should know men and the Book. He says,

"Come and wander with me
In regions yet untrod,
And read what is still unread
In the manuscript of God."

He is in dead earnest, and fills and thrills the men as he teaches them. There is not a dull moment as he translates the Scripture under consideration into the vernacular of the class, as he illustrates the lesson with well-chosen incidents, and as he waterlines the great principles into the lives of men.

The men fall in love with such study. The work appeals to them. What is taught on Sunday is given an opportunity for expression later in the week, and thus are they trained for citizenship, for the home, for Christian business life, and for the largest glory of God.

With such training of the entire family from the youngest to the oldest, the interests of the nation will be safeguarded at every point, impending perils of every kind will be averted and forces adequate to the regeneration of the whole world will be set in motion. Then shall Christ's kingdom come and his will be done on earth as it is in heaven! Then shall we not fear that some Gibbon may arise to chronicle the downfall of the republic, but we shall sing in triumphant measure—

"Long *will* our land be bright
With freedom's holy light;
Protect us by thy might,
Great God our King!"

Men's Class Work

The Chairman: Now there is to be a demonstration of men's class work given on the platform.

Class sang "Onward, Christian Soldiers" as they marched onto the platform.

The class yell was given.

Song by class chorus. [Applause.]

Class Chairman: When your Centennial Committee sent us the invitation to give a demonstration of class work, we were a little puzzled how to condense a lot of work into forty minutes. We took it for granted that you would be more interested in the way we do our work. During this Convention you have been listening to college professors and preachers. We are just plain, common, ordinary men, who have to work for our living. [Laughter and applause.] So we will ask you to bear with any shortcomings. The class gets up a class paper. We will have some of our Centennial number to distribute at the close of the meeting.

The first talk will be by Mr. E. S. Norton, chairman of our Membership Committee.

Mr. Norton: Two years ago we started with a class of twelve members. We now have enrolled two hundred [applause], with an average attendance of nearly one hundred since October 1. We keep track of our members by a system we have brought out here to show you. Each member of the class is numbered, and as the members come in they turn their cards over; at the end of the class the secretary can take the record of all members and in a very few minutes he has the roll.

We have organized athletic teams and entertainments, and meet every walk in the life of men. At our business meetings we ask each one in the class to volunteer to bring a new member in three months or fifty cents. The result of this gave us twenty-seven new members and $6.50 for our treasury. [Laughter.] We have the Bellevue, Avalon and Benavon territory, and this is divided into districts and subdivided and handled by members living in those districts. A contest is in force now. We have divided the membership into sections—blues and reds. From this we have reached fourteen new members and thirty-five visitors. We expect by the next Convention to give you a report of three hundred members.

Class Chairman: That is a pretty good report for a former National League baseball pitcher. [Applause.] The next will be the chairman of our Social Committee, Mr. Schmucker.

Mr. Schmucker: I can remember the first social event—minnows and doughnuts. The next social was some banqueting business to increase our membership. I believe most of the boys remember the mock trial. The title of it was "Who Left the Gate Open?" By the time we got through we had one gate, a herd of cattle and fifty bushels of corn—I mean 118 gates. [Laughter.]

The next entertainment was at the time of Mr. Taft's election. We had two wires working. We had a moving-picture entertainment, and at intervals we threw the election returns on the screen just like they do in front of the newspaper offices in the city.

Class Chairman: Bro. George Grafton, chairman of the Athletic Committee, will now tell you how he runs the athletics.

Mr. Grafton: One of the many features of our class work last year was the organization of a baseball league composed of Bible classes of the churches of Bellevue and Avalon. Our class was the prime mover in this work, which was brought to a successful termination when we won the pennant of the league. Rules and regulations adopted made it necessary for members to attend Bible class at least twice a month in order to enter a contest. Next year tennis, quoits and field athletics will play an important part in this line of work; this winter we hope to bring about conditions so that we can have a gym and reading-room. [Applause.]

Class Chairman: Brother Forney, chairman of the Music Committee.

Mr. Forney: During the past year the male chorus has contributed much to the music of the church, and also taken part in a missionary convention at Carnegie Hall, a Brotherhood convention at the Presbyterian Church in Bellevue, and also at the Methodist Conference. All the members of the chorus, as well as the pianist and director, are members of the class. We will sing one verse of the "Suwannee River."

Song. [Applause.]

A Delegate: Say, let that pianist give us one himself.

Instrumental solo. [Applause.]

Class Chairman: Mr. C. P. McCarthy is chairman of our Finance Committee—Currency Puller McCarthy, we call him. [Applause.]

Mr. McCarthy: The first year we raised something like $700 for class purposes. We thought we ought to have a new piano, so just after they got at the banquet one evening, I said, "We want a new piano. How many will hold up their hands and give a dollar?" And that is the way we got the piano. [Applause.]

There is something in my heart that I would rather talk about than finance. All our class would say they are better men than they were two years ago. Their families have been made better by their belonging to the class. That is the chief note of my heart. [Applause.] Out of about two hundred men in the class, a hundred of them belong to the church now. When you get good church influences and the influence of good men it is easy enough to raise the money.

Class Chairman: We want to hear from our beloved instructor, Bro. Geo. W. Gerwig, who has been with us something like two years.

Mr. Gerwig: I am very sure that I need not say to you any one could succeed with a class like that. Success lay in the fact that whenever we wanted a particular piece of work done of any kind one was found who could do it. There were a great many men in the city who had opportunities to go places that they should not go, and we concluded the best thing to do was to tell them they needn't go, but come with us, and we have been doing that day and night. A young friend of mine came home sometime ago on his twenty-first birthday. The rest of the family were asleep. "Get up, get up, there's a man in the house." And then he sat back and enjoyed the commotion until they discovered the newly fledged man. It makes a lot of difference whether there is a man there or not. It makes a difference to the good wife if she knows that there is a real man in the house, not one who merely does a grand-stand play for a few minutes, but one who is staunch and steady and true through all the years. [Applause.] And it makes a difference to that little boy in the house if he knows that his father is a man, and it makes a difference to the little girl in the house if she knows that there is a man in the house. We believe in the house of God as the highest of all houses. In the old days there was a comic song that went around—"Everybody Works but Father." That was nearly the case in the churches—everybody worked but father. [Applause.] We have the idea that there is a place in the life of the man for the church and that there is a place in the church for the man. [Applause.] And we are trying to find that place. A short time ago we had one of the greatest events that was ever celebrated right here in Forbes Field. I was glad to see last Sunday that among those thousands there were many, many good strong men. I am glad to believe that man has come into his place in the church. I am glad to believe that he is taking up his work and that there is to be found for him opportunity to help. We believe that Jesus Christ was the best sample of the divine that has ever come to earth, and we are glad to enroll ourselves under his banner and make our class a class for him. [Applause.]

The Chairman: Now we are every one of us sorry from the heart that the special car to take these men away back to Avalon is outside now. I believe I speak for fully a thousand hearts when I say that our thanksgiving goes up to God for these men, even though some of us have made a protest against their talking about our working for a living. [Laughter.] Judging by the sweat rolling down their faces, they find it is working for a living to get up and talk. [Laughter and applause.] I am profoundly convinced that every heart of us to-night has thrilled with great response. I know how you yearn to do what these men are doing. You are saying, "We can do it." You can do it. You can't do it all, but you can all do it. Men, we thank you in God's name. [Applause.]

Class song.

The class retired.

The Chairman: I don't believe another audience in the whole Convention would hold together as you have done in the face of this interruption. [Applause.] It speaks tremendously for the dead-in-earnestness of the men of our brotherhood, and for your good nature. [Applause.]

There is meeting to-night, in the next to the last session, the Laymen's Missionary Conference in the city of Buffalo. It is a wonderful gathering of men who work for their living. It has been suggested as eminently wise that this body of men shall send to them a telegram such as this: "To the Laymen's Missionary Convention assembled in Buffalo, N. Y.: The men of the Centennial Convention of the Disciples of Christ, in session, Pittsburg, Pa., bid you Godspeed in your campaign in behalf of the speedy evangelization of the world."

What do you want done with it?

The Chairman: It is unanimous. Brother Chapman will send it in your name.

Mr. Chapman: I covet the honor of introducing the next speaker. I do wish, however, that this great auditorium might be filled with men who love the work in which he is interested. We have in this country developed some wonderful Sunday-school men; none are greater, however, than those within our church. [Applause.] We are leading America in adult Bible-study work. [Applause.] We have more members in our adult Bible classes than any other church of all the great denominations. I take unbounded pleasure in introducing W. C. Pearce, International superintendent of the adult Bible-study work. [Applause.]

The Essentials of Success in Adult Bible-class Work

W. C. Pearce, Chicago, Ill.

Luna Park, Monday Night, October 18.

From the looks of this audience the men are taking men's places in the conquest of the world for the Man of Galilee. Our hearts have been greatly cheered by this demonstration, and I would cheer you further by saying that this is but one demonstration of many, many others. I want to speak to-night about bringing this tremendous power into contact with the world, that the men of America may be won for the Man of Galilee. I call attention hurriedly to five great requirements, as I view them, that need to be incorporated into our work if our work is to be permanent and really powerful.

My first word is "Organization"—class organization. I was once in a conference when a man said, "It is not organization we need, it is the Spirit of God." It rather chilled our enthusiasm for a moment, and I was asked to answer the good brother. I think the Father gave me an answer, for the man was partly right. The answer I gave was like this: "I came here on a train. Which did the train need the most, steam or the locomotive?" The good brother himself said, "Both." A philosopher once sat in his kitchen. On the fire was a kettle full of water, and the steam was escaping. The philosopher could have said, "Oh, stop that noise; take that teakettle away; put out the fire; I want to think." But that philosopher was a true philosopher, and this, I think, was the fashion of his thinking: "Steam, noise, power unrelated;" and as he sat there he invented the locomotive, that harnessed the steam and hitched it to the world's load. A locomotive without steam is a helpless lot of metal; a locomotive with steam pulls the loads of Christian civilization. I am dreaming of the day when, through class organization, we shall harness the unbounded enthusiasm of young manhood and womanhood, and hitch it to the problem of bringing the world to Jesus Christ. May God hasten the day!

My second word is "Conquest." Our Sunday-schools, like armies, live by conquest. When conquest stops, retreat begins. There is only one way to success; that is to march forward, winning man after man, until all are won. In this work of winning men there are many things I might mention, but I only mention two. First of all, *hold on to the people you have.* I was in my office one day, and a man came in and said, "We do not take people off our roll until they have been absent eighteen months." I said, "Why do you take them off then?" and he looked surprised. Some schools cut off the absentees in three weeks. When I was with Mr. Stem at Lake Geneva, some one said, "Do you count a man a member if he comes only once a year?" Mr. Stem replied, as though he had never thought of it before, "Certainly." "Does not that cut down your average attendance?" "I suppose it does, but our class is not after average attendance first; it is after *men.*" If a man comes once, maybe he will come twice; if he comes twice, maybe he will be converted, or in some way helped to be a better man. You can have a 100 per cent. average attendance if, when a man is absent once, you do not let him return. Average attendance has done us much harm. Get it if you can, but do not get it by dropping off names; get it by bringing them in.

W. C. PEARCE.

But it is not enough to hold our own, we must *get after new people.* Get after *somebody*, rather than everybody. This fine philosophy about "the masses," that overlooks the individual, has done much harm. Go after somebody! somebody!! somebody!!! There are old bachelors in this country that are old bachelors because they are after everybody instead of somebody. If you who are here to-night will remember this, your coming has been worth while.

My next suggestion about going after people is, *go after them until you get them.* A man said, "We have been to see that man twenty-six times. Why should we go again?" There are two reasons: First, your twenty-six visits are wasted if you do not go again; second, the Scripture does not say to go once, twice, or a thousand times, but "go until you bring him back." That is the commission. Go until you win them. Where is the young man who would give his time, two evenings a week for a whole year, including bouquets, excursions, buggy rides, ice-cream soda, and all the rest, going to see a young lady, and then stop? That is not the time to stop; that is the time to begin. It is the last visit that counts. Go after them until you win them! Send seven men after one man, send seven more after that, send seven more after that; send them all after him, again, and again, and again! I declare to you, most men everywhere can be won by twenty-four patient, loving, sympathetic visits, and invitations to your class.

My third word is "Fellowship." If you want to win the men of America for the Man of Galilee, you must be friendly. "He that would have friends must show himself friendly." Write over the door of your classroom, "Only once a stranger here." I was once in a Bible class in Washington, D. C., and to avoid missing any one they did this—I am going to ask the men of the two center sections to help me. Please rise. [The men arose.]

Now, each one of you shake hands with two men, and then sit down. [The men shook hands.]

Did any man miss getting shaken hands with? [Cries of "No."]

Did all of you shake hands? All who did say "Aye." [A volley of "Ayes."]

That is fine. A prominent layman of this country said to me, "Mr. Pearce, help the people to understand that social life is not a means to an end, but *part of the whole business.*" A man is hungry for fellowship. He goes to the church, hears a fine sermon, listens to the music, and his heart responds; he is greatly helped. He is hungry to shake hands, he is hungry for a chat with another man. He is living in a boarding-house, perhaps, and he is lonesome. Because there is no Bible class to welcome him he passes out of the church; he goes to his boarding-house, to a little room on the top floor. He is lonesome, he wants companionship; he does not find it in the church, and therefore he goes out to find it. By and by, if his feet are not anchored and his heart is not fixed, he drops into a pool-room, a saloon, or a beer-garden, and this is what he hears: "Hello, Billy, how are you, old fellow?" He says, "I declare, this is what I am looking for." Oh, may I say this without fear of being misunderstood? The saloon could not live one year if it were all bad. It has had sense enough to get the music and fellowship that belong to the church, and may God help the men's Bible classes to bring their fellows back where they ought to be! May I say, in all sincerity, and with a conviction prayerfully born, that I believe if the church of the living God had spent as much time, energy, money and influence in providing the right kind of social life, as has been spent in fighting the wrong kind, we would be farther on to-night than we are.

My fourth word is "Bible Study." In the Presbytery of Chicago alone, in five years, forty men's organizations disbanded, and not one of the forty was a Bible class. Your hope of success lies in the fact that you make your classes Bible classes. Do not let the announcements, or the speakers, or the opening or closing exercises, or anything else, crowd out God's book. Only fifty-two Sundays in the year, only thirty minutes per Sunday, only twenty-six hours per year for Bible study in the church. May I ask you, in behalf of this conquest for the Man of Galilee, that you men stand like the rock of Gibraltar, against any proposition to cramp or crowd the study of God's blessed book. As to that study, let it be evangelistic. May the men in your classes hear that voice, see him who speaks, and come to know him whom to know is life eternal! The Bible class that does not reveal Christ is a failure to-day, and a worse failure to-morrow.

My last word is "Service." Men like to do things, but not just to be doing. When I was a boy I liked to ride on a merry-go-round, but I declare to you, when I see a man on a merry-go-round, seated on a wooden giraffe and going 'round and 'round and 'round, getting off where he got on, minus his money, I feel humiliated. Boys ride merry-go-rounds; men ride Twentieth-century Limiteds. Boys just like to do things. Men like to do things worth while. There is a cry that men are not entering the ministry, that they are not entering Christian work, that they are not responding to the church. I do not know that this is altogether true, but if it be true, I declare to you it is because the church has failed to issue "The Call to a High and Worthy Cause." There never has been a time when there was lack of men to face death itself in response to the call to a worthy cause. Why did the men of the North respond, "We are coming, Father Abraham, three hundred thousand more"? Why did the men of the South, as truly loyal to their convictions as the men of the North, march forth to battle? Why did the women stare with pale faces, and eyes too stern to weep, as they bade their loved ones good-by? Because they heard the call to a worthy cause. Have a worthy cause, a call to service of the right type. Here is a class of fifteen members. One of them was called to Africa, and the fourteen that remained are paying his salary. Here is a class, one hundred strong in round numbers, and each man is a big brother to a wayward boy. Here is a class that is furnishing all the supply teachers needed. Here is a class that is working to get all its men to the prayer-meeting service. Here is a class that is working to get all its men to the preaching service. So I might go on and call the roll from ocean to ocean. Classes prosper when they have a vision of mighty service. May God help us to plan great things for our classes! The greatest thing you can ever plan, the greatest thing for which you can pray, is the winning of the last man in your town for Jesus Christ. May God help you to try to do it! Oh, for a faith to grip it! Oh, for a courage to undertake it! Oh, for the joy of realizing it! The men of America will not be won for the Man of Galilee until the last man is won. Be not content with a hundred or a thousand; be not content until the last man is won!

M. STEVENSON.

Mr. Chapman: I will introduce Brother Stevenson with the flag.

Mr. Stevenson: The award of the banner for the men's Bible class making the best record in this parade goes to the State of Vermont. [Applause.] This flag will never be the property of any State. Every year a streamer will be put on showing which State won it.

Women's Classes

I. W. Gill Presiding

Bellefield Presbyterian Church, Monday Night, October 18.

Leader of singing, Wallace Tuttle.

Singing by the audience—Nos. 14, 27 and 32.

Prayer by Mrs. Grafton, Anderson, Ind.

Singing by the audience.

Mr. Gill: Our next number on the program is an address, "The Women's Bible Class and World-wide Evangelization," by C. A. McDonald, McKees Rocks, Pa.

Vocal solo by Miss Ida May Hanna.

Chairman Gill: The next number will be an address, "Bible Study and the Home," by Mrs. T. W. Grafton, Anderson, Ind.

Bible Study and the Home

Mrs. T. W. Grafton

Bellefield Church, Monday Night, October 18.

When God raised the curtain on the completed drama of creation, he sought to plant the human race in the environment best suited to its happiness and development. With his great father heart full of all wisdom, he knew that there was no power in his great universe so potent in the making of a mighty people as the quiet, unseen tie that binds men and women together in the building of a home.

I. W. GILL.

Every other institution was in the interest and service of the home. Government was organized to protect it from enemies. The school was founded to enlighten and enrich it. The church was established to purify and redeem it. The home has ever since been the center through which God has sought to work out the destiny of the race in the perfecting of character.

The home is God's mightiest agent in the regeneration of the world. Buddhism gives us the zenana, Mohammedanism the harem, but the touch of Jesus Christ and his love makes possible the home.

If the home is the foundation of all that is truest and best in our lives, if it means so much to the future prosperity of our great nation, then no more important theme can come before the Christian church to-day than the developing and perfecting of the household.

When the Father established the home in the world he told us how we could bring into it the joys of his heavenly abode. We train our statesmen. We train our great religious leaders. And, Christian friends, the time has come when we must train our home-builders. We plead for better government and for the right administration of our laws. Our cry for the last one hundred years, as a church, has been, "Back to Christ and the ideal of that first Jerusalem church." May not the cry for the next century be, "Back to the divine pattern for the home, where husbands love their wives even as Christ loved the church; where it is the joy of the wife to obey a husband who loves with such an unselfish devotion; where children honor their fathers and their mothers, and where parents provoke not their children to wrath"? When those to whom God has entrusted the care of the home have learned from his holy Word the true secret of successful home-building, then will it become the most joyous, sacred spot on earth.

The learned professors tell us that the Bible has outlived its usefulness as an infallible authority; that the world to-day does not need nor will longer tolerate the belief that any book on earth was written by God. If we listen to their voice and banish the inspired Scriptures from the firesides of America, the foundations of our homes are endangered.

It remains for the mother to so strongly plant the child's feet on the Rock of Ages that nothing can ever shake its faith in the mother's Bible or the mother's God.

There is not much danger for the young man who has in his boyhood days really seen the Christ, as taught and lived in the life of a wise, loving, Christian mother. In this age it behooves every mother, before her child encounters the outside influences, to be sure he has looked into the face of Jesus in all his majesty and power.

So many women have never really eaten of the living bread which cometh down from heaven, nor satisfied the thirst at the fountain which forever quenches the longing of the famishing soul. So, hungering and thirsting with an appetite which has never been satisfied, they drift out into the little Eddys of religion (if we may call it religion at all), and are no longer moved by that tender touch of loving sympathy that is the secret of woman's power in the home.

We shudder at the fact that in our land, which we call a Christian land, one of her fair daughters is sacrificed every eight minutes to the white-slave trade. Where are the mothers of these poor, unfortunate girls who are commanded to train up the children in the way they should go? This dreadful curse will never be blotted out until the mothers awake to their eternal responsibility, and they will only be awakened by the knowledge of Him who is the light of the world.

Our pastors and Sunday-school teachers are discussing the problem of how to get the children to remain for the morning communion service. Church papers, preachers and teachers wrestle over the question, and really the problem ought not to be for pastors or teachers, for this should be settled in the home. It is a matter of training by consecrated parents.

My father and mother solved this question years ago, when at every church service all their children marched down the aisle and sat in the family pew, and so far they have not departed from it. This privilege ought to belong to the father and mother.

As we recall the tremendous responsibilities that come to the American mothers of to-day, and think of the vital questions that will never be settled right until they are settled at the family altar, is it not possible that we have spent too little thought on the training of the wife and the mother as the character-builder in the home?

About six weeks ago I attended the Bible school at the great Winona Assembly. More than twenty-six hundred were present, and it was in many respects a marvelous school. Noted teachers from all over the United States had charge of the various classes. Every age of pupil was regarded, from kindergarten to strong business man. It was supposed to be an ideal school for other smaller schools to imitate. As I looked over this great school and inquired for a class for women, there was none to be found. "Oh, they just go in the men's class," was the answer I received.

Friends, if the family, from the little innocent toddler to the venerable grandfather, need this Bible training, surely the mother, who ought to be the inspiration back of all these classes, needs to learn of Jesus. True, there are great mixed classes, but, with all honor to the men, may I say that the greatest good comes to woman in the Bible school when, as the wife and mother in the home, she sits down with others to learn these great eternal truths and apply them to her own problems as she meets them day by day?

There is only one perfect guide for the home-maker as she seeks to upbuild and purify her home, and that text-book was written by the divine Home-founder. The men of our church tell us that the women are not yet aroused to their responsibilities of great Bible classes for women, and sometimes I am afraid they are telling the truth. This is a woman's privilege, and this is the work woman must do if we want to build strong and deep foundations for the future of our church.

MRS. GRAFTON.

I am sure that every teacher of a woman's class before me this evening will bear witness that no greater privilege comes to woman outside her own home than that of leading her sisters in the study of God's word. That privilege in turn may be enjoyed by every member of the class who is willing to be used of God in bringing some sister within its circle and securing for her a new vision of life's purpose.

It is not an easy task to convince wives and mothers, busy with the cares of the household, that they can plan their work and be in the house of God at 9:30 on the Lord's Day morning. There was a time when I really believed a woman when she told me that it was impossible for her to attend our Bible class. But so many of these women are now doing the impossible things that difficulties do not affect us much any more.

Among our number you will find some mothers bringing three or four children to the school with them. Several drive in from the country after attending to the duties coming to busy farmers' wives. One woman doing all her work and keeping six or eight boarders slips in the class just during the lesson.

There are other women weary with six days at the sewing-machine that they may provide for loved ones. Some have bent day by day over the washtub, and this morning hour of Bible study is the one bright spot in the week of heavy toil. There are women with broken hearts because husband or son has wandered from the path of virtue, and there are women passing great temptation, and they come hoping to gain strength for life's battle.

In fact, you can hardly find a condition not represented in the class. The rich, the poor, the joyous wife and happy mother, the Christian, the Catholic and those who have never in any way acknowledged their Master.

Women are really longing for the strength and inspiration that comes from the study of God's word. They do not know it, so many do not even know how to read this Word in a helpful way.

We are striving for three great objects in our class. The first is to teach the word of God in such a winning way that it may touch the hearts of those who hear.

The second, to so live the word of God that others, seeing our good works, may be constrained to glorify our Father. We are trying to sink deep in every heart this fact: "If ye know these things, happy are ye if ye do them."

The third, that knowing and keeping one's self unspotted from the world is not all. That heaven's gate is shut to him who comes alone that they must save other souls if they would save their own.

We have believed that all teaching is wasted that does not result in practice. While this simple way may not develop learned thinkers, it does develop great workers.

The gospel, women believe, is still "the power of God unto salvation." This belief has led God's children to win their worldly friends for the class, and these have turned from the follies of the world and have begged the privilege of stepping out before their sisters in the class and owning Jesus as king over their lives.

One frail woman, standing alone between her one little boy and a hard, cruel world, has taken up the battle with renewed courage, and as she sits in the house of God with her child, her one joy on earth, a new light comes into her sad, despairing face.

Another, feeling a bitter resentment against God because a kind, loving husband was called to leave her, was finally persuaded to come to our class circle, and as she learned of the Saviour who weeps with those that weep, it changed her hatred into love, and to-day as a Christian mother she is guiding her little daughter in the way that will lead her into life everlasting.

One woman, most beautiful of feature, but noted all over the city for her sinful life, entered the church door with a brave, true sister. Even good women drew back as she entered. But somewhere we had read these words, "Can save to the uttermost all who believe." She caught a glimpse of the One who came to seek and to save the lost. She surely belonged to that company, but Christ found and saved this sinful sister. To-day she is a living example of the power of Jesus Christ, and as she rejoices in the purity and peace of a Christian life, this is the message she would send to the women of our church.

The outcast women of our land are too hopeless to ever enter the house of God unless they are invited by a Christian sister in God's kingdom. If Jesus, full of tender compassion, could say to the poor, sinful woman, "Neither do I condemn thee: go and sin no more," we dare not count ourselves too righteous to follow our Master in this neglected work.

I find no command in my Bible to send the glad tidings of forgiveness to the women of India or Africa, while refusing to hold out a helping hand to those at our own door. Thus banded together and learning and doing the Father's will, we have sought to reach and help every condition of womanhood, remembering that God is no respecter of persons. Sometimes, as we hear of work done by others, we imagine that the environment has been entirely different for our own home city or that the leaders have some peculiar power. But there is no royal road to building up a great woman's class. Love for the word of God and a deep interest in every individual member of the class—not as a class, but as a personal friend—will accomplish great things. There are so many lonely women in the world, and the teacher misses her opportunity when she fails to be a near friend to such a woman.

It is not an easy thing to know three hundred women by name, their needs, their temptations, their burdens and their homes; but how can the teacher bring to them the message they long for without this knowledge? Aside from the study of God's word, nothing so prepares a teacher for the work of the Sunday morning lesson hour as talking heart to heart with her women in their own homes.

It is one thing to teach the facts of the Bible; it is just as necessary to apply the facts to the daily needs of the women until they strengthen, comfort and sustain them in their various environments.

Love is useless unless it reaches the women and touches their hearts, so systematic work is another important factor in making a class. The women of our city did not ask the privilege of being members of the class the day it was organized; we went after the people, not once, not twice, but until they came. We have worked more than a year for some women, and when they have come they have never ceased to be grateful that we wearied not in well-doing. The president of the class, who a few years ago was one of the most devoted card-players in our city, with tears of joy just said to me, "How can I ever repay the members of the class that they refused to give me up when I made every excuse possible for not attending Bible school?" For three years she has worked without ceasing, and her only regret is that much of her life was spent in half-hearted service.

Loving perseverance will win always. Our women work in season and out of season. More than fifty women have pledged themselves to give two hours each week for calling under the direction of the membership committee. We have proved this fact, that women are glad to do personal work if they are only properly directed. Ask women to work for the class, and not much is accomplished; but give them definite calls to make, and they willingly respond. Like all Christian work, the worker increases her talent as she uses it, thus blessing herself as well as the one she seeks to help.

This is a day of organizations for women. They will belong to some club or lodge or circle. May we not use this condition to the glory of God and the transforming of many homes by gathering together the women of our land into great organizations for the study of the one Book that is more profitable than any other book on earth—the one Book that stands alone far above all other books, the inspired word of God?

R. M. HOPKINS.

This brings out all that is best and truest in woman's nature. It lifts her above the drudgery of housework and makes this service one glad, joyous song, that God has counted her worthy to direct the destiny of her home.

It brings into her life a culture that not all the literature on earth can give. It helps her to see the spark of divinity in her own family and to train her children, not for the things of time, but for their eternal happiness.

A knowledge of this Book of books will make her great in soul power and crown her with the dignity and grace of a queen in her own household. It is worth while. It will bless in the life that now is and that which is to come.

Count it a wondrous privilege, my sister, if the Father leads you into this service as teacher of his will. Be sure he will be with thee, he will sustain thee, he will help thee.

Chairman: I wish every woman in this Convention had heard that message.

Solo by Mrs. Zoe Pearl Park.

Chairman Gill: Our next number is a class demonstration—women's Bible class of Charleroi, Pa.—Mrs. H. C. Boblitt, teacher.

MRS. H. C. BOBLITT

The class was seated upon the platform, and carried out the following program:

Singing by the class.

Prayer by a member of the class.

Singing by the class.

Reading of the secretary's report and its adoption.

Reading of the treasurer's report and its adoption.

Report of the Membership Committee in three divisions—Lookout, Calling and Sick.

Report of Devotional Committee.

Report of Literary Committee.

Report of Social Committee.

Adoption of all reports.

Prayer by Mrs. Boblitt.

Singing by the class.

Scripture reading.

Prayer.

Scripture quotations by various members of the class.

Singing by the class.

Remarks by the teacher.

Singing by the class, with hands joined, "Blessed Be the Tie that Binds."

Announcements by the teacher.

Secretary's report of last Sunday's meeting.

Teacher's remarks on the lesson.

Prayer by Mrs. Boblitt.

Session closed with prayer by Mr. McDonald.

Mixed Classes.

W. H. Logan Presiding

Carnegie Hall, Monday Night, October 18.

Devotional exercises were led by Mr. Leroy St. John.

Mr. Logan: There may be many of you who until this Convention had not looked upon the next speaker's genial face. He teaches every Monday night in the city of Cincinnati a teacher-training class of over five hundred students representing 102 different churches. I have pleasure in introducing to you Herbert Moninger, who will speak to you on "Methods of Building Up an Adult Bible Class."

Mr. Moninger: The characteristic feature of religious life to-day is the awakening interest in Bible study. Bible study has its best manifestation, so far as the masses are concerned, in the organized Bible-school work. Within the Bible school the two movements most prominent are the teacher-training and the adult Bible-class work. The first was discussed in all the sessions this afternoon. This evening in the Bellefield Presbyterian Church the women are assembled, and in Duquesne Garden the men are there by the thousands, and you are here representing the mixed classes, and all of these sessions are part of the second movement, that which we call the adult Bible-class movement. I want you to realize the fact that men and women want to study the word of God. I want you to realize that men and women want to keep busy. And I have been given this subject to-night, not because of its profundity, but because we may possibly get some suggestions by talking together that will send us home with the enthusiasm and inspiration that will enable us to do a larger work for the Master.

What are some of the methods that have had to do with the building up of this movement? What are some of the methods that have had to do with the building up of those magnificent classes of Fred Gordon's, that are behind me to-night? What are some of the methods that have had to do with the building up of P. H. Welshimer's class of nine hundred men? What are some of the methods that have had to do with the building up of that great men's class of William Grant Smith's? I might mention many other ministers and superintendents that are doing things. You ask the question, How? My friends, in the conferences, as everywhere else, that one word is spoken more often than any other, save possibly the name of the master Teacher, *how.* How can we build up an adult Bible class? How can we build up a teacher-training class? How may we build up a Home Department? How can we build up a Cradle Roll? So they ask, How, how, how? until it seems to me that it will not be time wasted if we ask, How may we build up a great Bible class in any community?

And so my first method is this—and it is not new, but it needs a new emphasis:

1. *Make Bible study paramount.* Whatever you may do to build up your Bible class, remember this, that it is the study of the Bible that holds men together. We may talk about Brotherhood work in building up enthusiasm, but I tell you that as long as the world remains as it is you can not build an organization around anything excepting the word of God, so far as the church life is concerned.

I think there is an illustration that perhaps would be fitting here that I got from one of our magazines. Into a home a baby was born to a young father and mother. And after it was some weeks old and the father and mother could leave it with the maid, they went downtown one day. When they were coming home they saw the maid pushing the baby-carriage along toward them. And they were laughing and talking about how the baby would look, and greatly anticipating lifting up the top and looking in. And when they got to the carriage, the maid pushed back the top and she cried, "Oh, I forgot to put the baby in." I believe, friends, that to-day with all our methods sometimes we forget to put the *Bible* in, which is the center of the Bible class, which is the center of the Bible school, round which all the normal activities of our church to-day must revolve.

Some of you have heard possibly of that man who came over to this country and was hired as a coachman. I think of him as I remember my experience in Steubenville. I can remember how, when I took up the work there, I found something like sixteen organizations, and I thought it was my business to wind them up. So I began with the Endeavor society. And I put my ministerial key into it and it ran pretty well. And then I put my key into the prayer-meeting and wound it up until it went pretty well. And then I used my key on the boys' organizations and wound them up until they went pretty well. Our men's organization then met down in the basement; there were about ninety-four of them, and I wound them up until they pretty nearly ran away with me. And then I tried my key on the morning preaching, and then on the evening preaching, missionary society and then I tried it on the young ladies' and on the women's missionary society, and wound them all up until they went along pretty well. And, finally, I came around to the ladies' aid society, and when I finally had got this society wound up, I found that my Christian Endeavor society had run down. Are there any preachers here having that experience now? What was wrong? Well, I wish somebody had told me when I started in this work in the wrong way. I had not heard the story that gave me the vision. Will you hear it and accept its lesson?

H. MONINGER.

The story is that of a man who came over to this country and was hired as a coachman. His first work was to grease a buggy. And he was all forenoon at it. When his employer called him in to know what caused the delay, he said, "You surely know it ought not to take half a day to grease a buggy." But the new coachman had not yet finished the job. After he got back from dinner, the man called him and said: "Well, did you finally get it greased?" And he said: "Yes, I greased it all over except the little places where the wheels turn round. I couldn't get into them." And then I said to myself, and I have said it over and over again to myself, "Moninger, you are greasing every place excepting the place around which all normal church activities revolve." In other words, the Bible is the center of all normal activities of the church to-day, and especially is it the center of our men's classes, our women's classes and our mixed classes. So, if you want to have a big class, put over that big class a teacher who can make the Bible a fascinating book, and before long you will have a large organization wound around Bible study as the center, a class solidly enthusiastic in the study of the word of God.

I think there is a man in this audience to-night, the pastor of a beautiful church, who organized a big men's class. One day I was talking to one of the members of that class who had never been to Sunday-school since he was a child, and he said to me, "I never knew what the Bible was and what it meant to go to a Bible school until I got into that man's class," and he is so enthusiastic you could not keep him home. Why? Just because Justin N. Green has made Bible study fascinating, and the Bible is the center of that great organization. You ask, How is it that Fred Gordon can reach this class? I do not know. Only this, that he teaches the Book, or 350 people would not gather week after week that they might be in his Bible class. He teaches *the* Book. Bible study is fascinating, and any one can make it that way if they want to. And when you are organizing a teacher-training class or a men's class or a women's class, think of this.

It is said that a boy had a dog that would do all sorts of nice tricks. One day a man came along and saw the dog perform, and wanted it, and he offered the boy five dollars for the dog. The boy said, "All right, you can have it," and the man took the dog home. But he wouldn't do any of his tricks for the man at all. So he said, "I have been cheated and I will take the dog back." So he took the dog back and said, "Boy, you have cheated me; this dog won't do anything for me. This dog don't know how to do tricks." And the boy took the dog back and he put him through his paces, and he did all the tricks he had done before. The man looked at the boy and he looked at the dog and he said, "What is the matter? The dog will do tricks for you, but he will not do tricks for me. What is wrong?" And the boy looked up into the man's face, and said in his own boyish way, "Well, you have got to know more than the dog." To build up, hold a big class, the teacher must know more than the class. Thus the summary of our first point is this, make the Bible the center of your men's class, your women's class, your mixed class, and put at the head a teacher who can make Bible study fascinating, and before very long you will have a class that is not only big, but a positive force which which you can do almost anything you want in the church life.

2. *A vision.* The next thing it seems to me is to give our people a vision. After having traveled during the last four years 160,000 miles, visiting Sunday-schools (little and big), Sunday-school institutes, State and national conventions, if you ask me this, What is the one thing that our Sunday-schools most need to-day? what would I say?

A Voice: The Bible.

Mr. Moninger: The Bible, you say?

Second Voice: The church.

Mr. Moninger: The church? Well, I will answer by an experience. I remember one time when I went to a certain section of a city where there were four churches—Presbyterian, Christian, Baptist and Methodist—and I asked the superintendents, "What do you need most?" The first one, the Presbyterian, said, "Teachers." Then I went to the superintendent of the Christian Church Sunday-school and I said to him, "What do you need most?" and he answered, "Teachers." Then I went to the superintendent of the Baptist Sunday-school and said, "What do you need most?" and he said, "Teachers." Then I went to the superintendent of the Methodist Sunday-school and I said to him, "What do you need most?" and he said, "Teachers." And then I asked them if they did not think they ought to start a teacher-training class. They said, "Sure." Then I asked, "How many ought to be in the class?" There were eighty-four teachers in the four schools, and they said, "We have held a meeting to study the regular Sunday-school lesson and in this meeting we had thirty-five, so we feel that if we could have thirty-five in a training-class we would do very well." I said, "What you need is not more teachers, but a *larger vision* of the possibilities of the Sunday-school work. So, that is what your school needs and that is what my school needs—a larger vision of the possibilities of the men's class, a larger vision of the possibilities of the women's class, a larger vision of the possibilities of the mixed class, a larger vision of the possibilities of the teacher-training, a larger vision of the possibilities of the whole Sunday-school service.

I do not know where he is, but in this Convention somewhere there is a long, lank, enthusiastic, intelligent man that has everything bound up in him that has to do with teacher-training, that has to do with Bible-school success. That fellow went over to Canton, O., some time ago, and he took a church with a membership of about 150 and a building they ought to have been ashamed of, and they are ashamed now that they stayed in it as long as they did. And that fellow Welshimer got those people before him, and he said, "I see a *vision*, and that vision is a church that has a thousand people studying the word of God." They did not see it. But some of them after awhile began to say, "Maybe he sees something, and if he does see something we will look that way." And they, too, began to see, at first dimly, then more clearly, that there was somethng in his vision, and so they said, as deacons and elders. "We will follow; lead us toward your vision." What was the result? They began to grow—200, 800, 1,600, 2,000, 2,400, 2,600—until to-day is it the largest school among us, and the second largest school in the wide world. Why? Because one man had a vision and saw it so definitely that he led a mighty people in Canton in the teaching service of the church.

But the best thing is untold. It is this: During the seven years, while that man was leading that congregation to see his vision, seventeen hundred people have come directly from the Sunday-school into the church. Isn't that worth while? And then six hundred more people were influenced by those seventeen hundred, so we have in the seven years twenty-three hundred people that were brought to Christ. And not only that, they are there to-night (if they are not here), in the active service of the church. Friends, can you not catch a *vision* and go after it when you get home in your individual church and Sunday-school?

I must just mention the other things, for my time is up. We must

3. *Form the habit.* If you have ten people in your class and one is absent, send the nine after him. Keep this up until you have formed a *habit*, and then you can grow from that to twenty, and from twenty to forty, and from forty to sixty. The thing is to *form a habit* in your class so that you can hold them after you have won them.

4. *Create a passion for service.* The next thing is to create a passion for service. If we get that once, and our class gets it once, everything else will be all right. A passion for service. Did you ever hear how Mr. W. C. Pearce sent a letter to those great men that you read about—Williams, of the Williams Shaving Soap fame; Colgate, of Colgate Soap fame, and Gamble, of Ivory Soap fame (nearly every great soap man in the world is a Sunday-school man); John Wanamaker, H. J. Heinz, and others, asking them this question, "'Why do you go to Sunday-school?" And the best answer that came back was from Mr. E. K. Warren, the Featherbone man, who said, "I go to Sunday-school because it is the best place to invest my life." Now, business men to-day are looking for opportunities for investment. Here is the opportunity of opportunities, the greatest opportunity for service that the church presents. And so you go to Sunday-school and I go to Sunday-school, if we have caught the vision, because it is the best place to invest our lives so they will bring the richest return on the investment we make. Over your door are you putting this motto, "Use me or lose me"? Are you doing that with your business men who come to hear you preach once in awhile, but are not in the Sunday-

school? There are thousands of men to-day willing to be used in the service of Christ. If we do not use them, we will lose them.

Everybody in the world is either a channel or a barrier. But I like to put it this way: everybody is a *channel* or a *plug*. I got that from a girl. You know girls always preach good sermons; you who have been married as long as I have know that. The story is this: A bunch of cowboys went into a town, and, wanting to play a joke on the city, they dove in the reservoir and put a plug in the main. The city, of course, could not get any water, and the mayor was in trouble. After two or three days one of the cowboys wrote a note to the mayor and said, "If you want water, pull out the *plug*."

When I read that I said, "Every Christian and Christian church is a plug or a channel." Friends, when you go back to your homes, are you going to be a plug to let all the things you have received in this grand Convention stop with you, or are you going to be a channel to carry them on to others? Anybody who starts in the teacher-training movement, and does not stick to it when he could, is a plug rather than a channel. Anybody who attends a men's class, anybody who attends a women's class, anybody who attends a mixed class, and does not stick to it, is a plug rather than a channel. So I ask you to-night, are you going to be a plug when you go home to stop the blessing of God with you, or are you going to be a channel to carry that blessing on to your congregation, to your church and to your community, that through you others may catch the vision of life, which is the vision of service? Let us pray the prayer of that great gospel poet who says:

"Others, Lord, yes, others.
Let this my motto be:
Lord, help me live for others,
That I may live like thee."

The Bethany Bible class of the Pittsburg (Knoxville) Christian Church gave a demonstration under the leadership of Fred M. Gordon, teacher.

NETZ SISTERS QUARTETTE

Day of the Evngealists

Tuesday, Oct. 19, 1909

Charles Reign Scoville Presiding

Leader, Arthur K. Brooks.

Song service.

Prayer by A. McLean.

Hymn No. 14.

Scripture reading by S. M. Martin.

Prayer by R. H. Fife.

Song by the Fife Quartette.

The Chairman: It gives me great pleasure to introduce the first speaker this morning. Among the veterans, Brother Carpenter is the one we especially delight to honor and that the whole brotherhood delights to honor—a man who has dedicated more churches than any living man in the church of Christ or in the denominations. I want you to greet this man to-day. [Chautauqua salute.]

Pioneer Evangelists of the Reformation: Their Problems and their Message to the Church To-day

L. L. Carpenter, Wabash, Ind.

Carnegie Hall, Tuesday Morning, October 19.

While I am neither a pioneer evangelist nor pioneer preacher, yet my life laps back upon the lives of most of these holy men of God, who accomplished such a marvelous work in the early days of this great Restoration movement, whose Centennial we are celebrating.

We esteem it one of the peculiar favors that God has bestowed upon us, that he permitted us, in our boyhood days, to sit at the feet of many of them, and listen to their earnest pleadings, as they told the story of redeeming love and pleaded with the people to give their hearts to Christ. No men of greater faith or more devoted lives, no men who were willing to make greater sacrifices, or do harder work for the Master, ever lived than were the pioneer evangelists of this great Restoration movement. They were willing to leave their homes and their families, and on horseback, or in any other possible way, travel far and near to preach the gospel of the grace of God to the people. Without any hope of earthly reward, they went everywhere pleading for a return to apostolic Christianity and the union of all of God's people upon the divine foundation. Their work was largely evangelistic. Everywhere they pleaded with men and women to give their hearts to Christ, and multitudes heard their plea and obeyed the gospel, and churches were organized in all the regions wherever they went. Out of sheer devotion to the truth, they denied the faith of their fathers, in which they might have enjoyed great popularity, and embraced a system "everywhere spoken against," as the advocates of which they became in the eyes of many almost heretics. Yet, loving the praise of God more than the praises of men, and in nothing terrified by their adversaries, they stood fast "in one spirit, with one mind, striving together for the faith of the gospel."

It is not just that such men should be "thrust foully in the earth to be forgotten," nor is it meet that those upon whom their mantles have fallen, or will soon fall, should be deprived of the bracing influence of their example.

It is, therefore, a duty to perpetuate their memory by setting their portraits in the record of their noble deeds, "like apples of gold in a framework of silver."

The Reformation inaugurated by Martin Luther and his colaborers had restored the Bible to the world. The Reformation of John Wesley and his colaborers was an earnest effort to restore spirituality to the church, while the plea of Thomas and Alexander Campbell was for a restoration of primitive Christianity, which, when fully attained, will surely result in a united church.

The early education and teaching of the religious world must be overcome. The church must be made to see that the Bible, and the Bible alone, is an all-sufficient rule of faith and practice; that the gospel, as originally preached, must be repreached; that men must have the same faith, the same repentance, must make the same confession and be baptized with the same baptism, and taught to "continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The religious world was very much prejudiced against them. They were compelled, first of all, to get the ears of the people. But when such men as Walter Scott, John T. Johnson, Raccoon John Smith, Isaac Errett, Benjamin Franklin, and scores of others equally good and true, went out in the name of the Master and preached the old gospel, as Peter, James, John and Paul had preached it eighteen hundred years before, the people came out to hear; and, hearing it, many believed and gladly accepted and obeyed the gospel. These pioneer evangelists attracted the attention of the people by boldly preaching the divinity of Jesus Christ. Thus they readily convinced the people that Jesus had all authority in heaven above and on the earth beneath, and that, if they would become Christians, they must bow at his feet and accept him on his own terms as their Saviour and Redeemer.

They cast off the spirit of formalism, or, rather, that dead body of formalism that has no spirit. They forsook paths that had no better recommendation than that they were beaten and dusty. They set forth a doctrine at once transparent and fearless, unpretending and scholarly; despising all guilty servility to the overbearing few or the popular many.

They were frank and independent on every matter that affects the hopes or integrity of mankind, without the boyish folly of perpetually running about to proclaim their independence, and saying bold things only to show that they dared to. They were as brave as prophets, devoted as apostles, tender as John, fearless as Paul, ardent as Peter, blameless as James; they were learners of the Christ, workmen whose errand is from heaven, to persuade and lead men's souls thither.

Overmastering all their anxieties about their position, foreclosing the query, "What shall we preach about?" they went forth to preach Christ and his pure, simple gospel. They preached faith, piety and regeneration. They preached a full and complete and perfect gospel.

Another problem that early confronted the pioneer evangelists was education. If this restoration is to succeed, we must have an educated, cultivated ministry. Our preachers must not only be men of God, living spiritual lives, but they must have the benefit of education, so that they may stand second to none in the ministry of the churches around them. So, in an early day, that great Christian man, Alexander Campbell, conceived the idea of establishing an institution of learning where our young men could receive a good education and at the same time be taught from the word of God—a college where the Bible was to be one of the text-books. And Bethany College, with Alexander Campbell as president, and the faculty made up of scholarly men and able teachers, was launched out into the educational world.

We are all proud of dear old Bethany. Any religious people would be proud of a college with the splendid record of Bethany College. She is mother of such great institutions of learning as Hiram College, Kentucky University (now Transylvania), Drake University, Butler College, Eureka College, Columbia College, and others perhaps equally as good. From an educational standpoint, our ministry and brotherhood compare favorably with those of other religious people.

A third problem that the pioneer evangelists solved was that of organization, coupled with evangelism. More than half a century ago, under the leadership of Alexander Campbell, D. L. Burnett, Walter Scott and others, the American Christian Missionary Society was organized; and what a splendid record that society has! It has been instrumental, not only in organizing our forces to evangelize America, but in organizing our churches so that they could do efficient work in their respective communities. It is mother of our State Missionary Societies, of Church Extension, of Ministerial Relief, of the Christian Woman's Board of Missions, of the Temperance Board of the church of Christ, of the Men's Brotherhood movement, and many other good works. To-day it is stronger, and its work more efficient, than ever before. May it long live to carry on the work in the future that it has done so successfully in the past.

A fourth problem that these men had to solve was how to carry the old gospel to the nations of the earth. Under the leadership of Isaac Errett, aided by the wisest and best of our ministry, the Foreign Christian Missionary Society was organized. And what a record of work, of sacrifice and of success! Never was a problem better solved than when the Foreign Christian Missionary Society was organized.

And now, a word or two with regard to their message to the church of to-day.

1. We must continue to be an evangelistic people. Churches that are doing but little to induce people to become Christians make no very great progress. Our preachers and evangelists must be true to the word of God. The church that is not succeeding in winning souls to Christ will soon begin to retrograde, and will eventually go out of existence.

2. Our churches must be working churches. We are so constituted that we will be doing something even if that something is nothing but to backslide. We must work, in the morning, at noonday and at night.

3. We must be true to all our organized missionary work. The cause of missions is the cause of God. But very few of us, as individuals, can support even one missionary in either the home or foreign fields. But few single churches could do so. Hence the necessity of our organizing societies. They must be sustained and their efficiency greatly increased.

4. Our colleges and universities must be liberally supported. We are abundantly able to richly endow them, and thus greatly increase their usefulness. Our brethren must send their children to our own institutions of learning, where, while learning the sciences and arts, they can be taught the gospel of the grace of God. We can hardly overestimate what our colleges are doing for the cause of Christ. Let us liberally support them.

PRINCESS LONG.

And so these pioneer evangelists send these messages to the churches of to-day. Let us hear them, heed them, and with all diligence accept and practice them. The fathers taught us that the church is at once a divine institution, in that it is the perpetual body of Christ and witness of his redeeming powers, and it is also a practical manifestation of whatever spiritual life resides among us. It is the appointed means for unfolding and nourishing our capacities for morality and for piety.

The pioneers taught us that it is an organization for giving practical efficiency and triumphant power to the deepest truth we know; namely, that life is more than meat, the soul too precious to be bartered for the world.

All things are yours the moment you are Christ's. That will be the soul's coronation. For to be faithful unto the body's death is to put on the crown of undying life.

What wonderful problems the pioneers solved! What a wonderful message they have left to the Christians of to-day!

The Chairman introduced John L. Brandt.

The Evangelization of the World

John L. Brandt, St. Louis, Mo.

Carnegie Hall, Tuesday Morning, October 19.

The evangelization of the world is authorized by our Lord and Saviour Jesus Christ. We find it in the last commission. We must accept Christ's authority as supreme, and his last commission as final.

God's purpose as respects man is his redemption; and to accomplish his redemption God has appointed the means, the way, the plan, and it is our duty to use the means, walk in the way and accept the plan. Note some of the essential considerations in the evangelization of the world.

I. THE PREACHING OF THE GOSPEL OF CHRIST.

JOHN L. BRANDT.

The gospel is declared to be "the power of God unto salvation unto every one that believeth." It is God's power to save man from sin, to change his nature, to introduce him into His kingdom, to adopt him into His family, to make him an heir of God, to give him victory over death and to give him everlasting life. Within this glorious gospel may be found the solution of every problem of society.

There can be no substitution for the gospel of Christ in the evangelization of the world. Christ is the way, the life and the truth; no man cometh unto the Father save by him. He is the one only foundation. He is the only hope of glory. He is the door into the sheepfold, and if a man climb up any other way, he is a thief and a robber.

The statesman may assume that human government is the balm of Gilead for the world's woes; yet all history demonstrates that this theory will not bring relief. The educator may claim a universal system of education as the remedy for vice, and may set self-culture as the chief glory of man. Has not vice in its most hideous forms existed in the midst of communities where the highest honor was paid to intellectual culture? The benefactor may lay claim to philanthropy as the efficient remedy for vice. I grant that well-directed charity may help to improve the general condition of man, but it will not save from sin.

Jesus did not come as a statesman; yet he taught, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." He did not come as a schoolmaster; yet in him was hidden all the treasures of wisdom and knowledge. He did not come as a philanthropist; yet he went about doing good.

II. THE UNION OF GOD'S PEOPLE.

A divided church will never win the world to Christ. In union there is strength. In union Christ's prayer that we may be one is answered. In union there is the bond of peace and the unity of the Spirit. In union there is harmony with apostolic teaching—being of one mind and speaking the same thing. In union there is the word of God sufficient to make us wise unto salvation. In union there is one baptism. In union there is only one foundation, that of Christ Jesus. In union there is strength of organization, centralized, harmonious and well-directed effort. In union there is a holy zeal for Christ. In union there is a common faith, a united army and a combined effort in attacking the ramparts of heathenism.

Various theories have been proposed for the union of God's people.

Papal unity: But this would be a union on the Pope and not on Christ.

The Lambeth Conference: But the proposition of the Historic Episcopate would receive an almost unanimous rejection.

The Evangelical Alliance: But their propositions contain so many mental abstractions and doctrinal points, that they could not be accepted as a common ground of union.

The Creed Theory: But history has shown that every man-made creed has been tried and failed.

The Spirit Theory, advocating unity of spirit, no matter how diverse in doctrine: But this is union in theory and not in fact.

We turn from these theories and plans to the one Scriptural basis of union: faith in Jesus Christ, the Son of God, the Saviour of the world, the Center of light, faith and hope. This foundation has divine authority. It is simple and comprehensive. It makes one all that believe in Christ. Faith in Christ, obedience to Christ, loyalty to Christ, service to Christ—and outside of this, perfect liberty to follow the dictates of wisdom, love and expediency. When this bond of union is accepted, we shall accept the word of God as our rule of faith and practice. We shall use only authorized Scriptural names for God's people and God's church. Then faith in Christ will take the place of faith in creeds. Then Christianity will supplant dogmatism. Then we shall have one faith, one Lord, one baptism, one body, one spirit, one hope, one God.

How may this union be hastened?

Let the different religious families that hold much in common unite, and thus give encouragement to a general union of Christendom. Let God's people cease to misrepresent one another. Let there be special conferences upon the subject to draw us closer together. Let there be a hearty co-operation wherever possible in both home and foreign work. Let all of God's people pray for it. Let the conversion of the world be kept in mind, for it is in this direction that our hope of union lies. Let the gospel of Christ be preached in all its simplicity and power, as the salvation of man. If to save the world is the mission of the church, everything else should be subordinate. I know not what great reforms the church may accomplish in the years to come, but I do believe that the greatest victory of God's people will be their union in Christ. If the most striking event in the last century was the widespread influence of Christianity, we believe the most striking event of the present century will be the union of God's people. A united Christianity means the world for Christ.

III. THE PERSONAL ELEMENT IN THE EVANGELIZATION OF THE WORLD.

I do not decry organization. It is both necessary and expedient. There is a marked tendency toward organization and co-operation. Christ organized a company of twelve apostles to carry on his work. The church is a complete organization with its members, officers and order of worship. Paul exhorted the brethren to do everything decently and in order. Organization, therefore, is needed to develop the talents, control and direct the labors of the church.. But, in evangelizing the world, there would be utter failure if we depended upon organization. The need of personal responsibility and activity is most marked.

JAMES SMALL.

1. Observe, then, as regards the personal element, *Personal Consecration.* The Christian must get his heart right with God. Judgment must begin at the house of God. The church must cleanse itself. The members must don the white robes of righteousness. There must be the assurance of personal salvation in order to win souls. Nothing convicts like conviction. Faith produces faith. To pull a drowning man out of the water, one must have a sure footing. Jesus said to Peter, "When thou art converted, strengthen thy brethren." The one who would bring others to Christ must turn away from sin and selfishness and yield the whole heart to Christ. Without this fire in the individual heart, there will be no kindling of the fires of evangelism, either in the pulpit or in the pew.

2. *Personal Prayer.* Prayer is needed to turn people to righteousness. The word of God teaches the efficacy of prayer. Christ taught us to pray to the Lord to send laborers into the whitening harvest. "Whatsoever ye ask in my name ye will receive." "Whatsoever ye ask

believing ye shall receive." "The effectual fervent prayer of a righteous man availeth much." God promises to hear before we call upon him.

Every Christian should go to God in prayer for the salvation of souls, for the laborers in the field at home and abroad and for success to attend his own efforts in winning men to Christ.

III. PERSONAL SERVICE IN EVANGELIZING.

I do not decry the special evangelistic meetings, for they bring many blessings. They revive the church, quicken into activity her dormant powers, and awaken her to her divinely appointed mission. The gospel meeting is needed to attract those not reached by the regularly conducted work in the church, to gather into the kingdom those that are near and to strengthen the church by the addition of new recruits.

But it would be a great calamity if all evangelizing was confined to the special campaign. I freely admit that the church began with a revival, that it has been blessed with revivals and will ever need the power of special meetings to produce great and deep convictions; yet I am as fully persuaded that personal service in saving souls must be more and more taught and practiced.

The great work of the church of today is to enlist every member in the heavenly appointed work of winning souls to Christ. Christ's commands require personal effort. His example requires it. He associated with publicans and sinners, and by that association transformed them. There are nineteen private interviews in the New Testament between Christ and individuals. Christ's salvation is personal. He tasted death for every man. Christ loved *me* and gave himself for *me*. He has given to every one his work. He has assigned a mission for the man of one talent. He has declared that every one of us shall give an account of himself to God.

In conclusion, considering the past history, the present activity and the encouraging outlook of the Disciples of Christ, it seems to me it is incumbent upon us, more than any other religious body, to take the foremost place in the conversion of the world. We have the plea, we have the enterprise, we have the evangelistic spirit, we have the resources, we have the numbers, we have the young men and women of talent. What a grand opportunity and awful responsibility! The hour has come when the church must awake to the necessity of preaching the glorious gospel of Christ, uniting all our forces and enlisting every individual in this conquest for the Lord.

Hymn: "Where He Leads Me, I Will Follow."

A motion was made and carried that we have a nominating committee, and a committee on recommendations to work in conjunction with the American Christian Missionary Society.

A motion was made and carried that a committee be appointed among the singing evangelists to confer with the different program committees for our next Convention concerning music.

The Chairman introduced Herbert Yeuell.

Our Modern Evangelistic Problems

Herbert Yeuell, Washington, D. C.

Carnegie Hall, Tuesday Morning, October 19.

We are hearing to-day much about problems, one of the greatest of which is the evangelistic problem. There are those who protest against modern evangelism on the ground that it is not in accordance with the times. But evangelism is in the air. It is no longer in ill-repute.

Until comparatively recent times, the evangelist was illiterate; to-day he is more often a D. D. or an LL. D. He used to be poorly paid; to-day he is generally far better paid than the average pastor. Once he was more often a freak, wore his hair long, or in some other way distinguished himself with eccentricity; to-day he may be as sane as a Wilbur Chapman or a Dr. Torrey or a W. J.

Dawson. In other days he was a ranter; but to-day he may succeed and be perfectly calm and didactic. Evangelism has become popular; if it is made big enough, the newspapers exploit it. It is expected to be successful. This very popularity and familiarity threaten the undoing of evangelism.

The evangelistic problems of to-day are totally different from those of even ten years ago. The early Moody type of inspirational evangelism is impossible to-day in the average well-organized church. The revival is calculated with the nicety of a game of chess, and it is fast coming to pass that the best manipulator is considered the best evangelist. In olden days, churches were satisfied if there had been great spiritual uplift, even though there had been no great ingathering; but to-day only immediate "results" count. Pastors have a record to make, records to beat, or are going to leave, and the climax of a great revival is necessary to a complete report of the pastorate. So they want a man whose commendation is, that he can work up things quickly and get committals, whatever that may mean.

The reaction from this somewhat deplorable condition will close the evangelistic doors of every church in America within ten years, unless better evangelistic ideals come into vogue. No other country would permit such folly as many of the features of modern evangelism. One reason for the chasteness of Gypsy Smith's vocabulary is, that one word of slang before any English audience would disqualify him as a preacher of the gospel of Jesus. You may call it conservatism, but if there were similar demands made by the American public, our evangelism would be free from the nauseating Billingsgate which seems to be the stock in trade of so many popular evangelists. There is necessarily a reaction from every form of abnormal evangelism. While the great Methodist Church is the offspring of the great Wesleyan revival, the hysterical excesses of those revival days nearly plunged this country into atheism.

In the second place, *our* problem in particular is seven-fold:

First: In common with others, we have the problem of the amusement-loving age. The public will not tolerate dullness, and the church is at its wit's end to know how to entertain its members. The young people go where they are given a "good time." The idea of worship does not seem to enter their heads. The average pastor is almost distracted with this problem, and he needs the wise evangelist to meet it. In great union meetings it can be met temporarily, but in individual meetings it is a delicate proposition. The union evangelist is expected to discuss the question of amusements in a somewhat bizarre way, but the evangelist conducting a meeting under the auspices of one church will find that he has discovered the North Pole, if he attempts it.

Second: There is also the problem of the money-craze age. Revivals are lean during fat times. During times of prosperity the revival breaks out in the Sunday-school, and takes in many of the brothers-in-law, all of which is good; but it is not until times of adversity that the real sinners of the outside cry out, "What must I do to be saved?" Financial prosperity generally destroys religious conviction. There may be building of churches, and much going to church, for it is purely a social enterprise; but during times of prosperity money, and not the preacher or Christ, is king. The preacher may be sent by his moneyed members to a great convention, but he is not master of his church.

HERBERT YEUELL.

Third: There is the problem of the materialistic age, with its counter extremes of mysticism and occultism. This form of unbelief is super-refined. We no longer have to meet a coarse Spiritualism, or the despotism of Dowieism, but we have the problem of an exceedingly delicate subjectivism. Materialism and occultism generally go hand in hand. There is the class that believes in nothing which can not be demonstrated to the senses, and there is the class which repudiates every demonstration to the senses. And more and more do we find these two extremes forming the majority of almost any assembly.

Fourth: We have the problem of the relegation of the Bible to a mere book of history and tradition. It is no longer taught in the schools, and the average young people rarely see a Bible, except on the pulpit. It is, therefore, in the popular mind, no longer a book of authority.

Fifth: We have the problem of religio-scientific teaching. This is found the more often in universities, and seems to delight itself in showing strong antagonism to what it calls the orthodox pulpit. It has filled many of our churches with a doctrinally disgruntled ministry. A defiant challenge is thrown out to the foundations of the faith. Some of these scholars deny a personal God. They believe in the existence of a vague Deity. They account for all spiritual manifestations on grounds of psychology. With them there is no Holy Spirit; it, or *He*, is merely an emanation, whatever that may be. The idea of a prayer-hearing God is repudiated, a prayer-answering God is an absurdity, and prayer itself useful only because of its pious reflex influence.

Sixth: Another problem is that of the impudently contemptuous attitude of certain of the secular press toward anything that bears the name of orthodoxy. To be popular with this class, one must be practically an atheist, parading as a priest. The orthodox preacher is too commonplace to be noticed. It delights in quoting the so-called scholars in repudiating all the great doctrines of the Bible.

Seventh: Our greatest problem, however, as a people, is the union meeting. There are vast union meetings that are only union in name. They are rather huge disintegrating machines, breaking down all loyalty to churches; and while their influence, for the time being, is seen in every possible moral reform and a general arousement of religious feeling, yet the conclusions of the average union evangelist are so vague, and his efforts to appear broad and unsectarian so evident, that the permanent results of great union meetings are seen in the destruction of doctrinal conviction. It is well that creeds and human formulas should be destroyed, but most of these union evangelists are men of creeds and human formulas, and strongly believe in the tenets of their churches. Still, their preaching is of such a character that people generally get the idea that one church is about as good as another, and that all doctrines, whether credal or Biblical, are unnecessary to salvation, and that if they only "believe" and lead "a good life," God requires no more of them. They make poor church-members if they ever join a church. Statistics show that, in the majority of cases, they take these evangelists at their word. The fact that our own people unite in these great efforts makes it necessary for them to drop their plea for the time being, and in their effort to show their Christian union spirit, they will go often to the extent of sacrificing the doctrines associated with their plea, and when they return to their own work again they have lost the sense of the distinctiveness of the plea of the Disciples of Christ. The result is, that when one of our own evangelists comes to conduct a series of meetings, he is entertained with a recital of the eccentricities and the abnormalities of the great sweeping revival, and is advised to conduct his meetings on the same plan.

How meet the problem?

First, by magnifying the dignity of our plea. We are a distinctive people. We are not a sect. We are often sectarian, but our great movement is not therefore a sectarian one. We are not a disappearing brotherhood, and never can be as long as the world is yet to be saved. Whatever may be the psychology of the times, the consensus of scholarship, our position among the sects in Christendom, as long as there is a church bearing a sectarian name, violating the ordinances of baptism and the Lord's Supper, our people will have a mission.

Second, by conducting our meetings without regard to the customs of others. Our meetings must comport with our plea. In our studies of evangelism, we are often far more concerned as to how Gypsy Smith does, or Billy Sunday fulminates, than as to the manner of the apostle Paul's preaching and the simple methods of the apostles generally. There are meetings being held among us that are weak, miniature imitations of union meetings, with the result that in six months hardly 10 per cent. of the converts can be found.

There is a something about our plea which induces people to walk out in acceptance of it, without the pulling and hauling and general chicanery of a union revival. When our evangelists quit emulating Billy Sunday and Chapman and Torrey and Gypsy Smith, and conduct their own revivals in their own way, they may not count quite so many cards, but they will count more actual conversions, and in six months after the revival the majority of the converts will still be found.

Third, by magnifying preaching. The craze for organization in the regular church life brings about a similar craze in revival meetings. Meetings are organized in such a way that certain results are absolutely guaranteed. There must of course be considerable organization where large bodies of people are to be handled, but, in many evangelistic organizations, every worker in the meeting, except the evangelist, is a part of a cunningly devised machine. All individuality is lost. There is an admixture of hustling and meetings and stunts and frantic exhortations and music, all calculated almost to the second, and a hot-house forcing process becomes the vogue. The idea of producing "conviction" is magnified, and every possible means is used to bring about a state of emotion, which passes for conviction, and few evangelists prepare their sermons with a view to convincing the intellect. Indeed, there is a general feeling that intellectual preaching should be discounted. We are developing a type of evangelist that is a travesty on the preacher, and even pastors are beguiled by a mongrel type of preaching into neglecting the proper preparation of their sermons on the grounds that it is not worth while to do anything better.

The magnifying of preaching will not make less of personal work, but it will give personal work a different tone; it will dignify it. There is a pettiness about much of the personal work done at revivals. A lot of people are held in reserve, and, at a given moment, are hurled with tremendous force into an unduly excited throng, and when they come back they bring with them persons who are neither in a really penitent state nor under real conviction. It is obvious that when the meeting is done, if there has been nothing but this personal touch, that the regular services of the churches will not find these people in attendance. The modern hysteria on the subject of personal work is doing more to belittle preaching and preachers than any other influence. The preacher is nothing. A certain type of personal worker is everything. Stars in the eternal crown are counted on earth in proportion to the number of people dragged out to a front seat, but in the majority of cases I fear there will not only be no stars, but no crown.

UNA DELL BERRY.

By magnifying preaching I do not mean that the preaching must take on the tone of mere doctrinal discussion. But the thing that is most magnified is the thing that people respond to quickest. In meetings where I have magnified organization, people responded to that. Where I have magnified conscience to the sacrifice of intellectual teaching, people have responded to a death-bed story. Where I have magnified personal work, they have almost invariably waited for some one to lead them to the front. Wherever I have magnified the gospel of Christ, including the simple steps of entrance into the kingdom, people have responded without organization, without spurious personal work; and I am satisfied from my own experiences, my largest meetings being of that character, that it is not necessary to burden our revivals with a lot of methods more appropriate to the ward politician or the faker.

W. R. Warren, Centennial secretary, was called for, but declined to speak, except to make an announcement. Wallace Tharp proposed a testimonial tour of Bible lands. Against Mr. Warren's earnest protest, a large number of subscriptions were made for that purpose.

Afternoon Session, Carnegie Music Hall, Tuesday, October 19.

Song by Mrs. Princess C. Long.

Prayer by W. H. Book.

Mr. Wilhite, leading devotional exercises: I would just like this afternoon to hear the word of God as it falls from the lips of many disciples in passages dear to our hearts.

Scriptures recited.

The chairman asked the Australian and New Zealand delegates to come to the platform.

Prayer by A. C. Rankine.

The chairman introduced Allen Wilson.

The Mind of the Master; or, How to Save the Converts

Allen Wilson, Indianapolis, Ind.

Carnegie Music Hall, Tuesday Afternoon, October 19.

How to save the converts is as much of a problem as how to get them. They are easier to get than to save.

An Oregon Indian was hearing a phonograph for the first time. He watched the machine carefully, listening intently. When the song was ended, he said, "Ugh! canned white man." You can can the singer's song, but you can't can the singer.

Making a Christian is like washing a boy's face: it won't stay washed unless he is careful. But a dirty face half an hour later is no proof that it was never washed.

That converts fall is not proof conclusive that they were never converted—that they "came in through excitement."

ALLEN WILSON.

There is some good in every one. No man ever becomes so hardened, no woman so vile, that all good is blotted out. When sin is arraigned before them in all its hideousness, and they see the wreck of manhood and womanhood, and are made to realize that it is their own picture they see; when the Christ-life is presented and they see what God wants them to be, and realize that it was possible for them to have been like that, the good that is in them revolts, and, as naturally as the dormant seed lying in the earth responds to the wooing warmth and moisture of the springtime, the good in them responds to the wooing, quickening love of Christ, and on the impulse to do better, they confess Christ; and he is authority for believing that the angels rejoice.

They are very weak—weaker than one whose raging fever has just been broken. All they have back of them is the *new-born impulse and an infant faith.* Temptations come thicker and heavier than ever. If they fall, are we to say, "It was all excitement. They were not converted at all"?

If one-half the additions in a meeting fall, are we to discredit the evangelist? On the road to Gethsemane, Jesus said, "All of you shall be offended in me this night." Peter replied, "Although all shall be offended, yet will not I. With thee I am ready to go both to prison and death." Did he mean it? All the disciples said the same thing. Were they merely carried away by the excitement of the moment? Was the fall due to the trashy preaching of Jesus, or the clap-trap methods of his work? Before daylight they were scattered and hiding like cowards. And they had been with Jesus three years. Before daylight Peter had denied Jesus three times. He lied and swore to make his hearers believe his lie. But that neither proves that Peter left his boats and nets and his home to follow Jesus through excitement, nor that Jesus' teaching and methods are unworthy. In the hour of discouragement, dejection and weakness, doubt, the most deadly of temptations, assailed him and under pressure he denied Jesus, and, this done, the familiar oaths of his fishing days sprang to his lips and we have the sad spectacle—a fallen disciple.

His after life proves his heart purpose. Peter might have stayed down. He might have gone back to his old ways. I am willing to give the lost convert the benefit of the doubt; to say that his confession of Jesus was the result of an honest purpose to reform; that his subsequent fall was due to great temptation which overtook him in his weakness, and not due to the evangelist.

The problem is, How shall these new converts receive the help they need? How shall they be given the strength to "fight the good fight"?

If, in the press of labor in the meetings, the evangelist is unable to complete his work, can not the pastor take it up where he leaves off and round it out?

To change the whole course of life, the modes of thought, the desires, the ideals and the manner of life—to round out and make strong for battle the man weakened by sin or atrophied by negligence—is a prodigious task for four weeks. The evangelist's work must necessarily be one of breaking up old habits, old lines of thought, old associations and starting the new convert in a new way. And this must be his work every night. All his work should be toward the formation of Christian character, but because he must be continually dealing with new individuals, endeavoring to get them started right, and because his time with the new converts is so short, he can not finish the work of establishing Christian character.

It is quite possible to fix the thought of the necessity of such a change of thought and life, and so to put the law of suggestion to work, and the evangelist should keep this before him continually, never sacrificing it to the mere counting of noses. But here is his temptation. The evangelist who can not get numbers is not wanted. He is soon out of a job, and is recommended as "no good." Because of this, many evangelists resort to all kinds of clap-trap to catch numbers. Against such, pastors and periodicals rage and fume. But with persistent inconsistency they continue to use these men and their methods.

Is there not a line of teaching which may be followed by both evangelist and pastor which will blend their work, and reach and hold the greatest numbers?

"As a man thinketh in his heart, so is he." God thinks for all creatures but man.

Instinct guides animal life, and the laws of nature vegetable life. The sun continues to shine, water seeks its level and the planets whirl on in their orbits because the Eternal thought for them and fixed unalterably the laws to govern them.

Created in the image of the living God, man, and man alone, is left to think his way through life. His thought determines his character, disposition and action. The amount of thinking and the kind of thought determines his place in society.

Because the Hottentot has not thought a home out of the forest trees, the clay bank or the stone quarry, he lives in a grass hut. Because he has not thought a system of currency out of the gold and silver in the pockets of his mountains, his money is ivory and brass rods. Because he has not thought a system of medicine out of the plants and herbs around him, he depends on the incantations of the medicine-man to drive away the devil of disease.

Wrong thought leads astray, degrades, ruins. Wrong thought carves a god out of stone, wood or ivory, or moulds one of clay, iron, brass or gold. Wrong thought falls in fear before it, or sacrifices a human being to appease its wrath. Wrong thought sets man against man in selfish conflict.

Right thought leads upward, elevates, saves. Right thought sees God in stones and trees and laughing waters. Right thought reads in the star-sown heavens, the bread-burdened earth and the health-laden air the story of a loving Father.

God has given us an aid to our thought and a guide to our lives. That aid is a model and a teacher of divine things. In him God has expressed his will concerning us. As he is, so would God have us be. With pattern and precept from heaven, and the Godlike faculty of intelligence, we can achieve what God wills. "Let this mind be in you which was also in Christ Jesus," and it is done. "Be ye transformed by the renewing of your minds." The principles which made Jesus sinless can keep us from being very sinful.

What is the mind of Christ? May we analyze the mind of the Master, that we may mould a life like his?

One chief characteristic in the mind of Christ was his humility. There are three steps in the humility of Jesus. First, he became a man. The next step in the humiliation was servitude. "He emptied himself, taking the form of a servant." Jesus built a world, but owned not a shack. He lived on charity during his ministry. They took his life as they might that of the meanest slave. He had not the protection of any law or court. Not one stood forth to defend him. Deeper yet his humiliation goes. "He humbled himself, becoming obedient unto death, even the death of the cross." We hate the hangman's rope, the electrocutioner's chair, but it is the death for criminal citizens. The cross was for slaves. It was a painful, shameful, cruel, cursed death, but it was the last measure of Christ's humiliation.

W. E. M. HACKLEMAN.

Another characteristic of the mind of Christ was its purity. In all his teaching there is not a suggestion of impurity. His accusers brought no such charge. In purity, he alone is absolute perfection.

Crime is the result of a state of mind. High thoughts breed high actions, noble deeds. A pure mind is an antidote to evil. The Master has said, "Blessed are the pure in heart, for they shall see God."

Another characteristic of the mind of the Master was absolute trust in God. His trust in God was implicit. He never faltered in any undertaking, knowing that back of him was the eternal God.

A young man died in Bethany. He was one of Jesus' best friends. The family sent for Jesus, but he did not arrive until four days after the death. With the sisters he went out to the tomb. With the tears rolling down his face, Jesus said, "Take ye away the stone." Wonder was on every face, doubt in every heart, as they obeyed. Hopeless Martha remonstrated. Jesus replied, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?" Turning his face to heaven, Jesus said, "Father, I thank thee that thou hast heard me." "*Thou hast heard me.*" No doubt in that prayer, but perfect trust. "*Thou hast heard me.*" He had been praying. He had asked his Father for the life of his young friend. He expected it. "I thank thee that thou hast heard me, and I know that thou hearest me always." A great crowd of scoffers waits to sneer at him if he fails. "Lazarus, come forth!" The voice of love vibrated in the ears of the dead, and, "bound hand and foot with graveclothes," he obeyed.

Not many prayers are answered, but the fault is man's. They are prayers of unbelief—from the teeth out, and never go higher than our heads. God answer a prayer that is not borne up on the wings of faith! A prayer shackled with doubt!

We do not trust God very much. We trust our own contrivances, and think we are trusting God. A horse ran away with an old lady. Her little granddaughter afterwards asked, "Grandma, how did you feel when the horse was running away?" "Why, darling," was the reply, "I just trusted God till the harness broke, then I gave up all for lost." That is not trusting God. Either she did not trust God or her God was her harness.

Oh, that men might trust God! That they might cry with Job in his affliction, "Though he slay me, yet will I trust him." When our strength is spent, our last feeble effort made; when the way is obscure and the light gone; when burdens are heavy and sorrows sore; when friends forsake and foes beset; then, just to put a trembling hand in his and know that "He doeth all things well," and all will be right—that is trust in God. When, like Abraham, we can build an altar and bind our hearts' dearest on it at the command of God, then we trust him.

Another characteristic of the mind of Christ is love. A lawyer asked, "Teacher, which is the great commandment of the law?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . A second like unto it is this, Thou shalt love thy neighbor as thyself."

Love is the greatest power in the world. Steam and electricity may drag our heavy loads, dynamite rend the rock from its bed, the earthquake shatter a city, the storm devastate a country, levers lift and hammers crush, but no power is equal to love. Force may strengthen powers of evil; love will overthrow them. Love can block the way of the war-god. Love conquers passion, subdues anger. Love advances where bravery retreats, and stands fast where courage falters. "The pen is mightier than the sword," but love is mightier than might. Love alleviates sorrow and stays the hand of the persecutor. It throttles suspicion and slays deceit. It is the seal of Christian character, and "the bond of perfection." "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not with unrighteousness, but rejoiceth with truth; beareth all things, believeth all things, endureth all things. Love never faileth."

Every act of Jesus' life was one of love. Time is filled with materials out of which we may build Christian character. Love is the tool with which we shape it.

Only with the love of Christ in our hearts can we carve out the Christian life.

Another trait in the mind of Christ is his submission to the will of God. After walking all forenoon, Jesus sat down at the well of Samaria. His followers went to a near-by village to buy bread. When they returned they found him talking with a woman. She had come for water. Jesus was telling her of the water of life. The disciples marveled that he talked with her. Custom forbade any teacher to talk to a woman. When she went to the city to tell others that she had found the Christ, the apostles urged him to eat. But he said, "I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work."

To his disciples he said, "I must work the works of him that sent me while it is day; the night cometh when no man can work."

In his prayer before leaving the supper room for Gethsemane, he said, "I glorified thee on earth, having accomplished the work which thou hast given me to do."

Under the burden of a world's sin in Gethsemane, with his blood oozing from every pore, he prayed, "My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt."

Hanging on the cross, as his eyes closed on his completed task, he cried, "It is finished."

Never faltering, he toiled on. Only let him know the will of God and it was his joy to do it. Doing our own will is neither serving God nor being Christlike. Not what we like best, not what is easiest, not what may seem best to us, but what God wills—that is Christlike.

J. V. COOMBS.

A conversion is a wonderful victory. To win and save one is better than to win a battle, acquire a fortune, build an empire, conquer a continent, or discover a hemisphere. One workman does not do it all. The directing mind of the evangelist, working in harmony with pastor and people, must generate in the minds of the unsaved the determination to give up sin and follow Jesus, and lead them to action. They are now saved from past sin. But that is only the beginning. The directing mind of the pastor, backed and aided by faithful Christians, must now save them for Jesus, save them to a Christlike life.

So each to his work, all in harmony, and "having the mind of Christ," souls must and may be won and saved.

Solo by Frank C. Huston.

W. J. Lockhart was introduced.

Our Attitude Toward Union Evangelism

Wm. J. Lockhart, Des Moines, Ia.

Carnegie Hall, Tuesday Afternoon, October 19.

If there be such a thing as a convention having a soul, then surely the soul of Thomas Campbell lives again in this great gathering. The lasting influence of this Convention will be the subjective influence upon our own lives as we have been asking with real concern, "How far have we advanced in the attainment of our original ideals, and are we keeping faith with the purpose of the fathers?"

Reforms do not keep pace with the reformers; the followers of a great reformer lose the vision of the leader, and crystalize into a party, using the leader's principles as a party cry. On the face of it, our first one hundred years of history might indicate that this movement is going the way of all previous reforms. The fathers never dreamed of such a gathering as this, nor did they expect that the defence of their principles would start a movement as distinct and separate in its life and work as any one of the then present denominations.

W. J. LOCKHART.

But a generation does not pass by until the advocates of the new order have been excommunicated, and are engaged in deadly debate with the sects. War is declared, and the clash of theological battle is heard on all sides. And after a century of strenuous fighting, out into modern life moves a mighty religious body, a million and a quarter strong, fully equipped and organized for any and all kinds of religious work. The fighting has now largely ceased; growth in numbers and prestige has come. Organized missionary and philanthropic work has won the respect of all religious bodies. Recognition as a world-force is freely extended. But who are we, and what are we here for?

From the viewpoint of the denominational world, here comes a great sister church; and to the world at large, we are a denomination among denominations. Deny it as we will, the impression remains. That there has been much of the party spirit characterizing our movement, even we ourselves can not deny. But when God has had a great truth for the world, and the world was not ready to receive it, has he not always preserved it in like manner?

God has called us into the world, and given us one hundred years of training for a great and divinely ordained work. The world was not ready to receive the "Declaration and Address" when it was given. But, thank God, it is ready now. What a transformation in a hundred years! Then the plea for a closer unity was ignored, and its advocates branded as heretics; then denominational fellowship and co-operation were unknown. To-day the same bodies which forced our fathers from their membership are preaching and urging the need of a closer unity. The great-visioned men in every one of these orders are leaders in all union and co-operative work. The door of opportunity is open to us. God is calling. The time for which we have been waiting and training is at hand. I hear the voice of our God saying, "Move forward."

The Y. M. C. A. and Christian Endeavor are but forerunners of the fast-increasing movement of the union of churches in evangelism. The denominations are discovering that alone and by themselves they can not bring the unsaved to Christ; and in every city and town and hamlet there is a growing demand for local union in the evangelism of the lost. Here is the natural place for union. Union will never come upon the theological battleground; but it will come, as it is fast coming, in a common passion to bring the lost to Christ.

I believe the hour has come when we

should take our rightful place as leaders in all union and co-operative work, and not merely give a sort of silent approval to such work. I believe in union evangelism, because it is in part an answer to our Lord's prayer. I believe in it, because it is the logical outcome of all the convictions that have shaped and moulded my ministry as a Disciple of Christ. I believe in it because I love those who love Christ and crave their assistance in the salvation of men and the overthrow of sin. I believe the people who stand pre-eminently for Christian union can not be true to the principles they have urged for one hundred years, and fail to take their place as leaders in this particular phase of Christian co-operation.

Whenever a true evangelist of our Lord goes into a community, he has a right to expect and demand the sympathy and co-operation of all those who are loyal to Christ and stand opposed to sin. But what does the average evangelist of the Disciples of Christ get? He gets the sympathy and support of one church and the cold indifference or open opposition of all the rest.

"Why," it has been asked, "have not our evangelists been chosen to lead in union evangelistic campaigns?" Has it not been because we have been so slow in asserting our leadership?

I believe our right of existence depends upon our ability to foster and promote Christian unity. Can this be done by remaining constantly in the field as a competitor for members and social standing with the denominations? Our mission is so far beyond that of a mere denomination, that our growth in membership and organic strength must become a secondary consideration. We are a voice crying in the wilderness of denominationalism for a closer unity in Christ. But that voice must find concrete expression. The open door to us at the present time is union evangelism. In no other way can we so conclusively prove that our plea is more than a denominational tenet than by fostering and promoting a union of all Christians in the work of soul-saving. There are hundreds of pastors here to-day whose churches are the dominating religious influence in their communities. Who, better than these, could organize a union campaign of soul-winning? And who, better than an evangelist of the New Testament, is fitted to lead in such a union campaign? Our message, when devoid of the bitterness of party spirit, is the message of Christendom to-day. Our methods are pre-eminently fitted for union work and our zeal for evangelism is the one factor needed to be introduced into union evangelism to make it a compelling force. And what an opportunity for preaching Christian union! A sermon and a demonstration, such as one of our own great preachers only could give in such a meeting, would be worth more to the cause of Christian union than a thousand sermons preached in our own churches to our own people.

JAMES E. HAWES.

The spirit of this Convention has profoundly stirred me. I have never been so proud of being a Disciple of Christ. I am glad the blood of the fathers flows in my veins, and that my name has been linked with this movement from the beginning. I was born free, and the thing that inspires me to-day is that I see that the danger of our movement crystalizing into a denomination has forever passed. The currents of our thinking lead far from this. What a plea we have! What a time for presenting it! We need men to-day with the charity of a Stone and the breadth of Thomas Campbell to interpret our plea to divided Christendom, and not men who shall secretly glory in the number of "sectarians they have saved."

Brethren, the battle is on. Fierce charges against the common enemy are being made. Men with as great faith as we, with as completely surrendered lives, are dying for our Lord. Great Christian bodies are pouring out their life and their treasures to advance the kingdom of our God. And the battle goes hard because of the lack of unity of purpose; and shall we fight alone, or train our guns on those who unselfishly, though in some things misguided, are giving their lives for our common Lord? or shall we not, with a faith as large and a vision as broad and a heroism as superb as that of our fathers, spring into the midst of the fight with the battle-cry of "Christ our all and in all," and take our rightful place as leaders in this world-wide crusade against sin? God will not hold us guiltless if in this crucial hour we do not prove our plea is something more than a shibboleth or a party cry. During these wonderful Centennial days my soul has been quickened, my vision has been cleared, and, as I have looked toward the future, I have seen the people I love excelling all others in charity, surpassing all in brotherliness, leading all in fraternity, and by conduct so magnanimous as to compel the admiration of all Christendom. I have seen them practicing their plea for Christian union and taking their God-ordained place as harmonizers of the divided church, as leaders in the world's conquest.

The Chairman: There is one word to me in this great Convention that is going to stand out. I have been delighted that every speaker, no matter what his theme has been, has upheld one great, all-consuming word—Christ. [Applause.] Christ! [Applause.] Some one came to me the other night and said, "What has impressed you most?" I don't know what has impressed you, but I know what has impressed me has been the loyalty of this great brotherhood to the one Christ. [Applause.] Above all else we do, let us still say to the world, "We will go with you when you will go where Christ wants us to go." [Applause.] I am thankful for the spirit of the addresses.

J. V. Coombs was called to the chair, and presented many evangelists.

Song: "The Way of the Cross Leads Home."

Mr. Coombs: I am going to call on Brother Martin.

Mr. Martin: I have been thrilled throughout these days in listening to the great messages, and especially to feel that undercurrent, all the way through, of deep desire to see God's people at last in one great solid phalanx. I think more and more that the great message that God has imposed upon us is to be faithful any time to hear his voice and to declare his great message to the world, and leave some things for God to bring about in his own way.

Mrs. Thompson: I bring you greetings from Wapello, Ia., and the message is this: We who are many are one body in Christ.

Mr. Violett: My business is to preach the gospel. I preach the Word always in love.

Mr. Coombs: Miss Cheney, singing evangelist; Miss Dunwiddie also, who sang for you last night.

Mr. W. H. Book: I am a friend to every pure-hearted, clean-handed, consecrated man or woman, whether pastor, evangelist or private worker in the church of the living God. I like this work, because I believe in evangelizing. I believe that the way of an evangelist is to preach out of the Book. It may not be all right, but listen: When I stand in the presence of God at the last day, if I have been true to the Book, and God gave me the wrong book, he is not going to hold me responsible. [Applause.]

Mr. Cooksey: I certainly feel very humble this afternoon before this great audience in this army of evangelists and singers. We younger men certainly ought to feel humble as we look into the faces of those who are preparing the way for this great communion. I am only glad to add my word and promise to try to maintain the sacred trust that they have given us in lives which show forth to the honor of the Master in service for him.

Mr. Coombs: I want Brother Legg to arise so that we can see him. Here is a man that has held 245 meetings in one State and never held a meeting out of the State until he started for here.

Mr. S. T. Martin: I come from California, and it has been my delight all my life to preach the gospel of Jesus Christ, most of the time as a regular minister, but for several years as an evangelist.

Mr. Nicholson: What we are needing is more evangelistic pastors in county-seat towns and other influential towns, who will be ready to go out into the bare places, riding long distances to preach the gospel.

Mr. Coombs: I want to introduce Miss Lucile Mae Park and her sister Pearl.

Miss Park: Just a love tribute to all of those who have made possible this Convention, and as we go from here we are determined by the help of almighty God, the strength of Jesus Christ our Saviour, and the power and the influence of the Holy Spirit, to spread the gospel of Jesus Christ until the whole wide world shall be brought to the feet of our Master.

At this juncture of the proceedings all the evangelist who were present on the platform were introduced to the Convention.

Mr. S. M. Martin presented the following: "Resolved, That we hereby put ourselves on record as disapproving the sentiments expressed by Col. Samuel Harden Church in his address to this Convention, and we further protest against its publication along with the other addresses of this Centennial Convention unless this protest is printed with it as the positive sense of this meeting."

Resolution carried.

Mr. Kendall: The committee recommends that a committee be appointed to secure the names of all singers and singing evangelists and prospective ones and the names of songs good for great conventions like this to be placed in the hands of the program committees of the several boards in time for them to consider them when they are making up the great plans for the Topeka Convention. It was suggested in the committee that we ought to have a great chorus in Topeka, and that chorus might be made out of a number of choruses from Indiana, Illinois, Ohio, Missouri, Kansas, Oklahoma, Tennessee, Texas, and so on. [Report adopted.]

Hymn, led by Mr. Hackleman.

Prayer by C. S. Medbury.

Session adjourned.

Closing Session

Charles Reign Scoville Presiding

Fourth Avenue Baptist Church, Tuesday Night, October 19.

The chairman announced that there would be an overflow meeting in the vestry, presided over by W. J. Wright.

The "Glory Song."

Invocation by E. E. Violett.

Hymn, "The Way of the Cross Leads Home."

Scripture reading and prayer by the chairman.

Hymn No. 10.

The chairman announced that the two meetings would be the same, the two speakers alternating, and so delivering the same addresses in both rooms. Mr. M. E. Trotter would speak first in the auditorium and Mr. J. Campbell White in the vestry.

Hymn No. 38.

Mr. Scoville: I feel that we should know just a word about the man who is to come before us. As a climax to this great Centennial Convention, and especially this great evangelistic day, we have just tried to hold up two great things to-day—Christ and world-wide evangelism. To-night we have a man who has gone down into the depths. He can tell it ten thousand times better than any other man. Mel Trotter has gone out of that great city where he himself was reached by the power of the gospel of Jesus Christ, over to a city in Michigan (Grand Rapids) and purchased one of the worst dives—theater and saloon, the whole thing run together, as such things usually are—for $47,500, paid for it, and is having one of the largest works going on there—a great class of men for Bible study, and marvelous Sunday services. And he has repaired that building until it has cost $100,000, and is doing it to go out and reach prodigal sons and daughters. Don't you think that man is worthy of coming before this Convention? [Applause.] I think he is the kind of man we want. It is one of the happiest moments of my life to know that Mel Trotter is here to-night to speak to us of the work God has called him to do. [Applause.] [Chautauqua salute.]

Mr. Melvin Trotter: If I want to preach, I must take a text [laughter and applause], and my brother, who is older than myself, says there is always three main points to every sermon I preach. First, I take a text; second, I leave it; third, I never get back to it. I would like to read the story, a very few verses, of the man of the Gadarenes. Jesus went over to the other side when he was going out of the ship. He met a man with an unclean spirit.

[Reads from Mark 5: 1-8.]

Now, finish the story; you know it better than I do. The devils said to Jesus, "Don't send us away." There was about two thousand hogs feeding, and they said, "Send us into them;" and they had a good deal more sense than the man, because they all went and committed suicide. You know he got some clothes on him and fixed up, and then he wanted to go with Jesus, and Jesus said, "No, go back and tell your friends what great things the Lord has done for thee," and he published it throughout all Decapolis, and by the grace and help of God that is my business. I am going to publish it. When the Lord saved me, I made up my mind he would never hear the last of it. [Laughter.] And I am going to keep at it hard.

M. E. TROTTER.

You know there is more being done to-day to lift men in this old world than ever before. More money is being spent by Pittsburg men for libraries to better the world than all the missions in the world cost last year. Do you know, I do not know of anything that is doing very much business outside the gospel. Somehow or other they never amount to very much because no man can tame these fellows. You take a man filled with the devil, you must get the devil out of him before he'll do much business. It is mighty hard to serve God with the devil in you. Some of you know that without my telling you. Some of you have tried your very best, but it won't work. The reason I don't want whisky is because God came in and cast the old devil out, and I never have wanted it since Jesus saved me.

Thousands of men go through my hands. I am working with men right along. I never have but one message for men, one remedy for every soul, rich and poor, old and young, short and long—"the blood of Jesus Christ will cleanse from all sin." Let the devil roar. I don't care. Men are trying something new every day. I want to make this statement to begin with: there is not a drunken man in the United States that wants to be a drunkard, that wants to be drunk now, that wouldn't be sober if he could be. Another thing: there is not a prostitute in the United States that ever intended to be a prostitute; there is not a woman in the United States living in the lowest life in the houses of ill fame that would not quit if she knew how, but she doesn't know how. You can try all the remedies you please, but they don't work. You know Carnegie is building libraries, and he says, Take these hoboes into the library; they never go in. Out in Chicago, where I was converted, Jane Addams says the thing that is wanted is a good social and to change his environment. If you put a pig in a parlor, it will be a pigpen instead of a parlor. Don't forget it. I have signed temperance pledges and put on the blue ribbon when I was drunk. Ribbons are not strong enough to hold a lobster like me. It takes something bigger than that to do the business. It takes the gospel of Jesus Christ.

We have some friends in our country that came from down some place in New England, and they come along and say to the drunk man, "You are not drunk, you just think you are; there is nothing wrong with you." [Applause and laughter.] You are not drunk at all. All that is the matter with you is, that you are running for office and don't know it. Everything is all right with you. You know we have another crowd, don't have any of 'em down here; we have 'em over in Chicago University, and they say, "Just bring out the best in you. Go on down and bring out the best." The devil was in me; that was the best I had. It is hard to bring out righteousness before God puts it in. Try anything else. Just look what is being done—libraries, social settlements, new theology, Christian Science—and none of them work. What are you going to do about it? I will tell you what you can do. I discovered it on the 19th of January, 1897, after trying every possible way in the world to handle myself and could not. I was not yellow. There was a good fight left in me, even when I was saved. I even thought then that if I could get somebody to stake me for a five-cent piece I could get along. Just as long as I had a hog in my heart I had to carry swill to him. Some of you folks have a pig in your heart, and a pig has got a way of making a hog of himself, don't you forget it. Anybody knows that there is no monkeying with that pig. Just as long as he is there you will be carrying swill to him. I went to the Pacific Garden Mission, boosted in from the outside, and Jesus said, "Come out of the man, thou unclean spirit," and I have had a great time serving God ever since. I love Jesus all through, I tell you that. It's great to serve him. [Applause.]

You can't know how a man is fighting. If I could get some of you church-members, or preachers, or evangelists, to put yourselves in place of some of these poor fellows and just picture out what they suffer, and just look into their lives, and just put yourself in their places and see how they are fighting! Some of you that use tobacco, or take a little drink, quit it for two or three days. You can't; you know you can't. [Applause.] You know you can't. Take a poor cigarette fiend. I saw some of you fellows with badges on smoking cigarettes. I would quit one or the other, don't you forget it. [Great applause.] But I will tell you one thing, when you go to quit it, then you will begin to see what it means. Some of you good women, and wives and mothers; some of you mothers here that are the wife of one husband and loved and honored, listen! could you sit down for a few minutes and just picture some girl, raised by a good mother, but now down here with the fires of hell consuming her very fiber and being, with drugs and whisky and the very lowest kind and type of sin, and if she wanted to do better, there is not a soul in whom she can find help. You won't help, you have sons. "I won't help," says another; "I have daughters." Put yourself in their place. See your daughter in that crowd, and then you will beg the mission to come down and tell them about Jesus Christ. God never intended there should be any other remedy than his Son.

The church is moving out of the downtown district faster than you can talk. They do it because they haven't any chance to stay downtown. The membership doesn't stay down, so pretty soon they can't live down here any longer. The mission must do your work. You know missions have always had an odor about them that makes the church stand off and wonder if it is all right. Jerry McAulay was converted in prison, and his soul lit up when he saw the light of God. He just set the prison on fire. The Governor pardoned him. He went down to New York. When he saw the inconsistency of the Presbyterians—I am a Presbyterian; I wanted just to say that because I don't believe a word of it—I say, when he saw the inconsistency of the thing, he went and got drunk again, and he went back into sin and prison, and finally, about thirty-seven years ago, he opened the mission at 316 Water Street, under Brooklyn Bridge.

About thirty-three years ago last month, Mrs. and Colonel Clark opened the Pacific Garden Mission in Chicago. That is where I first saw Jesus. Glory be to his name. I love the old mission. There is no spot on earth quite so dear to me. The first place I go when I get in Chicago is to go to the very spot where I fell one night and found Jesus precious to my soul and saved me from sin. Bless the Lord for missions. If Jesus Christ should come to this earth, I think he would come to the missions, where the fishing is good. I noticed wherever I went I would say I was from a mission, and at once people would freeze up and begin to wonder if you was going to touch 'em for the price. I was selling goods on the road after I was converted. I began to make some money and wear pretty good clothes. I made up my mind, after much prayer, that the church of Jesus Christ was the one to carry the gospel downtown, and I have nothing to do with a mission only as it is representing the church in the downtown district. I try to get the ministers and the churches, not the church of Christ, not the Presbyterian and Methodist or Baptist church, but all of them.

I think our church buildings are in wrong, anyhow. I could build a building that would suit better than the ones you build. I would not spend ten thousand dollars for a steeple.

I made up my mind the rescue mission was God's work and it was to go downtown and do the business, and with that in view I started alone. They said I couldn't make it go. The preacher said, "I know what you are trying to do; you are trying to come in and rob me; you are trying to undermine the church." I have been ten years plugging along. It has been a hard job. I believe, by the grace of God, the churches are not afraid of me now. They were awfully scared. They said I used slang. I started downtown in a little store building in Grand Rapids. In one year we built a building. We enlarged it, and finally we bought Smith's Opera-house, and we are building that over as fast as we can get the money. We started on the first part of it and built till our money was gone. Now we have a big work for men, for working girls, women and a large Sunday-school. We have Bible classes with a membership of twenty-one hundred. That is God's work. I can't help but say this.

God forbid that I should say the least thing unkind. But I heard a man speak this morning—stand up and rake over the coals everything that is good in your own convention. He told some awful stuff. He said the meanest lot of stuff about evangelists and your work. I know pretty nearly every evangelist in the United States. If they don't know me, I know them. I don't know a grafter in the bunch, not one. [Applause.] We all agree on this. I heard you folks applaud that man when he rapped the evangelists to-day. You don't know what you are talking about.

We all agree up to one point. The mission can preach Jesus to save from sin, and the blood of Jesus Christ can cleanse from all sin. When we get a man saved by believing on the Lord Jesus Christ, we turn him over at once to the church of his choice. We make him understand that he must obey God in the ordinances of the church and he must choose that church for himself. Our work is interdenominational, not denominational nor undenominational. I can preach to Methodists as well as to the church of Christ. I want to tell you one thing: everybody that is saved believes that it takes the blood to cleanse from sin. He can be baptized after that, and he will go to the church of his choice.

I want to say one thing of your church—you are getting more of our converts than any other church in our city. [Applause.] I absolutely stop right there. "Now," you say, "you don't go very far." That is my business. That is far enough. But you say, "Why don't you lead them on into the church?" Why don't you? That's your business. [Applause.] If I get a man converted, get him dressed up and clothed in his right mind, and get him fit for publication, it is up to you to take him in as a church-member. [Applause.] After he gets into your church you should teach that immersion is the right way to be baptized, if it is; that is your business. Mine to get 'em saved; yours to baptize 'em. Jesus doesn't want any whisky. Jesus and whisky don't mix. Nor beer either. I am going to live to see the day—I am thirty-nine years old, married—now, you sit still [laughter]—I am going to live to see the day when there will not be a saloon under the stars and stripes. [Cheers and applause.] I try to lead them along the line of Bible study. We have one Bible class that averaged sixteen hundred last year; we have twenty-one hundred enrolled members. This year we will have twenty-five hundred enrolled every week studying the Bible. [Applause.] When you get men squared away on the word of God they leave all that other stuff. I wanted something to stand on when I was converted. I was away down in sin, given up all hope. The first drink I ever took, I took in a so-called Christian home. A girl gave it to me. I went on down into sin until I gave up all hope. I tried to stop. I signed pledges and broke them inside of twenty minutes. I did not do it because I wanted to. I tried to stay sober when my baby was dying. I came home and found him dead in his mother's arms. I promised with my hand on his cold head I would never take another drink, but was drunk before the funeral was over one hour. Did it just because I couldn't help it. I took one cure after another. I was given three bottles of medicine and a hypodermic syringe to take the gold cure, but I traded 'em for three drinks of whisky, and never got sober until Jesus saved me.

One night in Chicago—it was on Jan. 19, 1897—I heard them sing, "Throw Out the Lifeline." I stopped and listened, and do you know there was a man named Tom Mackey outside boosting. He is a little man with a big testimony; a little bit of a curly-headed fellow that can talk faster than I can and murder English faster than I can. He was outside hollering, "This is the Pacific Garden Mission, brightest spot in Chicago." That song or the speech, somehow, crowded me inside, and there I heard the greatest story I ever heard in my life. I went to sleep. When they sang again I woke up and heard the testimony of a man who had been drunk and Jesus saved him. He said, "Men, listen to me, God loves you." He kept pointing his finger at me. I heard Harry Monroe give the invitation. He said something like this: "Listen, fellows; God loves you, Jesus loves you, and so do I." You know, that broke my heart. I went down knocking chairs around, wanted to get on my knees and fell instead, and there I got the glimpse of Jesus I have never lost from that instant to this. Some folks may doubt their salvation. Some say they have discovered that Genesis is a myth [laughter] and some of these things, but, bless your heart, I know that Jesus saved me. I was there when it happened. He came into my life and helped me up. They started me off to a man's home. He put me in his bed. I wasn't alone. He fixed me up, gave me a bath, and helped me get down by my bedside and pray. And when I woke up I thought I was pinched. In a moment I came to myself.

The next day I went to work in a barber-shop. You can imagine the shape I was in. My shoes didn't need any soles. Anyhow, they didn't have 'em. Didn't want 'em because I didn't have 'em. But I went to work. The very next week my wife joined me in Chicago. I never knew until a few years after how she knew about it or how she got the money to come. She had bid me good-by on the Mississippi. She had said, "Somewhere God will stop you. When he does, remember I am still your wife. Send for me." The love of a good wife is next to the love of God. [Applause.] There is nobody can tell me Mrs. Trotter isn't just a little the best woman that ever lived and ever will live. Let me sing you a little song, "There is only one girl in the world for your uncle muh." I know it, and don't you forget it. That is the wife that God gave me, and I abused her for six years, and she lived in a drunken home until she lost everything. After I was saved, we set up housekeeping in one room in Chicago. We had everything in one room—front parlor, back parlor, dining-room, garage—everything in one room.

Mrs. Clark gave me a Testament. I started to read. I thought the only way was to read through the first chapter, and I got into that genealogy. Let me tell you, smarty, you can't name 'em either; I'll bet Scoville can't do it. [Laughter.] I started, and finally got over to the Sermon on the Mount. I could make it out by stumbling along. I made $4.20 the first week I worked; didn't make five dollars the first week because I was not in physical condition to make five dollars a week. I had $1,800 whisky bills, and I paid every dollar of them. I will tell you one thing, if you want to know how to do business with a soup bone, write Mrs. Melvin Trotter, Grand Rapids, Mich. She could take a five-cent soup bone and we would have it for three days. We liked it all the better because it was cheaper. We would have soup the first day, and then cold meat, and hash the next day. I tell you we got along. You know, they were the best days of all our lives. God wonderfully blessed me. The man I went to work for, said one day, "Don't you want to buy this shop?" I said, "*Me*, buy *this* shop?" He said, "Yes." I said, "What do you mean?" He said, "I really mean it. I have been thinking a good deal about it. You are a Christian man and seem to be getting on pretty well. I tell you what, I am going to sell it to you for $300 and you pay five dollars a week until it is paid for, and I will take a chattel mortgage." I said, "You have sold something." I paid for it and bought a larger one and sold that. I would go into the streets every night and tell the story, and go down to the mission and lead poor bums to Christ. God gave me a wonderful passion for the bums down and out. I would rather put my arm around an old drunken fellow and tell him that Jesus died to save him than talk to a great audience all fixed up and ready to criticise me. I have got more converts from Bumdom than anywhere else. Some of them would bring me Christmas presents. One of the boys in prison the other day sent me a little bit of a foolish paper knife made with his own hands. He said, "Trotter, that is the first honest work I have done in my life; I want to send it, as the first token of it, to you."

So, I sold out my business and I kept on telling the story. Then I went on the road and traveled up and down the country selling goods, my own goods, with my name on, and a $150,000 firm back of me. The first thing I knew I had the name and they the money. I had the experience and they had the money. One day Monroe telegraphed me, and said, "Will you go to Grand Rapids?" I said, "Certainly." He used to take me out as a horrible example. He would take me to do the stunt and then take up a collection and we would walk home. I was in business then. I got over to Grand Rapids and they were talking about a rescue mission; they would like to have a rescue mission. I went about winning souls for Jesus. I got in the Y. M. C. A. and had a marvelous work with young men.

They held meetings and got a lot of men to Christ, and one night they came to me and said, "Say, we are going to call you to superintend this mission." I had never led a mission meeting in my life. I was a year and seven months in Grand Rapids before I ever read Scripture in public; couldn't read good enough. My early education was sadly neglected. I have been through Pennsylvania University; it only took a few hours to go through. I know I didn't have very much education, but I have just gone ahead. I gave the invitation, and the first ones to come forward were three women. I had never led a woman to Christ down in Pacific Garden Mission. They said, "What will we do with these fairies?" I said, "I don't know," and just led 'em to Christ like men. Gave 'em the same Scripture (Isa. 53: 6). We never have our house too full to take some poor girl home. There are six hundred thousand living in houses of ill fame in the United States. It takes twelve thousand every thirty days to keep the ranks full. You know, if we can't be friends to them, where in the name of God will they turn for friends? Why don't the church save them? I have seen them come to Christ by the hundreds. Some of the best women I ever knew are women saved from the lowest life of sin. You say, "Once down, always down." You ought to be ashamed to say that. I know very well they were born with all these evil things in them, but they can be born again without any of them. [Applause.]

Prayer by Mr. Medbury for the work of Mr. Trotter.

Mr. Scoville: Now, brethren, we have a man of national and international reputation, J. Campbell White, who stood this year, at Montreal, before four thousand men, representing the churches of Canada, who stood together and prayed the Lord's Prayer in one voice. Does it not sound as though Christian union, for which we have been praying and for which our fathers have worked and planned, is coming? Here is a man that is enlisting business men. It is our delight and our great pleasure to introduce the one, it seems to us, who is fit for this blessed and wonderful hour. God bless you, Bro. J. Campbell White. [Applause.]

Mr. J. Campbell White: First of all, I have a very delightful duty from the closing session of the great convention now in session at Buffalo. I came away from a great Laymen's Movement Convention there to-day that is still in session, and they asked me, with a unanimous vote, to convey to this great Centennial gathering the cordial Christian greetings of that great assembly of twelve hundred men of all churches from Buffalo and the surrounding district. [Applause.] They received with great pleasure the greetings that were sent from this body to them.

That is the first of a series of seventy-five conventions to be held throughout the United States this year to try to interest the Christian men of this nation in the nation's world-responsibility, and it is along these general lines that I shall speak to you to-night.

What is America's share in the evangelization of the world? Assuming that the North Pole has actually been discovered by one or other of these men, or both of them, what is the next biggest thing that remains to be done? They are doing some wonderful things in the way of flying; every day adds new records to the flying-machines and their power. And I am glad that it is becoming easier and easier to talk with our friends at a distance. A man in Cleveland called me up yesterday in Buffalo over the long-distance telephone and told me how they are getting along in Cleveland. We open a convention there to-morrow night. We are making very wonderful strides in the way of fighting disease. We do not have any more scourges of smallpox or yellow fever. And it is wonderful that civil liberty is spreading through the world as fast as it is, that even Turkey and Persia and China and Japan are beginning to have their own parliaments and congresses and representative forms of government. That is a very great gain.

J. C. WHITE.

But no one of these things, nor all of them put together, is the greatest thing that could happen in our generation. What is the greatest thing? Undoubtedly the goal of human history is the redemption of the world. [Applause.] And all of these great steps in progress along scientific and commercial and educational lines do not solve the problem of human sin and human salvation. There is only one way by which that problem can be solved. The disciples came to our Lord and said, "What shall be the sign of thy kingdom and of the end of the world?" and he said, "This gospel of the kingdom shall be preached throughout the world for a testimony to all the nations, and then shall the end come." The one great, divine event toward which all history looks forward and upon which all the universe waits, is the evangelization of this world. And this world is only being evangelized as it is being done by human beings like you and me. Have you stopped to think about that? Our Lord, knowing that, said, "The field is the world and the good seed are the sons of the kingdom"—ourselves, and it is only as human seed is planted in all parts of the world that there is a harvest following.

Looking back over the nineteen centuries of history since our Lord gave his command, the fact is the kingdom of God has only spread in the world as somebody has gone to spread it. Isn't that so? And the other fact is equally strong that nobody has ever gone out to spread the kingdom of God in any part of the world without God fulfilling his promise to go with him and break down barriers and lead people out into the light and life and love of the Son of God. Barbarians, cannibals, savages, the lowest and worst of human beings in all the world, have had this message preached to them with this marvelous result. My friends, there is no authority in Christianity for thinking that the world may be converted apart from human witnesses. "And ye shall be my witnesses." The thing the Lord told us to do was to pray that laborers might be sent into the harvest-field. The laborers are few. Therefore, pray ye the Lord of the harvest to thrust out laborers into the harvest-field. God knows no other way of saving this world. It is his plan that it shall be saved that way.

There are two theories of the Christian church. One is that it is a fort, that its members are guards and that they must hold the fort and keep the devil from making any fresh encroachment. I am glad this is not one of the churches that has that kind of a theory. The church of Christ is an army of conquest, every member of which is a soldier of Jesus Christ, and that army can not be satisfied, if it is true to its great Commander, until to every land his message has been carried and his banner unfurled and his truth made known, and the kingdoms of this world have become the kingdom of our Lord and of his Christ.

It is a marvelous thing that during the last twenty years people have been changing their interpretation of the great commission. I remember very well when, twenty years ago, as a student in college, the Student Volunteer Movement came along with its cry, "The Evangelization of the World in This Generation." A great many people thought it was the folly of untrained and inexperienced enthusiasts. Our mission boards were rather shy of that interpretation. There were only a very few of the preachers who were ready to accept it, and it had a long time winning its way. When I went out to India to work as a layman among students in Calcutta, in 1893, I supposed that all the missionaries would be working on that theory that it is the business of the church to carry the gospel to the last man in the world and to do it now. I found very few of the missionaries who thought it was possible.

I have lived to see that changed. I lived for ten years in India. I attended the great Decennial Missionary Conference at Madras where your missionaries and those of my church and all the Protestant churches gathered, and, looking back over the work of a hundred years, they said: "There is no reason why we can not make this message intelligible to the last person among these three hundred millions of people. We believe Jesus Christ wants us to undertake that task. If the churches in the home lands will send us missionaries enough so that there will be about one among every twenty-five thousand of these people, we will undertake that task." That is the attitude of the three thousand missionaries in India. And over in China, from the recent Shanghai Conference, on their centennial anniversary, the same kind of ringing appeal comes. They say there is not any reason why the four hundred and forty millions of people living in China now may not hear this message, if we will take hold of the task seriously.

How far have we got in the whole undertaking? I think it will help us to look at that for a few moments. Last year the whole Protestant church throughout the world contributed a little less than $23,000,000. The United States and Canada gave $10,061,000 of that amount, and Great Britain gave almost as much—$9,265,000—although she has only half our population and half of our wealth, and all other countries combined gave $3,320,000. That looks like a large sum. How far did it go in occupying the world and supporting missionaries to preach the gospel among the heathen? Well, it supports thirteen thousand missionaries in as many districts, not counting, for the moment, the wives of missionaries, of whom there are about six thousand more. They are not counted here inasmuch as a family is ordinarily assigned to a district. Each family and each unmarried missionary is supposed to be able to occupy a territory of twenty-five thousand people; assigning to every family and to every unmarried missionary a parish of twenty-five thousand, we have provided for 325,000,000 of the non-Christian population of the world. The serious thing about it is, that there remain 675,000,000 of others absolutely unprovided for to-night. I do not know how that strikes you, but it is an exceedingly serious thing in the mind of Christ.

I suppose you have been listening to my friend Trotter here, whom I delight to hear tell about how men and women have been rescued from the power of sin here in this country, and we have had a fresh impression of the value of one human soul. Here are 675,000,000 of individual men and women lost, waiting for the first message of Jesus Christ. I believe that is the most serious fact on which high heaven looks down to-night. And they are hopeless and helpless in their present condition. There is not one of these non-Christian religions that has any decent conception of the character of God, that has any reliable standard of morality, that teaches its followers to pray, that has any understanding of what salvation consists in. Now, these are terrible indictments to make. I wish I could say something that sounds a good deal better, but I have been face to face with these religions for ten years and dealing with these people, and I know.

I believe that there is no other name given under heaven by which men may be saved but the name of Jesus Christ, and I believe that the love of Christ is great enough and the cross of Christ is strong enough to include in their embrace every last man in the world, and it is only a question of our helping them to know the light there is for them in order that millions of them may accept it. This is the sad thing, my Christian friends, that the world is redeemed, but does not know it. A generation ago, in this country, there were several millions of slaves set free. Supposing they had not discovered yet that they are free. That would be pathetic enough, wouldn't it? It is infinitely more pathetic that nineteen hundreds years ago Jesus Christ paid the price for the world in its sin, and that 675,000,000 of people have not yet among them the first message of that liberty wherewith the Son of God sets men free.

It depends tremendously on where a life is planted how much the harvest of it is. The good seed are the sons of the kingdom. Aren't there some here to-night that would like to spend your lives out in a field nobody else is occupying, where you would be the only one to preach the unsearchable riches of Jesus Christ among twenty-five thousand people? You had about that many folks here at this great event. We give every missionary on the field as big a field as that, and we have still got twenty-seven thousand fields waiting for the first seed. Won't some of you go? I have got five little children at my house, all born out in India. My highest ambition for every one of them is that they can go out into some of these unoccupied districts as quickly as possible. I would rather see them do that than become millionaires. I am not sure whether the money would not ruin them. I am sure mission work would bring them closer to Christ.

There is a man here in one of these banks in Pittsburg that I think a great deal of. He is the cashier of the Union National Bank. He only has one child, a beautiful, tender, cultured girl. She came home to her father and mother a few years ago and said to them she thought God wanted her to go over and spend her life in Egypt. They had been praying that the Lord of the harvest-field would send out laborers, and they did not think that orphans had to do the whole business. They thought somebody's daughter and somebody's son would have to go, and they said to their daughter, "We will be very glad to have you go." They thought about it a little while, and they could not bring themselves to let anybody else pay their daughter's salary, and so they told the mission board they would pay their daughter's salary out in Africa. She is out there. I saw her in Cairo when I was there some time ago. [Applause.] One after another of their friends criticized them, saying it was terrible folly to encourage their daughter to bury her life away off in a heathen land. But to one after another of these critics these humble people said, "God has given his best to us; our best is not too good for him." You haven't anything too good for him to-night in this great Centennial anniversary. How much greater are we going to make the next hundred years than the last hundred years have been? How much greater is our consecration going to be? Do we go away from this just as we came? If God asks us to go to Africa or China or India, are we ready to go? I would advise you to stop praying the Lord of the harvest-field to send out laborers unless you are willing to go yourself in response to your own prayer. I do not think he will hear your prayer to send anybody else unless you are willing that your son or your daughter may go. Let us be in earnest in this business if we expect to win the world.

Brother McLean was talking a few minutes ago about how the mission boards have backed up this effort we are trying to make to enlist the men. The mission boards for the last three years have been making an investigation of how many people the United States are responsible for in the fields that our missionaries are occupying, and there are 600,000,000 of them. Six hundred millions of people in Africa and China and Japan, and these other countries all waiting on American missionaries for the first message of Jesus Christ. Now, we have got 50,000,000 people here at home outside the membership of all the churches. We must reach them. Let us not forget while we are reaching that 50,000,000 that there are 600,000,000 of others we ought to reach. If we give every one of the six thousand American missionaries on the field to-night a parish of 25,000 people, they can only reach 150,000,000 of that 600,000,000. And there remain 450,000,000 others for whom the American church is responsible, among whom to-night not a single messenger of Jesus Christ is at work. Dr. Scoville, if I could tell you about any place on this continent where there are 450,000,000 of people waiting for the gospel, I think your church would send out a few evangelists, wouldn't it? I can not understand how people keep back their lives from that kind of opportunity, and I can not understand how people keep back their money from that kind of opportunity.

And how much money are we giving to this work? Last year the churches of North American gave $10,000,000 to it and $250,000,000 to work here in the United States. And, really, I think we ought to have spent more at home. But does it look as if we have entered very fully into the world-plans of Christ when we spend $250,000,000 at home and only $10,000,000 abroad, or $25 at home for every dollar we spend on the rest of the world? I do not believe that is trying very hard to carry out the great commission. There are thousands of churches in this country that from one Christmas to another never give a dollar to carry the gospel to the non-Christian world. Do you belong to a church like that? It is our opportunity, men, to put ourselves into this task and arouse the men of the nation to do their part in saving the world. I wish you would do all you can. You have got just as much opportunity as I have or as anybody else has in the world. Christ is calling on his men to undertake the task in his name and in his strength. If you will give your life to him, he would just as lief use you as any other man on this planet.

I am very glad that a great many men are getting a vision of the opportunity of Christian manhood for this work. We sent a commission of laymen around the world to study missions and see whether it was a good investment. Over sixty of them went, at their own expense, looking into conditions, seeing the work and coming back to report. Some of them left nearly all their fortune on the field. I was talking with a man in Buffalo yesterday who left about a quarter of a million dollars on his track as he went around China, Japan and India. He could not help it. There is another man, Mr. J. N. Shenstone, who sends shiploads of farming implements all over the world, a man worth hundreds of thousands of dollars. He began to study this situation a year or two ago. He began to talk about it to his brother men. I was with him in Louisville, Ky., a few weeks ago and heard him say, "I have decided never to add another dollar to my capital, but from now to the end of my life to see how much I can make to give away for the extension of the kingdom of God." [Applause.] He is going into the business seriously for God. And I wish a lot of you men would learn that on this Centennial anniversary.

I was supported for ten years in India by one man, a business man in Montreal. He not only paid all my salary during the ten years, but he had half a dozen other men scattered over the world. He was working away here at home, and his representatives were at work helping him preach the gospel to tens of thousands of people who would never have heard it otherwise. He might have been a multi-millionaire if he had lived to see how much money he could pile up, but he decided to do something a good deal better than that. He was stricken with illness a few weeks ago and taken down to a hospital in Baltimore, and died as the result of an operation, and I am just as sure as I am sure of my existence, that when he was ushered through the gates of glory, there met him thousands of people who were there because he cared. And I am sure that there are other thousands now living on the earth who heard the message for the first time through lips that were out in those fields because he supported them, and those people will be a stream going up to heaven to make heaven happier for my friend for many years to come, and I believe a thousand years from now, yes, ten thousand years from now, he will be far happier in glory than he could have been if he had not lived in that kind of spirit. I tell you those people are tremendously worth saving.

My friend, Dr. Lambuth, of Chattanooga, was telling me about a Chinese theological graduate when I was down there a little while ago. He had just come back from China. This man graduated from the seminary and asked the bishop whether he might make a request about the field into which he was to be sent. The bishop recognized it as a very unusual request, and expressed surprise to the young Chinaman, who said, "I know it is an unusual thing." These students generally go just where you send them, without making any requests. "But I have a very unusual reason for making the request." And the bishop asked him what it was, and he said: "My father and mother worked there in 1900 when the Boxer rebellion came. The Boxers gathered around my father's house and called him out into the street and threatened him with death unless he would give up his faith. He professed his faith in Christ to them and they chopped his body to pieces in the street. They called my mother and showed her what they had done to my father, and threatened her with a similar fate unless she would deny Christ. She said to them, 'You may cut out my tongue, if you will, but I will never use it to deny my Lord.' They cut out her tongue and they hacked her body to pieces beside that of my father. And then they called my two little sisters and subjected them to the same test, and treated them in the same way." And this young Chinese theological graduate said to the bishop, "I want to go back to that district where my father and mother and sisters poured out their hearts' blood in testimony of Jesus Christ, just to show those people that there is no hatred in my heart toward them, but that I want them to find freedom and peace in Christ as I have done." My Christian friends, I am glad to have a gospel to believe in that is capable of doing that for a Chinaman, and I believe when you and I live that way it won't be very long until the world is redeemed.

There are two very special reasons why the Christian Church ought to be the leader of all our churches in this missionary business. One is, because you appear to be the most aggressive evangelical church here in this country [applause], and I do not see any inconsistency in being in earnest about saving the people of the United States. It does seem to me that if you are going to set an example to the rest of our churches in this country in going out to seek and to save the lost, the whole church needs an illustration of some church that is on fire to save the world, and I would like to see you start out to see how much this church could do to spread the gospel all over this planet.

And then there is one other great reason why you ought to be leading, and that is because you talk so much about Christian unity. Do you know the foreign missionaries are getting together closer than anybody else? When I went out to India I was amazed at the lax barriers between the different churches. Why, in the face of heathenism it is very difficult to separate from your brethren in Christ. Your own missionary, Prof. W. M. Forrest, who went out to teach the Bible in India, lived in my house and sat at my table during practically all of his residence in Calcutta, and worked side by side with me [applause], and nobody would have known that we did not belong to the same church. [Applause.] Oh, that we might help Christ to realize the fulfillment of his prayer when he prayed that they all may be one that the world may believe. [Applause.] It looks as though he had linked together forever in his thought the unity of his church and the universality of his kingdom. And as we throw ourselves into the task of saving the whole world, the churches will melt into a common unity under the outpoured Spirit of God as nothing else in this world can melt them into that unity. [Applause.]

It is well to do all you can in America, but let us remember that the field is the world, and Christ sees none of these artificial barriers between nations that we have set up. I believe we are living in the most hopeful era of all the world's history. It is perfectly marvelous how rapidly the kingdom of God is spreading. It took Morrison a whole lifetime to win one convert in China, and he thought it would be wonderful if, after a hundred years, there might be a thousand converts. They celebrated the hundredth anniversary of the beginning of missionary work in China recently, and there were 200,000 Chinese converts. It took us one hundred years to win the first million converts out of heathenism. We passed the million mark in 1896. How long did it take to win the second million? We have won them already. We won the second million in twelve years. We passed the second million mark last year, 1908. [Applause.] How many did we win last year? One hundred and sixty-five thousand out of heathenism into full membership in the Christian church, and that is at the rate of a million in six years, not in twelve. But we won't have to wait for six years for the third million. I think we will probably have them inside of three or four years. Do you realize that every week there are three thousand or more people gathered into the Christian church out of heathenism? I suppose there is scarcely a building here that holds much more than three thousand. That is the kind of blessing God is giving to the church and he means to give far greater blessings in order that the kingdoms of this world may become the kingdom of our Lord and of his Christ.

Mr. Medbury now took charge of the meeting.

Mr. Medbury: I will ask that Brother Lloyd, who has a resolution to bring to the Convention, take advantage of this moment to present it.

Mr. Lloyd: We have had great advantages from the splendid Carnegie Institute. Any fees we have paid there have barely covered expenses, and many favors have been granted, therefore,

Resolved, That we express our sincere thanks and appreciation for the very great kindness and untiring courtesy of the superintendent of Carnegie Institute, Mr. C. R. Cunningham, and also Mrs. George H. Wilson, manager of Music Hall, and Mr. W. W. Fulton and all the employes of that noble institution. [Applause.]

Resolution adopted.

A Delegate: I haven't heard any resolution of thanks and high credit to our Centennial Committee for the great program and mighty work that they have done for Christ. I, therefore, move you that this Convention give heartfelt, prayerful thanks to our great Centennial Committee for the great work they have done for the kingdom of God.

Carried unanimously.

The Chairman: I want to have the honor and the very great privilege of presenting to you our honored and our loved and our tireless Centennial secretary, W. R. Warren, who is on this platform. [Applause.]

Mr. Warren: Throughtout four years, there is one word that I have striven, as you will all testify, to keep uppermost in our hearts, and one labor that I have striven to keep uppermost in our hands, and that is indicated in the heart and kernel of that supreme prayer of our Lord, "That they all may be one that the world may be saved." But in the multiplicity and complexity of our Centennial endeavors and aims, all have centered in this; and though I have not been able to attend the various sessions of this Centennial Convention, and none of you have been able to attend all of them, I am sure that through all of them, in the multiplicity and complexity of things, and in the imperfections of this great gathering, this is the heart of all, that we shall make the prayer of our Lord our own, and shall devote ourselves to realizing that prayer, "That they may all be one that the world may be saved." There is no other purpose, there is no other work for us, but to save the world. And there is no other way to save the world but to get together and to get at it in dead earnest. [Applause.] And the four years and the hundred years that have gone, and the past eight days that we have sat together here in heavenly places, have been utterly in vain for us, if they have not brought us to the place where we are determined, with all that is within us, to realize this prayer of our divine Lord in a measure that has never been done before, and to realize it by sacrifice that shall be counted a very fellowship in the sufferings of our Lord himself.

Friends, I know all of you would like to see personally before you here this evening the men who have done the real work of this Convention. I should like to introduce them to you, if we can find them around here, if their labors have not kept them elsewhere, if the exhaustion from the labors they have been engaged in has not kept them away—two or three of them are practically sick now. I would like, at least, to have the chairmen of the various committees of our Pittsburg churches stand before you for a moment. You have not been able to see most of them. I should like for you to know them. I wish there were time for each one of them to say a word. Of course that is impossible. I crave your indulgence that they may just come before you.

One of the men you have been hearing from frequently and strongly and effectively is our press man, John A. Jayne. I will ask him to stand up. Is Brother Jayne here? He is probably writing up the story of this meeting for to-morrow. You will have to read it. You will see Jayne when you read it.

A number of men have asked me, at different times, how this Convention was financed. We have a Finance Committee composed of some of the best business men in Pittsburg. W. R. Errett is chairman of that committee. Is he present? One of the most modest men on earth! Up there in the gallery to the right. [Applause.]

With Brother Errett has labored tirelessly night and day, E. A. Hibler. The real active field work, the fruitful work of the Finance Committee, has fallen upon Hibler. Many of you, who have been about Music Hall, know that much of the handling of the great crowds has been upon his shoulders.

The leader of our forces in western Pennsylvania for a quarter of a century has been R. S. Latimer, president of Western Pennsylvania Christian Missionary Society. He ought to be around here in the corner. [Applause.] Bring him out here.

We have had some men laboring strenuously. Where is Bro. Thomas M. Latimer, the brother of R. S.? He labored with this Finance Committee until the problem was solved. He labored at Duquesne Garden and at Luna Park preparing halls. He was chief of the hundred ushers at Forbes Field.

We not only had to raise much money, but we had to be careful about spending it, and nothing over ten dollars was expended without the approval of the Expense Committee. Dr. Evans was chairman of that committee. Is he present?

Just one or two more. All of you know about the Entertainment Committee, the Registration Committee and the Reception Committee. They are all one, and the chairman of the whole enterprise is Fred M. Gordon. [Applause.] If my instructions were followed and the door locked, Brother Gordon is inside here somewhere. Here he is. [Applause.]

With him has labored as associate D. R. Moss. Let us see if he is here. He is not present, I am sorry to say.

Brother Philips, chairman of the Music Committee, is here. We want to see him. [Applause.] Come forward, come up where they can see you. He has been giving his very life into this work. J. A. Joyce has labored with him.

You will think this an interminable list. It is. We have had an interminable amount of work to do. In previous Conventions it has impressed me that the chairman of the General Committee has been the whole thing; in this Convention it had to be otherwise. Every chairman of every committee had to take hold of his work and be responsible for it. [Applause.] There was too much to be done. Otherwise it would not have been done. They have done it magnificently, if I do have to say it.

Brother Winn, chairman of the ushers, is he present? [Applause.] He is back at the door, I suppose.

Brother Knepper is chairman of the Pulpit Committee, and the words that have come from the various churches where our preachers delivered their messages last Lord's Day, if only part of them could be heard by you, would show you how well the work was done. Brother Dabney labored with him. There is Brother Thurgood [applause], the most devoted, consecrated, saintly soul that ever came from Australia to America. [Applause.] I wish you could see him. And Wallace Tharp, who managed that great communion service at Forbes Field on Sunday, the greatest occasion in the lives of any of us, I am sure, till we stand before the great white throne. Where is he? [Applause.] Then, there is Brother Carpenter, and Cole, and Darby, who was the marshal of the parade. Stand up, back there. Brother Cramblet and Brother Brewster, of the Exhibits Committee, who prepared that great museum we have enjoyed, and looked after the conflicting interests dividing the space where each one of them wanted all the space at our disposal. Here is Brother Brewster, chairman of the Exhibits Committee.

Then, there is the Committee on Halls. William H. Graham, member of Congress. Is he present? Col. Samuel Harden Church. We may not agree with his theology, but he knows about railroads. He knows about Pittsburg. He was chairman of our Transportation Committee. Some of the good things we have enjoyed are due to his favor and his zeal and his earnestness. He is secretary of the trustees of Carnegie Institute, and for the courtesies that we have enjoyed there, for which we are properly thanking Mr. Cunningham and Mrs. Wilson, we will go back of them and thank Mr. Church also. [Applause.] I wish he were present that you might hear him in a word that you would all agree to accept. This is the last of our chairmen, Brother Medbury, and these men have all performed their labors so effectually and so well that, in spite of all my blunders, in spite of all my inefficiency, we have gone through the thing fairly successfully. May the Lord be praised that his work always must succeed, and let us never dare to think that it can be anything else but success that crowns the labors of those who strive to do his will and to glorify his Son [Applause.]

Mr. Medbury: We are almost at the close. Sister Long is going to sing the song, "Sowers and Reapers," which she sang at the close of the great Jubilee Convention of 1899, at a scene just like this.

This afternoon a very gracious and beautiful thing was done by one of the members of the General Committee here, Wallace Tharp, who was the man who conducted that great communion service on Lord's Day afternoon. He alluded very feelingly to the debt of gratitude we owe to you, Brother Warren, for the service you have given us for this Convention. And Brother Tharp, in the closing moments, said that more than all of us, and more than any one of us, and more than all together, has the work been done and has the sacrifice been made by our chairman, W. R. Warren. [Applause.] And when a man serves a brotherhood like that, my friends, it was a big thing for Brother Tharp to say, "I want to be one of a hundred men to give ten dollars to send this man, if he wishes to expend the money in that way, on the Moninger tour to the Holy Land and to the East for a great rest and recreation in the honor and love of the great people whom he has served so well." [Applause.]

The Spirit of God has brooded over us, the blessings of the Lord God have been upon us, his word has been found in honor, his work has been advanced, his world has been made better. Every man will be a greater man, every woman will be a greater woman, every home a greater home, every church a greater church, every downcast one of earth will be lifted up, when our hearts are more tenderly turned to the ends of the earth, our love will run to the salvation of those for whom our Master died. Great days in Pittsburg pointing to a day when over in the home land yonder we shall rejoice before God in another and a greater day in the presence of those whom our Master through us has given his message of light and life. All praise for Pittsburg, for the brethren who have served us, noble pastors, singers, preachers, faithful men who served this great Convention hidden away. God bless the men and women who have served this great Convention, noble men and women, great evangelists, noble pastors of this great brotherhood that has a love that is but a type of the love of God for all men and bids him lead on, and lead on, and lead on, in the pure gospel of the ministry, till the ends of the earth are reached and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.

Shall we not bow our heads in prayer with C. C. Chapman?

[Prayer.]

Whereupon the Convention then adjourned.

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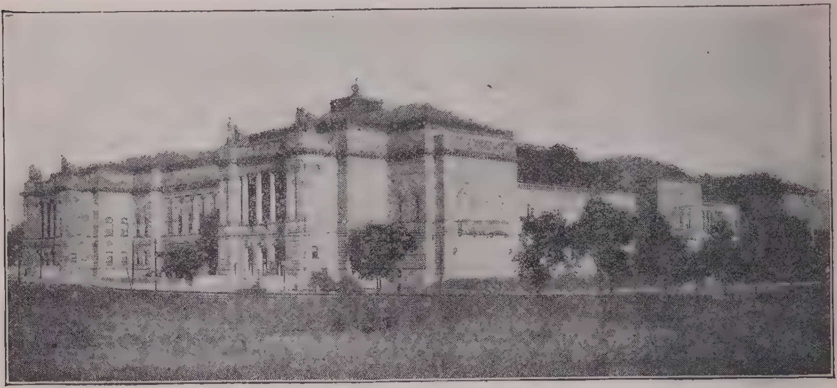

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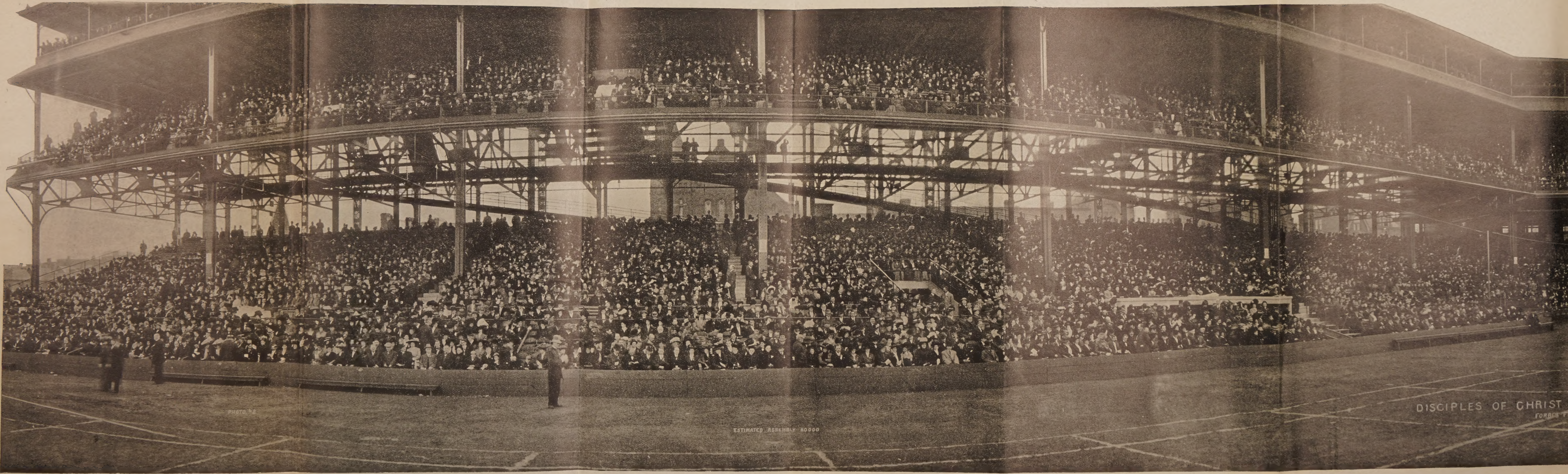

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